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A
HARMONY IN GREEK

OF THE
GOSPELS,

WITH
NOTES,

BY WILLIAM NEWCOME, D. D.

DUBLIN, 1778:

REPRODUCED FROM THE

TEXT AND SELECT VARIOUS READINGS

OF

GRIESBACH,

BY THE JUNIOR CLASS IN THE

Theological Seminary

AT ANDOVER,

UNDER THE SUPERINTENDANCE OF

MOSES STUART,

ASSOCIATE PROFESSOR OF SACRED LITERATURE IN SAID
SEMINARY.



ANDOVER:


PRINTED BY FLAGG AND GOULD.

.....

1814.

DISTRICT OF MASSACHUSETTS, TO WIT:

DISTRICT CLERK'S OFFICE.

 BE IT REMEMBERED, that on the nineteenth day of November, A. D. 1814, and in the thirty ninth year of the independence of the United States of America, FLAGG & GOULD of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors in the words following, to wit:—A Harmony in Greek of the Gospels, with Notes, by William Newcome, D. D. Dublin, 1778; reprinted with the text and select various readings of Griesbach, by the junior class in the Theological Seminary at Andover, under the superintendence of Moses Stuart, associate professor of sacred literature in said seminary.—In conformity to the act of the congress of the United States, entitled, “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;” and also to an act entitled, “An act supplementary to an act, entitled, An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical, and other prints.”

W. S. SHAW, } Clerk of the district
 } of Massachusetts.

ADVERTISEMENT.

WHEN the proposal was made for publishing the following Harmony, it was not expected that the Notes in English would be printed. The encouragement which has been given to the work, has enabled the publishers to add the whole of Archbishop Newcome's Notes, making one hundred and eighty eight pages, without enhancing the price but a trifle beyond what it was supposed the Greek Text alone might cost. The intelligent reader, who compares the Notes with those of other Harmonies, probably will not grudge the additional expense which they have occasioned.

It was also designed to print the Harmony respecting the resurrection of Christ, according to the order, proposed by Townson in his *Essays on the four Gospels*, and followed by Professor White in his *Diatessaron*; but after diligent search no copy of the *Essays* could be found, and it was thought inexpedient to depart from the order of Newcome, without assigning the reasons, which succeeding Harmonists have alleged for a departure. Newcome himself, who read Townson, did not think proper to alter that part of his Harmony, to which this paragraph alludes.

All the select, various readings of Griesbach are exhibited; except his conjectural readings, which manifestly have no critical weight; and those readings to which he has prefixed no mark, and which are, for the common use of the student, of little or no value.

The reader will find, on the following page, an explanation by Griesbach of the marks affixed to his select, various readings. These marks have been copied throughout the present edition of the Gospels.

The transpositions of verses and parts of verses, which occasionally occur in the Harmony, are, in general, made plain by the manner in which they are printed. The design of these transpositions is usually very obvious.

The publishers have not been sparing of time nor pains, in the execution of this work. They present it to their fellow students, and to the Christian public, with the hope that it may subserve the interests of piety, by promoting the study and the knowledge of the holy Gospels.

Theological Seminary, Andover, 1814.

EXPLANATION

OF THE

MARKS PREFIXED TO THE VARIOUS READINGS.

r. praemisum est lectionibus vulgo receptis, a nobis e textu in marginem amandatis.

† praefiximus verbis spuriiis in textu a nobis jugulatis.

⇒ indicat probabilem omissionem, neque tamen adeo certam, ut verba dubia e textu expellere ausi simus.

→ adpinximus vocabulis, quae a nonnullis quidem codicibus, etc. absunt, quorum autem omissio minus probabilis nobis videtur.

om. notat omissa a nonnullis, sed nostro iudicio non omittenda.

add. indicat additamenta, quae in libris nonnullis in textum irrepsere, ex nostra autem sententia neutiquam admittenda sunt.

⌘ significat additamenta non omni quidem specie destituta, at nobis tamen minus probata.

∞ docet, lectionem marginis supparem, aut aequalem, immo forsitan praefereendam esse vulgari lectioni, licet hanc in textu retinere maluerimus.

∞ indicat, lectionem marginis non spernendam quidem et ulteriore examine dignam, verum vulgari tamen inferiorem nobis visam esse.

r. ∞ et

r. ∞ docent, lectionem vulgarem, e textu a nobis in marginem rejectam, defendi posse argumentis nonnullis plus minusve speciosis, sed nostro iudicio, non sufficientibus.

r. → adscripsimus vocabulis ad vulgarem textum a nobis additis, neque tamen extra omnem dubitationem positis.

*Dab. Jenae,
mense Aprili, 1805.*

D. JO. JAC. GRIESBACH.

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PREFACE

TO THE ORIGINAL EDITION.

I HAVE here attempted, after many others, to shew the consistency of the evangelists, and to fix the time and place of the transactions recorded by them. But I do not discuss points of chronology, which rest on authorities beyond the compass of the gospels themselves; and I have therefore assumed from the best writers the date of our Lord's nativity.

By diligently attending to every notation of time and place; by observing that particles, often thought to express an immediate connexion, are used with latitude; that the evangelists are more intent on representing the substance of what is spoken, than the words of the speaker; that they neglect accurate order in the detail of particular incidents, though they pursue a good general method; that detached and distant events are sometimes joined together on account of a sameness in the scene, the person, the cause, or the consequences; and that in such concise histories as the gospels, transitions are often made from one fact to another without any intimation that important matters intervened; by thus entering into the manner of the evangelical writers, I have endeavoured to make them their own harmonists.

Galilee was the scene of our Lord's preaching and miracles during the greatest part of his ministry: and the transactions there are sometimes related with so little regard to their regular series, that on a distribution of the time into four (a) passovers, agreeably to St. John's gospel,

(a) Eusebius computed our Lord's ministry to have consisted of three years and a half, and supposed St. John's gospel to have in it four passovers. He seems to have been the first Christian who advanced that opinion: and he is now generally followed by harmonizers of the gospels, and by ecclesiastical historians. Sir Isaac Newton, however,

we shall find events of a future year so often anticipated, and those of the present postponed, that without the wildest suppositions the gospels cannot be deemed methodical annals.

Nor is the sacred history liable to any just objection from this mode of narration. The veracity of the writers is not affected by it, when their manner of writing is understood; and their histories afford the same moral and religious instruction, whether their (*b*) method is loose or exact. If on this account objections are more easily started, and it becomes more difficult to reconcile seeming variations, and to frame such materials into a regular body of history; on the other hand, the evangelists are more scrupulously

computes five passovers in our Saviour's ministry: as does likewise Dr. Edward Wells in his historical geography of the New Testament. And others may be of the same opinion, or make more. But none of their opinions appear to me to have any foundation in the gospels. Lardner suppl. to cred. 1. 445. 2d ed. Cred. 8. 138. Eus. H. E. 4. 10. p. 82. ed. Reading. Dem. 1. 8. 400. Eusebius' words in the former place are: *καὶ ὁ συμπας αὐτῶν ὅλος τετραμήτης ἀποδίδενται τῆς τῶν σωτῆρος ἡμῶν διδασκαλίας χρόνος.* And in the latter place: *ἱστορεῖται δὲ ὁ πᾶς τῆς διδασκαλίας, καὶ παραδόξοποιίας αὐτοῦ, τῶν σωτῆρος ἡμῶν χρόνος, τριῶν ἡμισυ γιγνομένης, ἱστορίας.* Libenter accedo eorum sententiæ, qui, *Johannis evangelistæ testimonio congruentius, paschata quatuor a Hospitatore nostro post baptismum celebrata esse docent.* Fabricius Bibl. Græc. 3. 220. ed. Hamb.

(*b*) Est commemoratio evangelistarum.—simplex expositio, vel vulgaris et in affectata recitatio rerum, quæ veræ utiles et necessariae sunt. Quales consignationes usitatæ sunt in commentariis quæ ita vocantur, vel in *ὁπομημασι*.——ubi dictorum et factorum alicujus memoria, prout fert occasio, repetitur et consignatur. Chemnitii harm. p. 8.

Non certâ distinctâque temporum serie annales componere propositum fuit evangelistis: unde fit ut, neglecto dierum ordine, ex rebus gestis Christi præcipuas quasdam summam colligere satis habeant. Calv. harm. fol. p. 78.

Nihil est certius quam a scriptoribus evangeliorum multa referri, non temporis ordine, sed ex rerum ductu. Itaque alia dicuntur *κατὰ χρονολογίαν*, alia multum retro gesta redduntur ubi bella est occasio: ipsæ occasiones narrandi non eædem omnibus. Grot. ad Matth. xxvi. 6.

It is particularly usual in biography, to disregard the order of time in relating the most remarkable circumstances of a life. Michaelis' lectures on N. T. p. 204.

Propositâ vitæ ejus velut summâ, partes sigillatim, neque per tempora sed per species, exequar; quo distinctius demonstrari cognoscique possint. Sueton. Aug. c. 9.

examined and compared, they are studied jointly as well as separately, their consistency strikes us more after an attentive investigation, all suspicion of compact and collusion is removed, and the independence of their testimony is established, as far as antiquity asserts it.

It is very satisfactory, however, to remark that, when there is any clear note of time or place in one of the evangelists, the rest may always be brought to a perfect agreement with him by easy and natural criticism: one affirming his order, which the others often neglect but never contradict.

But all attempts to reconcile the evangelists, as to the general series of their facts, will be in vain undertaken by those, who consider St. Matthew as adhering to the strictness of historical order. This rock was long since pointed out by (c) Bishop Richardson, to whom a most eminent (d) judge of learning gives this great eulogium, that he was *vir eruditissimus, et in sacrarum literarum studiis longe exercitissimus*; and whose (e) harmony Whiston (f) calls a noble attempt, and asserts that the true order of the evangelists had been better stated by him than by any other. The learned Usher, speaking of this work, observes in it a singular circumstance (g), *quod temporis ordinem solus Matthæus neglexisse reperiatur*: and (h) Pilkington says, "Setting aside authorities, and candidly examining the point, it will, I doubt not, appear clearly to every reader that it is in St. Matthew's gospel, that the true chronological order of the history is neglected." (i)

(c) Bishop of Ardagh from 1633 to 1654.

(d) Usher. *Annals* ed. Gen. p. 587.

(e) It is inserted in Usher's *annals*.

(f) Whiston's *harm. dedic.* and p. 386. Le Clerc thus speaks of the Bishop's harmony. *Res ipsa ostendit posse commodissime ad Lucæ ordinem referri ceteros evangelistas; quod et ante nos ostendit vir eruditus Joannes Richardsonus, Ardachadensis olim in Hibernia Episcopus, ejus harmoniam potissimum secuti sumus*: *Harm.* p. 516. And Pilkington says, *Harm.* pref. xiii, He seems happily to have first discovered the method that must generally be pursued, in order to reduce the several evangelical accounts to a proper series.

(g) P. 587. *annal.*

(h) *Harm.* notes: p. 15.

(i) In Chemnitius' *harmony*, prol. p. 2. is a very good observation on St. Matthew's gospel. *In plerisque, rerum potissimum rationem*

But a different assertion is advanced by Sir Isaac Newton, whose name is apt to prepossess a reader in favour of his opinion; "that Matthew was an eye-witness of what he relates, and so tells all things in due order of time, which Mark and Luke do not." (*k*) The question, however, is not to be determined by arguments drawn from the character and circumstances of the writer, but by strict attention to his history: and the induction of particulars, in the following work, will demonstrate the inattention of this evangelist to the orderly train of events.

Sir Isaac himself had not examined the harmony of the gospels with his usual accuracy; of which I shall give one remarkable proof. He argues, that "Matthew viii. 19, Jesus is going to the feast of tabernacles, because soon after he and his apostles are in a storm on the lake of Tiberias: this storm shewing that winter was now come on. Then passes a winter, and the next passover is at hand; which, Matth. xii. 1, is come or past. Afterwards, being in a ship, and the multitude standing on the shore, Jesus speaks to them three parables together, taken from seedsmen sowing their fields: Matthew xiii: by which we may know that it is now seed time, and that the feast of the tabernacles is past." (*l*) Thus from the storm on the sea of Galilee, Matth. viii. 24, he infers the feast of tabernacles in one year, and from the subject of our Lord's parables, Matth. xiii. he concludes that the same feast had elapsed in the succeeding year. But, by comparing Matth. xiii. 1, with Mark iv. 35, it appears beyond a doubt that the storm happened in the evening of that very day, on which the parables were uttered.

In fact, chronological order is not precisely observed

habens, historiam contextit, prout, data per unam aliquam narrationem occasione, memoriam dictorum et factorum Christi recordatione repetiit. Toimard says, prol. v. Matthæus ab aliorum evangelistarum ordine, à c. iv. 23 ad c. xiv. 13, plurimum discedit. Quod sane mirari subit, cum evangelista Marcus—cum Luca et Joanne sequo pede in iis omnibus narrandis decurrat, quæ apud Matthæum variè transposita leguntur.

(*k*) Obs. on Daniel p. 152. 4to, 1782, London. So Bishop Pearce, comm. p. 207: Matthew observes the order of time in his history, much more than either Mark, Luke, or John does.

(*l*) Obs. on Dan. p. 152, 4.

by any of the evangelists : St. John (*m*) and St. Mark (*n*) observe it most ; and St. Matthew (*o*) neglects it most.

I have endeavoured to solve every seeming inconsistency which others have imputed to the evangelists, or which I could discern on a careful study of them. Some of the difficulties are such, that we may say of them, as Iæ Clerc says of the two genealogies, *universam antiquitatem exercitam habuere.* (*p*) If my subject has occasionally led me to the discussion of minute points, let it be recollected that they are minutenesses in the most important history ever delivered to mankind. In disquisitions of such an extent, many excellent solutions must have escaped me. If through my means any of these should be supplied by the superior sagacity of others, the advancement of sacred literature is the end of my studies, and the object of my ambition.

I have had a particular view to the difficulties proposed by Dr. Middleton with his usual eloquence and acuteness : (*q*) and I had pleasure in observing that this able writer

(*m*) Duo Joanni in conscriptione sue historię proposita fuerunt : 1. ut ea, quę a reliquis evangelistis præterita erant, adjiceret : 2. ut rationem monstraret, quomodo totius evangelicę historię ordo et ἀκολουθία investigari et deprehendi possit. Chemn. harm. 332.

Non videtur evangelista continuam historiam texere, sed eligere e diversis temporibus quę memoratu digna erant. Calv. in Joan. vii. 1. The true order of time seems to be neglected John xii. 2—8 : and this is the only instance of the kind in St. John's narration which occurs to me. See the notes on § 20.

(*n*) Res ipsa ostendit Marcum esse simplicissimum ac rectissimum ducem ac monstratorem ordinis, qui suā scriptione Matthæi historias in certum ordinem redigere voluerit. Chemn. harm. 418. The reader will perppaps find every thing orderly in this evangelist ; except an anticipation ii. 15—22, and a few resumptions, vi. 17—20. xiv. 27—31. xiv. 66—72.

(*o*) The analysis of Matthew's irregular narration from the beginning of c. v. to the end of c. xiii. would be tedious.

St. Luke's is a just and regular order to c. viii. 3. there being only two anticipations c. iii. 19, 20. c. v. 29—39 ; and one resumption, c. v. 1—11. After this, at c. viii. 19—21 we find a resumption ; and a long one from c. xi. 14 to c. xiii. 9. Elsewhere he proceeds regularly ; excepting, as far as occurs to me at present, two resumptions, ix. 57—62. xxii. 21—38 ; and three anticipations, ix. 51—56. x. 38—42. xxii. 20. 62—5.

(*p*) Harm. p. 525.

(*q*) See his reflections on the variations found in the four evangelists. Works 8vo. vol. 2.

is so weak in many of his attacks. I am hence partly persuaded, but more from a close attention to the subject, that invincible objections cannot be produced; and that some friends to Christianity have granted more respecting real contradictions in the gospels, than its adversaries can extort.

Dr. Priestley in his late harmony has revived Mr. Mann's (*r*) opinion with regard to our Lord's ministerial year. The following notes will occasionally assist the reader in forming his judgment, whether this hypothesis has a solid foundation. In other respects, the sentiments of Dr. Middleton and Dr. Priestley on the subject of the four gospels, bear a great resemblance to each other: which I mention as a fact in the history of opinions, and that the attention of the reader may be raised to positions advanced by men of such abilities. Each denies the plenary and constant inspiration of the evangelists; each thinks that his opinion on this subject promotes the cause of Christianity; each appeals to fact in proof of it; each allows imperfect information, and irreconcilable and erroneous accounts, in these writers; and each admits their evidence in important facts, while he rejects it in some minute and circumstantial ones.

The result of my thoughts and inquiries is, that every genuine proposition in scripture, whether doctrinal or historical, contains a truth when it is rightly understood; that the evangelists conceived alike of the facts related by them, but sometimes place them in different lights, and make a selection of different circumstances accompanying them; and that their seeming variations would instantly vanish, were the history known to us in its precise order and in all its circumstances.

The real difficulties in harmonizing the gospels may be reduced to a few points. I am persuaded that all of them will at length yield to the efforts of rational criticism;

(*r*) Fabricius thus speaks of it; *Fuere e veteribus qui unico tantum anno baptismum Christi et prædicationem passionemque concluserunt, ut patet ex Philast. hæresi, 105; aliisque apud Blondell: prolegom: ad lib. de episcopis, p. 27 seq. et Grotium ad Luc. c. iv. 19. Eidem sententiæ nuper adstipulatus est Franciscus Burmannus part. 2. exercit. dissert. 2 de intervallo της πολιτειας, sive functionis, Christi, pag. 257. Bibl. Græc. 8. 220.*

and that the master-key is attention to the manner of the evangelists. I shall not here discuss at large so copious a subject as the inspiration of the scriptures; but leave the reader to judge whether in the gospels this doctrine is contrary to plain fact, as some have affirmed, and whether their more than human perfection is affected by such supposed (s) inconsistencies as Dr. Middleton and Dr. Priestley have pointed out.

(s) Dr. Middleton's difficulties are, 1. The two genealogies. 2. The unctions of Jesus. 3. Our Lord's prediction of Judas' treachery. 4. The mention of two demoniacs by Matthew viii. 28; and of one only by Mark and Luke. 5. The mention of two blind men by Matthew xx. 30: and of one by Mark and Luke: and the different circumstance of going from Jericho, or towards it, when Jesus performed the cure. 6. The account of the two thieves who were crucified with Jesus. 7. The hour of the day when Jesus was crucified. 8. The different accounts of the resurrection: the names and number of the women variously described: the disagreement as to the apparition of one or two angels: the return of the women to the apostles according to three of the evangelists, but of Mary to Peter and John, according to John. 9. The title on the cross. 10. That Matthew, reciting the testimony of the Baptist concerning Jesus, gives these words as a part of it, "whose shoes I am not worthy to bear:" iii. 11. whereas the other evangelists tell us that the words were, "the latchet of whose shoes I am not worthy to stoop down and unloose."

The following are the chief of Dr. Priestley's difficulties: but as they lie wide in his preface, and in the dissertation prefixed to his harmony, I am not sure that I have collected them with perfect exactness.

1. The purging of the temple on the day when Jesus triumphantly entered Jerusalem, and on the day after. Harm. p. xiii.

2. The inscription on the cross. p. xiii.

3. The different ideas which the evangelists seem to have had of the manner in which the resurrection was announced to the apostles, and especially concerning the vision of angels on that occasion. p. xiii.

4. The Baptist did not know Jesus till the descent of the spirit, John i. 33: and yet Matth. iii. 18, he is represented as knowing Jesus when he came to be baptised. p. 77.

5. Luke's account iv. 28, 31 has not the marks of perfect consistency. p. 81.

6. Matth. ix. 18, while Jesus was talking with the disciples of John, Jairus came to desire him to cure his daughter. But both Mark and Luke expressly say, that Jairus met him with this request as he landed, &c. p. 84, 85.

7. The time of Luke viii. 19 was, according to Luke, after the parable of the sower; but, according to Matthew and Mark, after the discourse concerning the sin against the Holy Ghost. p. 86.

The difficulties suggested by these eminent writers are not inextricable ; as some appear to be, which occur in the accounts of Socrates by Plato and Xenophon. Plato introduces Socrates as thus addressing his judges, when they required of him the estimation of his punishment : “ Perhaps I might be able to pay you a mina of silver. At this sum therefore I estimate myself. But this Plato here, Athenians, and Crito and Critobulus and Apollodorus, bid me estimate myself at thirty minæ, and engage to be my sureties. I therefore estimate myself at this sum.” (t)

What now are Xenophon’s words in his defence of Socrates ? “ Being commanded to estimate his own punishment, he neither fixed his own estimation nor permitted his friends to fix it ; but proceeded so far as to say, that to estimate himself was the part of a man who confessed guilt.” (u)

Rollin thus attempts to reconcile these contradictory accounts : “ On peut, peutetre, les reconcilier en disant que Socrate d’abord refusa de faire aucune offre ; et qu’ ensuite il se laissa vaincre aux pressantes sollicitations

8. Mark iv. 36, Matth. xiii. 36. Both writers are very express in noting these very different circumstances of this transaction. p. 88.

9. Matthew represents the twelve as in company with our Lord, when Mark and Luke, and as it seems, Matthew c. xiv. 13, suppose them absent. p. 91, 92.

[Here the reader will particularly attend to the latter part of Luke ix. 10, which essentially affects Dr. Priestley’s observation.]

10. The blind man near Jericho. p. 98.

11. The supper at Bethany. p. 99.

12. Peter’s denials. p. 116.

13. Luke, xxii. 21, represents Judas as present at the Lord’s supper, when Matthew and John suppose the contrary. p. 123, 3.

14. Matth. xxvi. 31 is inconsistent with Luke xxii. 31—39. p. 124.

(t) *Ισως αν δυταιμην εκτισαι υμιν περ μιαν αργυριαν. τοσχετον ην τιμωνμαι. Πλατων δε οδε, ο ανδρες Αθηναιοι, και Κριτων και Κριτοβυλος και Απολλοδωρος, κελυθουσι με τριακοντα μιν τιμασθαι, αυτοι δ’ εγγυασθαι. τιμωνμαι ην τοσχετα.* Apol. Socr. § 28. ed. Forster. 8vo.

According to Diogenes Laertius, p. 105, 4to, Socrates is willing to pay twenty-five drachmæ, or the fourth of a mina. However, Eubulides, another writer of this philosopher’s life, agrees with Plato in saying that he promised one hundred drachmæ.

(u) *Κεινομενος υποτιμασθαι, ουτι αυτον (Forster conjicit αυτος) υποτιμησασθαι ουτι της φιλης εισεν, αλλα και ελεγεν οτι το υποτιμασθαι ομολογεσθαι ειη αδικειν.* Mem. ed. Simpson, § 23. 8vo.

des ses amis.” (v) But there was a particular point of time, at which Socrates *must* have estimated himself, or not: I mean, publicly at his trial, before capital sentence passed on him. The word *κελευόμενος* in Xenophon implies, being commanded by his judges in the known course of their judicial proceedings: and Diogenes Laertius (w) says, that when Socrates pronounced his estimation, his judges reclaimed against it. Both writers therefore speak of the same precise time.

There is a second difficulty equally great; though, I believe, wholly unobserved by editors and critics. Socrates says in Plato's *Theages*, “There is by divine appointment a certain genius which follows me, having begun from my youth: and this is a voice, which, when it takes place, always intimates to me a dehorting from what I am about to do, but never exhorts me.” (x) But Socrates is represented by Xenophon as saying, that “his genius presignified to him both what he ought to do, and what he ought not to do.” (y) So again: “But how can I introduce new deities, when I say that I perceive the voice of God, declaring what I ought to do?” (z) Declaring what ought to be done is persuasion and exhortation; expressly contrary to that remarkable distinction insisted on by Plato.

There is likewise an irreconcilable difference in the relations of the same miracle, attributed to Vespasian at Alexandria, by Tacitus Suetonius and Dion Cassius, and represented by Mr. Hume (a) as one of the best attested

(v) Hist. anc. tom. 4, p. 415.

(w) *Θεορῶσθαι δὲ τῶν δικαστῶν κ. λ.* ubi supra.

(x) *Ἔστι τι θεῖα μοῖρα παρεπομένη μοι, ἐκ παιδὸς ἀρχάμενον, δαίμονιον· ἔστι δὲ τὸτο φωνή, ἥ ὅταν γένηται, αἰ μοι σημαίνει ὅτι μὲλλον πράττειν τὰτ' ἀποτροπή, προτρέπει δὲ ὑδὲ ποτε.* ed. Serr. 1. 128. So again in Forster's Plato, p. 95, 96 ἀπολ. Σωκρ. § 19. *μοι θεῖον τι καὶ δαίμονιον γίγνεται, φωνή—μοι δὲ τὸτο ἔστιν ἐκ παιδὸς ἀρχάμενον—ἥ ὅταν γένηται, αἰ ἀποτρέπει με τὰτ' ὅτι μὲλλον πράττειν, προτρέπει δὲ ὕποτε.*

(y) *Φασκόντος αὐτῆ το δαίμονιοι ἑαυτῶ προσημαίνειν, αὐτοὶ δέοι, καὶ α μὴ δέοι, ποιεῖν.* Mem. l. 4. 8. 1. ed. Simpson.

(z) *Καὶνα γὰρ μὴ δαίμονια πῶς αὐτῶν εἰσφέρειμι, λέγων, ὅτι θεὸς μὲν* (Marg. ed. Leuncl. Paris. *μοι*) *φωνή φησιν αὐτῶ σημαίνουσα ὅτι χρὴ ποιεῖν:* Soerat. defens. ih. p. 326. § 12.

(a) *Essays*, 440, 350.

miracles in all profane history. According to (b) Tacitus, the Alexandrian is *manum æger*: and we read afterwards, *Statim conversa ad usum manus*. Thus also Dion (c) Cassius speaks of one blind, and of another whose (d) *hand* was disabled; and says that Vespasian restored this man to soundness by (e) treading on his *hand*. But (f) Suetonius mentions the object of this miracle as *debili crure*; and introduces him as saying, *Vespasianum confirmaturum crus, si dignaretur calce contingere*.

Le Clerc has exhibited the text of the evangelists in the most useful manner of any harmonist whom I have seen. (g) I have therefore adopted his method; though with much difference in the general and particular arrangement.

The title prefixed to each section is designed to mark the general order of the history at first view; and not faithfully the contents.

The transposed parts of verses will generally be discovered by the punctuation, or by the structure of the sentence.

The younger theological student should, in the first place, examine the harmony of the gospels uninterruptedly. This is a sufficient object for one reading. When he has obtained a clear idea of the order and consistency of the history, he will proceed with much advantage to consider the language, customs, and matter.

An harmony has the following uses:

By the juxta-position of parallel passages it is often the best (h) comment; and it cannot but greatly alleviate the reader's (i) trouble, in his attempts to illustrate the phraseology and manner of the evangelists.

(b) Hist. 4. § 81.

(c) L. 66. § 8. ed. Reimar.

(d) *ἰτερος καὶ ἀπὶ χειρ.*

(e) *τὴν χεῖρα πατήσας.*

(f) Vita Vesp. c. 7.

(g) Toinard's page is likewise very useful; but his subdivision of the text into the most minute parallel clauses, and even into parallel monosyllables, is unnecessary and tedious.

(h) The evangelists treating of the same subject do give great light to one another; and, I think, may with the greatest advantage be read in harmony. Locke's Works, fol. v. 3. 755. 6th ed.

(i) Quia mediocribus ingeniis sæpe non facilis est comparatio, ubi huc illuc transeundum est, hoc et gratum et utile fore compendium

It shews by intuition, that St. Mark, who inserts much new matter, did not epitomise St. Matthew's gospel.

It affords plain marks, from the additions and omissions in St. John's gospel, that *his* was designed to be a supplemental history.

It illustrates, in many instances, the propriety of our Lord's conduct and words. The attentive reader will make many remarks of this kind. I shall select a few examples. Thus, previously to the call of the four apostles, Mark i. 16—20, Andrew had been the Baptist's disciple and had received his testimony to Jesus; (*k*) Peter had been brought to Jesus by Andrew his brother; (*l*) and Jesus had shown more than human knowledge and more than human power, (*m*) which probably had fallen within the experience of these disciples, or at least must have gained their belief on the firmest grounds. Thus the words of Christ, John v. 21, 25, are prophetically spoken before he had raised any from the dead; and his reproofs, Matth. xii. 34, Mark vii. 6, are uttered after he had wrought miracles during two feasts at Jerusalem.

Thus our Lord first draws the veil of parables over his doctrine, on the very day when his miracles were attributed to the power of Satan. See § 42, 47, 48, 49.

Nor was the jealousy of the Jewish rulers early awakened, by the call of the twelve apostles, to a stated attendance. This event took place after our Lord had celebrated his second passover at Jerusalem, and when he was about to absent himself from that city for so long an interval as eighteen months. In like manner the seventy were not sent forth to shew, throughout a wide tract of country, with what wisdom and power their Master endued them, till within about six months of our Lord's crucifixion: and the scene of raising the dead, a kind of miracle which would have exasperated Christ's enemies in proportion as it tended to exalt his prophetic character, was remote from Jerusalem till the last passover approached.

putavi, si continuâ serie velut in unâ tabulâ [*quatuor*] simul historias digererem, in quâ uno intuitu cernant lectores quid simile habeant vel diversum. Calv. arg. in harmoniam.

(*k*) John i. 35, 40.

(*l*) Ib. v. 42.

(*m*) Ib. i. 48, ii. 11, 23, iii. 2, iv. 29, 45, 50.

Lastly, strong presumptions of their inspiration arise from an accurate comparison of the gospels, from their being so wonderfully supplemental to each other in passages reconcilable only by the suggestion of a seemingly indifferent circumstance, and from their real agreement in the midst of a seeming disagreement. "Truth, like honesty, often neglects appearances : hypocrisy and imposture are always guarded." (n)

(n) West on the resurrection. ed. 4. 342.

PART I.

THE EVANGELICAL HISTORY

BEFORE JESUS' PUBLIC MINISTRY: CONTAINING THE
SPACE OF
THIRTY YEARS AND SIX MONTHS.

§ 1. *St. Luke's preface.*

LUKE I.

ΕΠΙΒΛΗΠΕΡ πολλοὶ ἐπεχειρήσαν ἀναταξασθαι διη-
γησιν περὶ τῶν πεπληροφόρημένων ἐν ἡμῖν πραγμάτων,

² Καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτοπτεῖται καὶ
ἰπηρεταὶ γενομένοι τοῦ λόγου·

³ Ἐδοξε καὶ μοι, ^(a) παρηκολυθηκοσι ἀνωθεν πᾶσιν ἀκριβῶς,
καθεξῆς σοὶ γράψαι, κρατίστε Θεοφιλε,

⁴ Ἴνα ἐπιγνῶς περὶ ὧν κατήχηθης λόγων τὴν ἀσφάλειαν.

§ 2. *St. John's Preface.*

JOHN I.

ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
καὶ θεὸς ἦν ὁ λόγος.

² Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

(a) add. καὶ πνεύματι ἁγίῳ,

JOHN I.

3 Παντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.

4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

5 Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτοῦ οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης·

7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.

8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχομένον εἰς τὸν κόσμον.

10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτὸ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

11 Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

12 Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ·

13 Οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θεληματος σαρκὸς, οὐδὲ ἐκ θεληματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,) πλήρης χάριτος καὶ ἀληθείας.

15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κηρύττει, λέγων· Οὗτος ἦν, ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἐμπροσθέν μου γέγονεν· ὅτι πρῶτος μου ἦν.

16 (γ) Ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.

17 Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

18 Θεὸν ἑώρακε πῶποτε· ὁ μονογενὴς (z) υἱός, ὃς ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

(γ) γ. Καὶ (z) → υἱός, *Alit* : Θεός, *f.* Θεοῦ, *f.* υἱός Θεοῦ,

§ 3. *The conception of Elizabeth.*

LUKE I.

5 Εγενετο εν ταις ἡμέραις Ἡρώδου, του βασιλεως της Ιουδαίας, ἱερεὺς τις ονοματι Ζαχαρίας, ἐξ εφημερίας Αβιά· και ἡ γυνὴ αὐτου εκ των θυγατερων Ααρων, και το ονομα αὐτης Ελισαβετ.

6 Ἦσαν δε δίκαιοι ἀμφοτεροὶ ἐνώπιον του Θεου, πορευομενοι ἐν πασαις ταις ἐντολαις και δικαιωμασι του κυριου ἀμεμπτοι.

7 Και ἔκ ην αὐτοις τέκνον, καθοτι ἡ Ελισαβετ ἦν στείρα, και ἀμφοτεροὶ προβεβηκοτες ἐν ταις ἡμέραις αὐτῶν ἦσαν.

8 Εγενετο δε ἐν τῷ ἱερατευεῖν αὐτον ἐν τῇ τάξει της εφημερίας αὐτου (b) ἐναντι του Θεου,

9 Κατὰ το ἔθος της ἱερατείας ἐλαχε τῷ θυμιασαι, εἰσελθων εἰς τον ναον του κυριου·

10 Και παν το πλῆθος ἦν του λαου προσευχομενον ἐξω τῇ ὥρᾳ του θυμιαματος.

11 Ωφθῆ δε αὐτῷ ἀγγελος κυριου, ἑστὼς ἐκ δεξιῶν του θυσιαστηριου του θυμιαματος.

12 Και ἐταραχθῇ Ζαχαρίας ἰδων, και φόβος ἐπεπεσεν ἐπ' αὐτον.

13 Εἶπε δε πρὸς αὐτον ὁ ἀγγελος· Μὴ φοβου, Ζαχαρία· ὁτι εἰσηκουσθῇ ἡ δεησις σου, και ἡ γυνὴ σου Ελισαβετ γεννησὶ υἱόν σοι· και καλεσεῖς το ονομα αὐτου Ἰωαννην.

14 Και ἐστὶ χαρὰ σοι και ἀγαλλιασις, και πολλοὶ ἐπὶ τῇ (c) γενεσὶ αὐτου χαρῶσονται.

15 Ἔσται γὰρ μέγας ἐνώπιον (d) κυριου· και οἶνον και σικερα οὐ μὴ πῖν· και πνευματος ἁγίου πλησθήσεται ἐτι ἐκ κοιλίας μητρος αὐτου.

16 Και πολλοὺς των υἱῶν Ἰσραὴλ ἐπιστρέφει ἐπὶ κυριον τον Θεον αὐτων.

17 Και αὐτος προελευσεται ἐνώπιον αὐτου ἐν πνευματι και δυναμεί Ἠλίου, ἐπιστρέφει καρδιας πατερων ἐπὶ τέκνα, και ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμασαι κυρίῳ λαον κατεσκευασμενον.

(b). Ὡναντιον

(c). γ. γεννησῇ.

(d) † τῷ

LUKE I.

18 Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἀγγέλων· Κατὰ τι γινώσκειν τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτερος, καὶ ἡ γυνὴ μου προβεβήκυια ἐν ταῖς ἡμέραις αὐτῆς.

19 Καὶ ἀποκρίθεις ὁ ἀγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριηλ, ὁ παρῆσθηκός ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεσταλὴν λαλῆσαι πρὸς σε, καὶ εὐαγγελισασθαι σοὶ ταῦτα.

20 Καὶ ἰδοὺ, ἐσὶ σιωπῶν, καὶ μὴ δυναμένος λαλῆσαι, ἀχρι ἥς ἡμέρας γενῆται ταῦτα· ἀνθ' ὧν οὐκ ἐπιστευσας τοῖς λόγοις μου, οἵτινες (ε) πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ θαυμάζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.

22 Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπεγνώσαν, ὅτι σπτασίαν ἔωρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διακρινόμενος αὐτοῖς, καὶ διεμένε κώφος.

23 Καὶ ἐγένετο ὥς ἐπληρώθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνελαβεν Ἐλισαβέτ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μηνᾶς πέντε, λέγουσα·

25 Ὅτι οὕτω μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις, αἷς ἐπείδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.

§ 4. *The salutation of Mary.*

LUKE I.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεσταλὴ ὁ ἀγγελος Γαβριηλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἥ ὀνομαζέται Ναζαρετ,

27 Πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου, Μαρίας.

28 Καὶ εἰσελθὼν ὁ ἀγγελος πρὸς αὐτὴν, εἶπε· Χαίρε, κεχαριτωμένη· ὁ κύριος μετὰ σου· (f) εὐλογημένη σὺ ἐν γυναῖξιν.

29 (g) Ἡ δὲ ἐπὶ τῷ λόγῳ διαταραχθῆ, καὶ διελογίζετο, ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.

(ε) Ὡπληρώθησονται (f) → εὐλογημένη σὺ ἐν γυναῖξιν. (g) ≈ Ἡ δὲ διαταραχθῆ, καὶ Αἰὶ Ὡ Ἡ δὲ

LUKE I.

30 Καὶ εἶπεν ὁ ἀγγελὸς αὐτῇ· Μὴ φοβοῦ, Μαριαμ· εὖρες γὰρ χάριν παρὰ τῷ Θεῷ.

31 Καὶ ἰδοὺ, συλληψῇ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλεσέῃς τὸ ὄνομα αὐτοῦ Ἰησοῦν.

32 Οὗτος ἐστὶν μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ·

33 Καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἐστὶν τέλος.

34 Εἶπε δὲ Μαριαμ πρὸς τὸν ἀγγελόν· Πῶς ἐστὶν ^(h) τῆτο, ἐπεὶ ἀνδρα οὐ γινώσκω;

35 Καὶ ἀποκριθεὶς ὁ ἀγγελὸς εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γεννώμενον ⁽ⁱ⁾ ἅγιον, κληθήσεται υἱὸς Θεοῦ.

36 Καὶ ἰδοὺ, Ἐλισαβὲτ ἡ συγγενὴς σου, καὶ αὕτη συνέλεξε φῦλα υἱόν ἐν ^(k) γῆρὶ αὐτῆς· καὶ ἔτος μὴν ἕκτος ἐστὶν αὕτη τῇ καλούμενῃ στείρα.

37 Ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ παν ῥῆμα.

38 Εἶπε δὲ Μαριαμ· Ἰδοὺ, ἡ δούλη κυρίου· γενοίτο μοι κατὰ τὸ ῥῆμα σου. Καὶ ἀπηλθεν ἀπ' αὐτῆς ὁ ἀγγελός.

§ 5. *Mary visits Elisabeth.*

LUKE I.

39 Ἀναστασα δὲ Μαριαμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰουδα.

40 Καὶ εἰσηλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπασατο τὴν Ἐλισαβὲτ.

41 Καὶ ἐγένετο, ὥς ἤκουσεν ἡ Ἐλισαβὲτ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλησθὲν πνεύματος ἁγίου ἡ Ἐλισαβὲτ,

42 Καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν· Ἐυλογημένη

ἰδούσα διετεταραχθῇ, καὶ *Alii r.* Ἡ δὲ ἰδούσα διετεταραχθῇ ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ ^(h) *add.* μοι ⁽ⁱ⁾ ψεκ σοι ^(k) *r.* γῆρα

LUKE I.

εν γυναιξί· και ευλογημενος ὁ καρπὸς τῆς κοιλίας σου.

43 Και ποθεν μοι τουτο, ἵνα ἐλθῇ ἡ μήτηρ του κυριου μου προς με ;

44 Ἰδου γαρ, ὡς ἐγενετο ἡ φωνὴ του ασπασμου σου εἰς τὰ ὠτα μου, ἐσκιρτήσε το βρεφος ἐν ἀγαλλιασει ἐν τῇ κοιλίᾳ μου.

45 Και μακαρια ἡ πιστευσασα· ὅτι ἐστὶ τελειῶσις τοῖς λελαλημενοις αὐτῇ παρα κυριου.

46 Και εἶπε Μαριαμ· Μεγαλυνεῖ ἡ ψυχὴ μου τον κυριον,

47 Και ἠγαλλίασε το πνευμα μου ἐπὶ τῷ θεῷ τῷ σωτηρὶ μου·

48 Ὅτι ἐπεβλέψεν ἐπὶ τὴν ταπεινωσιν τῆς δουλῆς αὐτου. Ἰδου γαρ, ἀπο του νυν μακαριουσι με πασαι αἱ γενεαί·

49 Ὅτι ἐποίησε μοι μεγαλεια ὁ δυνατός· και ἅγιον το ὄνομα αὐτου,

50 Και το ἔλεος αὐτου ^(l) εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτον.

51 Ἐποίησε κρατος ἐν βραχίονι αὐτου· διεσκορπισεν ὑπερηφανους διανοίᾳ καρδίας αὐτων.

52 Καθεῖλε δυναστας ἀπο θρονων, και ὑψωσε ταπεινους.

53 Πεινωντας ἐνεπλήσεν αγαθων, και πλουτουντας ἐξάπεστειλε κενους.

54 Ἀντελαβετο Ἰσραὴλ παιδος αὐτου, μνησθῆναι ἐλεους,

55 (Καθως ἐλάλησε προς τοὺς πατερας ἡμων,) τῷ Ἀβρααμ και τῷ σπερματι αὐτου ^(m) ἕως αἰῶνος.

56 Ἐμεινε δε Μαριαμ συν αὐτῇ ὥσει μηνᾶς τρεῖς· και ὑπεστρεψεν εἰς τον οικον αὐτῆς.

§ 6. *John the Baptist is born.*

LUKE I.

57 Τῇ δε Ἐλισαβὲτ ἐπλήσθη ὁ χρόνος του τεκεῖν αὐτήν· και ἐγέννησεν υἱόν.

58 Και ἠκουσαν οἱ περιωικοι και οἱ συγγενεῖς αὐτῆς, ὅτι

(l) ~ εἰς γενεάν και γενεάν Alii ~ εἰς γενεὰς και γενεὰς (m) r. ~ εἰς τον αἰῶνα.

LUKE I.

εμεγαλυνε κυριος το ελεος αυτου μετ' αυτης και συνεχαιρον αυτη.

59 Και εγενετο, ⁽ⁿ⁾ εν τη ογδοη ημερα ηλθον περιτεμειν το παιδιον και εκαλουν αυτο, επι τω ονοματι του πατρος αυτου, Ζαχαριαν.

60 Και αποκριθεισα η μητηρ αυτου ειπεν Ουχι· αλλα κληθησεται Ιωαννης.

61 Και ειπον προς αυτην· Ότι ουδεις εστιν ^(o) εν τη συγγενεια σου, ος καλειται τω ονοματι τουτω.

62 Ενεγενον δε Ιω πατρι αυτη, Ιο η αν δελοι καλεισθαι αυτον.

63 Και αυτησας πινακιδιον, εγραψε, λεγων· Ιωαννης εστι το ονομα αυτου. Και εθαυμασαν παντες.

64 Ανερχθη δε το στομα αυτου παραχρημα, και η γλωσσα αυτου ^(p) και ελαλει ευλογων τον Θεον.

65 Και εγενετο επι παντας φοβος τους περιουκουντας αυτους και εν ολη τη ορεινη της Ιουδαιας διελαλειτο παντα τα ρηματα ταυτα.

66 Και εθεντο παντες οι ακουσαντες εν τη καρδια αυτων, λεγοντες· Τι αρα το παιδιον τουτο εσται; Και χειρ κυριου ην μετ' αυτου.

67 Και Ζαχαριας ο πατηρ αυτου επιλησθη πνευματος αγιου, και προεφητευσε, λεγων·

68 Ευλογητος κυριος, ο Θεος του Ισραηλ· οτι επεσκεψατο και εποικησε λυτρωσιν τω λαω αυτου,

69 Και ηγειρε κερας σωτηριας ημιν εν τω οικω Δαυιδ του παιδος αυτου·

70 (Καθως ελαλησε δια στοματος των αγιων, των απ' αιωνος, προφητων αυτου.)

71 Σωτηριαν εξ εχθρων ημων, και εκ χειρος παντων των μισουντων ημας·

72 Ποιησαι ελεος μετα των πατερων ημων, και μνησθηναι διαθηκης αγιας αυτου,

(n) ~ εν τη ημερα τη ογδοη (o) ~ εκ της συγγενειας

(p) add. διηρθρωθη f. ελυθη

LUKE I.

73 Ὁρκον, ὃν ὠμοσε πρὸς Ἀβρααμ τὸν πατέρα ἡμῶν, τοῦ δοῖναι ἡμῖν,

74 Αφοδῶς, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεῖν αὐτῷ

75 Ἐν ὁσιότητι καὶ δικαιοσυνῇ ἐνώπιον αὐτοῦ, πᾶσας τὰς ἡμέρας (q) ἡμῶν.

76 Καὶ σὺ, παιδίον, προφῆτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου, ἑτοιμάσαι ὁδὸν αὐτοῦ,

77 Τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφεσεί ἁμαρτιῶν αὐτῶν,

78 Διὰ σπλαγχνα ἐλεοῦς Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκεψάτο ἡμᾶς ἀνατολὴ ἐξ ὑψους,

79 Ἐπιφαναι τοῖς ἐν σκοτει καὶ σκιά θανάτου καθημενοῖς, τοῦ κατευθύναι τοὺς ποδὰς ἡμῶν εἰς ὁδὸν εἰρηνης.

§ 7. An angel appears unto Joseph.

MATTH. I.

18 Τοῦ δε (r) Ἰησοῦ Χριστοῦ ἡ (s) γενεσίς οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτὸς, εἵρεθῇ ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

19 Ἰωσήφ δε ὁ ἀνὴρ αὐτῆς, δικαίος ὢν καὶ μὴ δελῶν αὐτὴν (t) παραδειγματίζειν, ἐβουλήθη λαθρα ἀπολῦσαι αὐτήν.

20 Ταῦτα δε αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἀγγέλους κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων· Ἰωσήφ, υἱὸς Δαυΐδ, μὴ φοβήθῃς παραλαβεῖν Μαρίαν τὴν γυναῖκα σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν, ἐκ πνεύματος ἐστὶν ἅγιον·

21 Τεξέται δε υἱόν, καὶ καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτός γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

22 (Τοῦτο δε ὅλον γεγενεεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ (u) τοῦ κυρίου διὰ τοῦ προφήτου, λεγοντος·

23 „Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τεξέται υἱόν, καὶ

(q) † τῆς ζωῆς (r) → Ἰησοῦ (s) r. ὠγεννησίς (t) ὠδειγματίζειν, (u) → τοῦ

MATTH. I.

καλεσουσι το ονομα αυτου Εμμανουηλ, ὅ ἐστι μεθερμηνευομενον, μεθ' ἡμῶν ὁ Θεος.)

24 Διεγερθεις δε ὁ Ἰωσηφ απο του ὕπνου, εποιησεν ὡς προσεταξεν αὐτῷ ὁ αγγελος κυριου· και παρελαβε την γυναικα αὐτου,

25 Και ουκ εγινωσκεν αυτην ἕως οὔ

§ 6. *The birth of Jesus.*

LUKE II.

ΕΓΓΕΝΕΤΟ δε εν ταις ἡμεραις ἐκειναις, ἐξηλθε δογμα παρα Καισαρος Αυγουστου, απογραφεσθαι πασαν την οικουμενην.

2 (Αὕτη ἡ απογραφη πρωτη εγενετο ἡγεμονευοντος της Συριας Κυρηνιου.)

3 Και επορευοντο παντες απογραφεσθαι, ἕκαστος εις την ιδιαν πολιν.

4 Ανεβη δε και Ἰωσηφ απο της Γαλιλαιας, εκ πολεως Ναζαρετ, εις την Ιουδαιαν, εις πολιν Δαυιδ, ἥτις καλεται Βεθλεεμ, (δια το ειναι αυτον ἐξ οικου και πατριας Δαυιδ,)

5 Απογραφασθαι συν Μαριαμ τη μεμνηστευμενη αὐτῷ (w)γυναικι, ουση εγκυῳ.

6 Εγενετο δε εν τῷ ειναι αυτους ἐκει, πλησθησαν αὐτῇ ἡμεραι του τεκειν αυτην.

MATTH. I.

25 ετεκε(x) τον υιον αὐτης τον πρωτοτοκον·

7 Και ετεκε τον υιον αὐτης τον πρωτοτοκον, και εσπαργανωσεν αυτον, και ανεκλινεν αυτον εν (y) τη φατνῇ· διοτι ουκ ην αυτοις τοπος εν τῷ καταλυματι.

(w) om. γυναικι, (x) om. τον et αὐτης τον πρωτοτοκον· (y) → τη

§ 9. *The genealogy of Jesus.*

MATTH. I.

LUKE III.

ΒΙΒΛΟΣ γενεσεως Ιησου
Χριστου, υιου (α) Δαυιδ, υιου
Αβρααμ.

2 Αβρααμ εγεννησε τον Ι-
σαακ· Ισαακ δε εγεννησε τον
Ιακωβ· Ιακωβ δε εγεννησε τον
Ιουδαν και τας αδελφους αυτου.

3 Ιουδας δε εγεννησε τον
Φαρες και τον Ζαρα εκ της
Θαμαρ. Φαρες δε εγεννησε
τον Εσωμ· Εσωμ δε εγεννη-
σε τον Αραμ·

4 Αραμ δε εγεννησε τον Α-
μιναδαβ· Αμιναδαβ δε εγεν-
νησε τον Ναασσων· Ναασσων
δε εγεννησε τον Σαλμων·

5 Σαλμων δε εγεννησε τον
Βοοζ εκ της Ραχαβ. Βοοζ δε
εγεννησε τον Ωδηδ εκ της
Ρουθ. Ωδηδ δε εγεννησε τον
Ιεσσαι·

6 Ιεσσαι δε εγεννησε τον
Δαυιδ τον βασιλεα. Δαυιδ

38 Του Θεου, του Αδαμ, του
Σηθ, του Ενωσ,

37 Του Καϊναν, του Μαλελε-
ηλ, του Ιαρεδ, του Ενωχ, του
Μαθουσαλα,

36 Του Λαμεχ, του Νωε, του
Σημ, του Αρφαξαδ, (b) του
Καϊναν,

35 Του Σαλα, του Εβερ, του
Φαλεκ, του Ραγου, του Σερεχ,

34 Του Ναχωρ, του Θαρα,
του Αβρααμ, του Ισαακ, του
Ιακωβ,

33 Του Ιουδα, του Φαρες,
του Εσωμ, του Αραμ, του
Αμιναδαβ,

32 Του Ναασσων, του Σαλ-
μων, του Βοοζ, του Ωδηδ, του
Ιεσσαι,

(a) γ. Δαβιδ

(b) om. του Καϊναν,

MATTH. I.

LUKE III.

δε ὁ βασιλεὺς ἐγεννήσε τον
(c) Σολομῶνα ἐκ τῆς τῆ Ουριμ.

7 Σολομων δε ἐγεννήσε τον
Ῥοδοαμ· Ῥοδοαμ δε ἐγεννήσε
τον Αβια· Αβια δε ἐγεννήσε
τον Ασα·

8 Ασα δε ἐγεννήσε τον Ιωσα-
φατ· Ιωσαφατ δε ἐγεννήσε τον
Ιωραμ· Ιωραμ δε ἐγεννήσε τον
Οζιαν·

9 Οζιας δε ἐγεννήσε τον Ιω-
θαμ· Ιωθαμ δε ἐγεννήσε τον
Αχαζ· Αχαζ δε ἐγεννήσε τον
Εζεκιαν·

10 Εζεκιας δε ἐγεννήσε τον
Μανασση· Μανασσης δε
ἐγεννήσε τον Αμων· Αμων δε
ἐγεννήσε τον Ιωσιαν·

11 Ιωσίας δε ἐγεννήσε (d) τον
Ιεχονιαν ἢ τῆς ἀδελφῆς αὐτοῦ,
ἐπιτῆς μετοικεσίας Βαβυλωνος.

12 Μετα δε την μετοικεσιαν
Βαβυλωνος, Ιεχονιας ἐγεννήσε
τον Σαλαθιηλ· Σαλαθιηλ δε
ἐγεννήσε τον Ζοροβαβελ·

13 Ζοροβαβελ δε ἐγεννήσε
τον Αβιουδ· Αβιουδ δε ἐγεν-
νήσε τον Ελιακειμ· Ελιακειμ
δε ἐγεννήσε τον Αζωρ·

14 Αζωρ δε ἐγεννήσε τον
Σαδωκ· Σαδωκ δε ἐγεννήσε

31 Του Δαυίδ, του Ναθαν,
του Ματταθα, του Μαΐναν,
του Μελεα,

30 Του Ελιακειμ, του Ιωαν,
του Ιωσηφ, του Ιουδα, του
Συμεων,

29 Του Λευϊ, του Ματθατ,
του Ιωρεμ, του Ελιεζερ, του
Ιωση,

28 Του Ηρ, του Ελμωδαμ,
του Κωσαμ, του Αδδι, του
Μελχι,

27 Του Νηρι, τῆ Σαλαθιηλ,
του Ζοροβαβελ, τοῦ Ῥησα,
του Ιωαννα,

26 Του Ιουδα, του Ιωσηφ,

(c) γ. Σολομωντα
απειμ δε ἐγεννήσε

(d) add τον Ιωακειμ f. Ιακειμ· Ιω-
ακειμ δε ἐγεννήσε

MATTH. I.

LUKE III.

τον Αχεμ· Αχεμ δε εγεννησε
τον Ελιουδ·

15 Ελιουδ δε εγεννησε τον
Ελεαζαρ· Ελεαζαρ δε εγεννη-
σε τον Ματθαν· Ματθαν δε
εγεννησε τον Ιακωβ·

16 Ιακωβ δε εγεννησε τον
Ιωσηφ, τον ανδρα Μαρίας, εξ
ἧς εγεννηθη Ιησους, ὁ λεγομε-
νος Χριστος.

17 Πασαι ουν αἱ γενεαι απο
Αβρααμ ἕως Δαυὶδ, γενεαι δε-
κατεσσαρες· και απο Δαυὶδ
ἕως της μετοικεσίας Βαβυλω-
νος, γενεαι δεκατεσσαρες· και
απο της μετοικεσίας Βαβυλω-
νος ἕως του Χριστου, γενεαι
δεκατεσσαρες.

του Σεμεϊ, του Ματταθιου,
του Μααθ,

25 Του Ναγγαι, του Εσλι,
του Ναουμ, του Αμωσ, του
Ματταθιου,

24 Τε Ιωσηφ, του Ιαννα, τε
Μελχι, τε Λευϊ, (e) του Ματ-
θατ,

23 Και αυτος ην ὁ Ιησους
ὡσει ετων τριακοντα αρχου-
ενος, ων, ὡς ενομιζετο, υἱος
Ιωσηφ, (f) Του Ἠλι,

§ 10. *An angel appears to the shepherds, who visit
Jesus.*

LUKE II.

8 Και ποιμενες ησαν εν τη χωρα τη αυτη αγραυλουντες,
και φυλασσοντες φυλακας της νυχλος επι την ποιμνην αυτων.

9 Και ιδου, αγγελος κυριου επεστη αυτοις, και δοξα (ε)κυ-
ριου περιελαμψεν αυτους· και εφοβηθησαν φοβον μεγαν.

10 Και ειπεν αυτοις ὁ αγγελος· Μη φοβεισθε· ιδε γαρ, ευαγ-
γελιζομαι ὑμιν χαραν μεγαλην, ἥτις εσται παντι τῷ λαῷ·

11 Ὅτι ετεχθη ὑμιν σημερον σωτηρ, ὃς εστι Χριστος κυριος,
εν πολει Δαυὶδ.

(e) om. τε Ματθατ, του Λευϊ, *Alii* του Ματθαν, τε Λευϊ,

(f) om. τε Ἠλι, *Alii* τε Ιακωβ, τε Ἠλι, (g) → κυριε

LUKE II.

12 Καὶ τοῦτο ὑμῖν τὸ σημεῖον· Εὕρησέτε βρέφος ἐσπαργα-
νόμενον κείμενον ἐν (h) φάτνῃ·

13 Καὶ ἑξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλήθος στρατίας
οὐρανίου, αἰνούντων τὸν Θεόν, καὶ λεγόντων·

14 „Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώ-
ποις εὐδοκία.,,

15 Καὶ ἐγένετο, ὥς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν
οἱ ἀγγελοὶ, καὶ οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλη-
λους· Διελθώμεν δὴ ἕως Βηθλεέμ, καὶ ἰδῶμεν τὸ ῥημα τοῦτο
τὸ γεγονός, ὃ ὁ κύριος ἐγνωρίσεν ἡμῖν.

16 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύρον τὴν τε Μαριὰμ
καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

17 Ἰδόντες δέ, διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέν-
τος αὐτοῖς περὶ τοῦ παιδίου τούτου.

18 Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαλη-
θέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

19 Ἡ δὲ Μαριὰμ πάντα συνέτηρει τὰ ῥήματα ταῦτα,
συμβαλλούσα ἐν τῇ καρδίᾳ αὐτῆς.

20 Καὶ (i) ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνούν-
τες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλα-
λήθη πρὸς αὐτούς.

§ 11. *The circumcision of Jesus.*

MATTH. I.

LUKE II.

25 καὶ ἐκάλεσε τὸ ὄνομα
αὐτοῦ Ἰησοῦν.

21 Καὶ ὅτε ἐπλησθῆσαν ἡμέ-
ραι οκτώ τε περιτεμῖν (k) αὐ-
τον, καὶ ἐκλήθη τὸ ὄνομα αὐ-
τοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ
ἀγγέλου πρὸ τοῦ συλληφθῆ-
ναι αὐτὸν ἐν τῇ κοιλίᾳ.

(b) † τῇ

(i) r. ἐπέστρεψαν

(k) r. τὸ παιδίον

§ 12. *The presentation of Jesus in the temple.*

LUKE II.

22 Καὶ ὅτε ἐπλησθῆσαν αἱ ἡμέραι τοῦ καθαρισμοῦ (l) αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνῆγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ κυρίῳ,

23 (Καθὼς γεγραπταὶ ἐν νόμῳ κυρίου· „Ὅτι παν ἄρσεν διανοίγον μητρὰν, ἅγιον τῷ κυρίῳ κληθήσεται“,)

24 Καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου· „Ζευγὸς τριγόνων, ἢ δύο (m) νεοσσούς περιστέρων“,

25 Καὶ ἰδοὺ, ἦν ἀνθρώπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν· καὶ ὁ ἀνθρώπος οὗτος δίκαιος καὶ ευλαβὴς, προσδεχόμενος παρακλησὶν τοῦ Ἰσραὴλ. Καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν·

26 Καὶ ἦν αὐτῷ κεχρηματισμένος ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἰδῇ τὸν Χριστὸν κυρίου.

27 Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰδισμένον τοῦ νόμου περὶ αὐτοῦ·

28 Καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε·

29 Νῦν ἀπολυεῖς τὸν δούλον σου, δεσποτά, κατὰ τὸ ῥῆμα σου, ἐν εἰρήνῃ·

30 Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριον σου,

31 Ὅ ἤτοιμάσας κατὰ πρόσωπον πάντων τῶν λαῶν·

32 Φῶς εἰς ἀποκαλύψιν ἐθνῶν, καὶ δόξαν λαοῦ σὲ Ἰσραὴλ.

33 Καὶ ἦν (n) ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλοῦμένοις περὶ αὐτοῦ.

34 Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαρίας τὴν μητέρα αὐτοῦ· Ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀναστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον·

(l) Ὑαυτοῦ, *Alia* αὐτῆς, *Alia* om.

(m) Ὑνοσσούς

(n) γ. Ὑἰωσηφ καὶ ἡ μήτηρ αὐτοῦ

LUKE II.

35 (Και σου δε αὐτῆς τὴν ψυχὴν διελυσεται ῥομφαία·) ὅπως αὖν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

36 Καὶ ἦν Ἀννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προεβήκεια ἐν ἡμέραις πολλαῖς, ζήσασα ἐτη μετὰ ἀνδρὸς ἑπτα ἀπὸ τῆς παρθενίας αὐτῆς·

37 Καὶ αὕτη χηρὰ ὡς ἐτὼν οὐδὲκοντα τεσσαρῶν, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστειᾶς καὶ δεήσεσι λατρουῖσα νύκτα καὶ ἡμέραν.

38 Καὶ αὕτη, αὕτη τῇ ὥρᾳ ἐπιστάσα, ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λυτῶσιν (ο) ἐν Ἱερουσαλὴμ.

§ 13. *The Magi. Jesus' flight into Egypt. Herod's cruelty. Jesus' return.*

MATTH. II.

ΤΟΤ' δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλεως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παραγενοντο εἰς Ἱερουσολύμα, λέγοντες·

2 Που ἐστὶν ὁ τεχθὲς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

3 Ἀκουσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταραχθῆ, καὶ πᾶσα Ἱερουσολύμα μετ' αὐτοῦ·

4 Καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται.

5 Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου·

6 „Καὶ συ Βηθλεὲμ, γῆ Ἰουδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσι Ἰουδα· ἐκ σου γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαὸν μου, τὸν Ἰσραὴλ.,,

(ο) Ὡς Ἱερουσαλὴμ. *Alibi ἐν τῷ Ἰσραὴλ. f. τοῦ Ἰσραὴλ.*

MATTH. II.

7 Τότε Ἡρώδης λαθρα καλεσας τους μαγους, ηκριβωσε παρ' αυτων τον χρονον του φαινομενου αστερος,

8 Και πεμφας αυτους εις Βηθλεεμ, ειπε Πορευθεντες, ακριβως εξετασατε περι του παιδιου· επαν δε εῦρητε, απαγγειλατε μοι, ὅπως καγω ελθων προσκυνησω αυτω.

9 Οἱ δε ακουσαντες του βασιλεως, επορευθησαν. Και ιδου, ὁ αστηρ, ὃν ειδον εν τη ανατολῃ, προηγεν αυτους, ἕως ελθων (p)εστη επανω οὐ ην το παιδιον.

10 Ἰδοντες δε τον αστερα, εχαρησαν χαραν μεγαλην σφοδρα·

11 Και ελθοντες εις την οικιαν, (q) ειδον το παιδιον μετα Μαρίας της μητρος αυτου, και πεσοντες προσεκυνησαν αυτω, και ανοιξαντες τους θησαυρους αυτων, προσηνεγκαν αυτω δαρα, χρυσον και λιβανον και σμυρναν.

12 Και χρηματισθεντες κατ' οναρ, μη ανακαμψαι προς Ἡρώδην, δι' αλλης ὁδου ανεχωρησαν εις την χωραν αυτων.

13 Αναχωρησαντων δε αυτων, ιδου, αγγελος κυριου φαινεται κατ' οναρ τῷ Ἰωσηφ, λεγων· Εγερθεις παραλαβε το παιδιον και την μητερα αυτου, και φευγε εις Αιγυπτον, και ἴσθι ἐκεῖ, ἕως αν ειπω σοι· μελλει γαρ Ἡρώδης ζητειν το παιδιον, του απολεσαι αυτο.

14 Ὁ δε εγερθεις παρελαβε το παιδιον και την μητερα αυτου νυκτος, και ανεχωρησεν εις Αιγυπτον·

15 Και ην ἐκεῖ ἕως της τελευτης Ἡρώδου· ἵνα πληρωθῇ το ῥηθεν ὑπο (r)του κυριου δια του προφητου, λεγοντος· „Εξ Αιγυπτου εκαλεσα τον υἱον μου.,,

16 Τότε Ἡρώδης, ιδων, ὅτι ενεπαιχθῇ ὑπο των μαγων, εθυμωθη λιαν· και αποστείλας ανειλε παντας τους παιδας τῆς εν Βηθλεεμ και εν πασι τοις ὁρίοις αὐτῆς, ἀπὸ διετῆς καὶ κατωτέρω, κατὰ τον χρονον, ὃν ηκριβωσε παρα των μαγων.

17 Τότε πληρωθῇ το ῥηθεν (s)ὑπο Ἰερεμιου του προφητου, λεγοντος·

(p) ~ εσταθῇ

(q)r. εῦρον

(r) → τευ (s) ~ δια

MATTH. III.

18 „Φωνὴ ἐν Ῥάμα ηκουσθῇ, ⁽¹⁾ ὁ ὄρητος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολλὸς· Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἠθέλε παρακληθῆναι, ὅτι οὐκ εἰσι.,,

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἀγγελὸς κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγυπτῷ,

20 Λέγων· Ἐγερθεὶς παραλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζήτουντες τὴν ψυχὴν τοῦ παιδίου.

21 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ.

22 Ἀκούσας δὲ, ὅτι Ἀρχελαὸς βασιλεύει ⁽⁴⁾ ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν·

LUKE II.

39 Καὶ ὡς ἐτέλεσαν ἅπαντα χρηματισθεὶς δὲ κατ' ὄναρ, ⁽²⁾ τα κατὰ τὸν νόμον κυρίου, ἀνεχώρησεν εἰς τὰ μέρη τῆς ὑπεστρεψάν εἰς τὴν Γαλιλαίαν, Γαλιλαίας.

23 Καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρετ· εἰς τὴν πόλιν αὐτῶν, Ναζ- ὅπως πληρώθῃ τὸ ῥηθὲν δια- ἀρετ. τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

§ 14. Jesus goes to the Passover when he is twelve years of age.

LUKE II.

40 Το δὲ παιδίον ἠΐξανε, καὶ ἐκραταιοῦτο ⁽¹¹⁾ πνευματι, πληρουμένον σοφίας· καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

(1) ⇒ ὁ ὄρητος καὶ

(4) → ἐπὶ

(11) ⇒ πνευματι,

LUKE II.

42 Καὶ ὅτε ἐγενετο ἐπὶ δώδεκα, ἀναβάντων αὐτῶν (x) εἰς Ἱερουσόλυμα κατὰ τὸ ἐθὺς τῆς ἑορτῆς·

43 Καὶ τελειώσαντων τὰς ἡμέρας, ἐν τῷ ὑποστρεφεῖν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ (y) ἐγνώ Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ.

44 Νομίσαντες δὲ αὐτὸν ἐν τῇ συνουσίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ ἀνέζητουν αὐτὸν ἐν τοῖς συγγενεῦσι καὶ (x) τοῖς γνωστοῖς.

45 Καὶ μὴ εὑρόντες (a), ὑπέστρεψαν εἰς Ἱερουσαλὴμ, (b) ζητούντες αὐτόν.

46 Καὶ ἐγενετο, μεθ' ἡμέρας τρεῖς εὑρόν αὐτὸν ἐν τῷ ἱερῷ καθέζομενον ἐν μεσῷ τῶν διδασκάλων, καὶ ἀκουόντα αὐτῶν, καὶ ἐπερωτῶντά αὐτούς.

§ 15. *Of John the Baptist, and his ministry.*

MATTH. III.

MARK I.

ΚΝ (d) δὲ ταῖς ἡμέραις ἐκεῖ-
ναις

ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ
Χριστοῦ, (e) υἱοῦ τοῦ Θεοῦ.

(x) = εἰς Ἱερουσόλυμα

(z) † ἐν (a) † αὐτόν.

(e) om. υἱοῦ τοῦ Θεοῦ.

(y) ὡς ἐγνώσαν οἱ γονεῖς αὐτοῦ.

(b) ≈ ἀναζητούντες. (d) → δε.

LUKE II.

47 Εξίσταντο δε πάντες οἱ ἀκουοντες αὐτου, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκριθεῖσιν αὐτου.

48 Καὶ ἰδοντες αὐτον, ἐξεπλάγησαν· καὶ πρὸς αὐτον ἡ μήτηρ αὐτου εἶπε· Τεκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδου, ὁ πατήρ σου καὶ γὰρ ὀδυνημένοι ἐζητοῦμεν σε.

49 Καὶ εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτε με; οὐκ ᾔδειτε, ὅτι ἐν ταῖς τοῦ πατρὸς μου δεῖ εἶναι με;

50 Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς.

51 Καὶ κατέβη μετ' αὐτῶν, ^(c) καὶ ἦλθεν εἰς Ναζαρεθ καὶ ἦν ὑποτασσομενὸς αὐτοῖς. Καὶ ἡ μήτηρ αὐτου διατηρεῖ πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

52 Καὶ Ἰησοῦς προεκοπτε σοφία, καὶ ἡλικία, καὶ χαρὶτι παρα δέῳ καὶ ἀνθρώποις.

§ 15. *Of John the Baptist, and his ministry.*

LUKE I.

JOHN.

80 Τὸ δὲ παιδίον ηὔξανε, καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρημίσι, ἕως ἡμέρας ἀφ' ὧν δειξέως αὐτοῦ πρὸς τὸν ἴσραὴλ.

CHAP. III.

ἘΝ ἐτὶ δε πεντεκαθεκατῶ της ἡγεμονίας Τιβεριου Καισαρος, ἡγεμονευοντος Ποντιου Πιλατου της Ιουδαίας, καὶ τετραρχουντος της Γαλιλαίας Ἡρώδου, Φιλιππῶν δὲ τῶ ἀδελφου αὐτου τετραρχουντος της Ιτουραίας καὶ Τραχωνιτιδος χώρας, καὶ Λυσανίῳ τῆς Ἀβιλλῆς τετραρχουντος,

(c) → καὶ ἦλθεν.

MATTH. III.

MARK I.

παραγινεται Ιωαννης ὁ
βαπτιστης, κηρυσσων εν τη
ερημῳ της Ιουδαιας,

2 Καὶ λεγων Μετανοειτε·
ηγγικε γαρ ἡ βασιλεια των
ουρανων.

3 Οὗτος γαρ εστιν ὁ ῥηθεις
(f) ὑπο Ἡσαίου τοῦ προφητῆ,
λεγοντος· „Φωνη βοωντος εν
τη ερημῳ· ἑτοιμασατε την
ὁδον κυριου, ευθειας ποιεите
τας τριβους αὐτου.,

4 Αὐτος δε ὁ Ιωαννης εχε
το ενδυμα αὐτου απο τριχων
καμηλου, καὶ ζωνην δερματι-
νην περι την οσφυν αὐτου· ἡ
δε τροφη αὐτου ην ακριδες καὶ
μελι αγριον.

5 Τότε εξεπορευετο προς αυ-
τον Ἱεροσολυμα, καὶ πασα ἡ
Ιουδαια, καὶ πασα ἡ περιχωρος
του Ιορδανου·

6 Καὶ εβαπτιζοντο εν τῳ
Ιορδανῳ ὑπ' αὐτου, εξομολο-
γουμενοι τας ἁμαρτίας αὐτων.

7 Ἰδων δε πολλους των Φα-
ρισαιων καὶ Σαδδουκαων ερ-
χομενους επι το βαπτισμα
αὐτου, ειπεν αυτοις· Γεννη-
ματα εχιδνων, τις ὑπεδειξεν

4 Εγενετο Ιωαννης βαπτίζων
εν τη ερημῳ,

καὶ κηρυσσων βαπτισμα με-
τανοιας εἰς ἀφεσιν ἁμαρτιων.

2 Ὡς γεγραπται (g) ἐν Ἡ-
σαΐᾳ τῷ προφῆτῃ· „Ἴδε, ἐγὼ
ἀποστελλῶ τὸν ἀγγέλόν μου
πρὸ προσώπου σου, ὃς κατασ-
κενᾷ τὴν ὁδὸν σου.(h)

3 Φωνὴ βοῶντος ἐν τῇ ἐρη-
μῷ· ἑτοιμασατε τὴν ὁδὸν
κυρίου, ευθειας ποιεите τας τρι-
βους αὐτου.,

6 Ἦν δὲ Ἰωαννης ἐνδεδυμένος
τριχᾶς καμηλοῦ, καὶ ζωνὴν
δερματινὴν περὶ τὴν οσφύν
αὐτοῦ, καὶ ἐσθίων ἀκριδὰς καὶ
μελί ἀγρίου.

5 Καὶ (i) ἐξεπορευετο πρὸς
αὐτὸν πασα ἡ Ἰουδαία χώρα,
καὶ οἱ (k) Ἱεροσολυμίται πάν-
τες· καὶ ἐβαπτίζοντο ἐν τῷ
Ιορδάνῳ ποταμῷ ὑπ' αὐτοῦ,
ἐξομολογούμενοι τὰς ἁμαρτί-
ας αὐτῶν.

(f) Ὡδία.

(g) γ. Ὡς ἐν ταῖς προφηταῖς·

(h) † ἐμ-

προσθεν σου·

(i) Ὡς ἐξεπορευοντο

(k) γ. Ἱεροσολυμι-

ται· καὶ ἐβαπτίζοντο πάντες ἐν

LUKE III.

JOHN.

2 ^(l) Ἐπὶ ἀρχιερεῶς Ἀννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην, τὸν ^(m) Ζαχαριῆ υἱόν, ἐν τῇ ἐρημῳ.

3 Καὶ ἦλθεν εἰς πᾶσαν τὴν περὶ ὁρὸν τοῦ Ἰορδάνου, κηρύσσων βαπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν·

4 Ὡς γεγραπται ἐν βιβλῳ λόγων Ἠσαΐου τοῦ προφήτου, ⁽ⁿ⁾ λεγοντος· „Φωνὴ βοῶντος ἐν τῇ ἐρημῳ· Ἐτοίμασατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς ὁδοὺς αὐτοῦ·

5 Πᾶσα φαραγὲς πληρωθῇ, καὶ παν ὅρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἐσθλα τὰ σκολια εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδὸν λείαν·

6 Καὶ σφεται πᾶσα σαρξ τὸ σπῆμα τοῦ θεοῦ.,,

7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· Γεννηματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

(L) γ. ἐπ' ἀρχιερεῶν
β

(m) † του

(n) † λεγοντος.

MATTH. III.

MARK I.

ὑμιν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς ;

8 Ποιῆσατε οὖν (ο)καρπὸν ἀξίον τῆς μετανοίας,

9 Καὶ μὴ δοξῆτε λέγειν ἐν ἑαυτοῖς· Πατέρα ἐχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δυνατὸς ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

10 Ἡδὴ δὲ (ρ)καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλόν, ἐκκοπίζεται, καὶ εἰς πῦρ βαλλεται.

(ο) γ. καρποὺς ἀξίους

(ρ) → καὶ

LUKE III.

JOHN.

8 **Μ**οιησατε ουν καρπους αξιους της μετανοιας

και μη αρξησθε λεγειν εν εαυτοις· Πατερα εχομεν τον Αβρααμ. Λεγω γαρ υμιν, οτι δυναται ο θεος εκ των λιθων τουτων εγειραι τεκνα τω Αβρααμ.

9 **Η**δη δε και η αξινη προς την ριζαν των δενδρων κειται· παν ουν δενδρον μη ποιουν καρπον καλον, εκκοπτεται, και εις πυρ βαλλεται.

10 **Κ**αι επηρωτων αυτον οι οχλοι, λεγοντες· Τι ουν (s) ποιησομεν;

11 **Α**ποκριθεις δε λεγει αυτοις· **Θ** εχων δυο χιτωνας, μεταδοτω τω μη εχοντι· και ο εχων βρωματα, ομοιως ποιειτω.

12 **Η**λθον δε και τελωναι βαπτισθηναι, και ειπον προς αυτον· **Δ**ιδασκαλε, τι ποιησομεν;

13 **Ο** δε ειπε προς αυτους· **Μ**ηδεν πλεον παρα το διαταγμενον υμιν πρρασσετε.

(s) ποιησωμεν;

MATTH. III.

MARK I.

11 Εγώ μεν βαπτίζω ὑμᾶς
ἐν ὕδατι, εἰς μετάνοιαν· ὁ δὲ

ὀπίσω μου ἐρχομενος, ἰσχυρο-
τερος μου ἐστίν, οὐδ' οὐκ ἐμὶ
ἴκανος τα ὑποδήματα βαστα-
σαι· αὐτὸς ὑμᾶς βαπτίσει ἐν
πνεύματι ἁγίῳ (q) καὶ πυρὶ.

12 Οὐδ' το πτύον ἐν τῇ χειρὶ
αὐτοῦ, καὶ διακαθαρίει τὴν
ἄλωνα αὐτοῦ· καὶ συναξει
τὸν σίτον (r) αὐτοῦ εἰς τὴν
ἀποθήκην, τὸ δὲ ἀχυρὸν κα-
τακαύσει πυρὶ ἀσβεστώ.

7 Καὶ ἐκηρύσσει λέγων·

8 Εγώ μεν ἐβαπτίσα ὑμᾶς
ἐν ὕδατι·

7 Ἐρχεται ὁ ἰσχυροτερος
μὲ ὀπίσω μὲ, ὃ ἔκ ἐμὶ ἴκανος
κυβᾶς λῦσαι τὸν ἱμᾶντα τῶν
ὑποδημάτων αὐτοῦ.

8 αὐτὸς δὲ βαπτίσει ὑμᾶς
ἐν πνεύματι ἁγίῳ.

(q) → καὶ πυρὶ. (r) → αὐτοῦ

LUKE III.

JOHN.

14 Επηρώτων δε αὐτὸν καὶ στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τι ποιήσομεν ; Καὶ εἶπε πρὸς αὐτοὺς· Μὴδὲνα διασείσητε, μὴδὲ συκοφαντήσητε· καὶ ἀρχεισθε τοῖς ὀφωνίοις ὑμῶν.

15 Προσδοκῶντος δε τῆ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός,

16 Ἀπεκρίνατο ὁ Ἰωάννης ἀπασι, λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς·

ἐρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ ἐμὶ ἱκανὸς λυσαί τον ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ·

αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ

καὶ πυρὶ.

17 Οὗ το πτυον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίζει τὴν ἄλωνα αὐτοῦ καὶ συναξει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἀχυρὸν κατακαύσει πυρὶ ἀσβέστῳ.

END OF PART I.

PART II.

THE TRANSACTIONS OF ABOUT SIX MONTHS, FROM JESUS' BAPTISM

TILL THE BEGINNING OF THE ENSUING PASSOVER.

§ 16. *The baptism of Jesus.*

MATTH. III.

MARK I.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπο τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τὸ βαπτισθῆναι ὑπ' αὐτοῦ·

14 Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπο σου βαπτισθῆναι, καὶ σὺ ἐρχῇ πρὸς με·

15 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν· Ἀφες ἄρτι· οὕτω γὰρ ἔστιν ἡμῖν, πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτὸν.

16 Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθύς ἀπο τοῦ ὕδατος· καὶ ἰδού, ἀνέωχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαίνον ὥσει περισσεύον, καὶ ἐρχόμενον ἐπ' αὐτόν.

17 Καὶ ἰδὼ, φωνὴ ἐκ τῶν οὐρανῶν, λεγούσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδοκῆσα.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

10 Καὶ εὐθέως ἀναβαίνων (t) ἀπο τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα, (u) ὡς περισσεύον, καταβαίνον ἐπ' αὐτόν.

11 Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· „Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, (w) ἐν ᾧ εὐδοκῆσα.,,

(t) ἄνεκ

(u) γ. ὥσει

(w) ὡς ἐν σοι

§ 16. *The baptism of Jesus.*

LUKE III.

JOHN.

21 Εγενετο δε εν τῷ βαπτισθῆναι ἅπαντα τον λαον,

και Ιησου βαπτισθεντος
και προσευχομενου, ανεωχθη-
ναι τον ουρανον,

22 Και καταβῆναι το πνευ-
μα το ἅγιον σωματικῶς εἶδει,
ὥσει περιστεραν, ἐπ' αὐτον,
και φωνην ἐξ ουρανου γενεσ-
θαι, (x) λεγουσαν „Συ ει ὁ
ἱδιος μου ὁ αγαπητος, εν σοι
ἠνδοκησα.,,

23 Και αὐτος ην ὁ Ιησοῦς
ὥσει ετων τριακοντα, αρχομε-
νος, ων, ὥς ενομιζετο, υἱος

(x) λεγουσαν

§ 17. *The temptation of Jesus.*

MATTH. IV.

MARK I.

ΤΟΤΕ ὁ Ἰησοῦς ἀνηχθῆ εἰς τὴν ἐρημον ὑπο τοῦ πνεύματος, πειρασθῆναι ὑπο τοῦ διαβόλου.

2 Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νυκτας τεσσαράκοντα, ὕστερον ἐπεινάσε.

3 Καὶ προσελθὼν αὐτῷ ὁ πειραζὼν, εἶπεν· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἶπε, ἵνα οἱ λίθοι οὗτοι ἀρτοὶ γενῶνται.

4 Ὁ δὲ ἀποκριθεὶς εἶπε· Γεγραπται· „Οὐκ ἐπ' ἄρτῳ μόνῳ ζῆσεται (γ) ἄνθρωπος, ἀλλ' (z) ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ δια στόματος Θεοῦ.,

5 Τότε παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς τὴν ἁγίαν πόλιν, καὶ (a) ἱστῆσιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ·

6 Καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κατῶ· γεγραπται γάρ· „Ὅτι τοῖς ἀγγέλοις αὐτῷ ἐντελεῖται περὶ σου· καὶ ἐπὶ χειρῶν αὐρουσί σε, μηποτε προσκοψῇς πρὸς λίθον τὸν πόδα σου.,

7 Ἐφῆ αὐτῷ ὁ Ἰησοῦς· Πάλιν γεγραπται· „Οὐκ ἐκπειράσεις κυρίον τὸν Θεόν σου.,

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἐρημον.

13 Καὶ ἦν (b) ἐν τῇ ἐρημῷ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπο τοῦ σατανα, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἀγγελοὶ διηκονοῦν αὐτῷ.

(γ) ~ ὁ ἄνθρωπος,

(z) ~ ἐν

(a) ~ ἐστήσεν

(b) † ἐκεῖ *Alii om.* ἐν τῇ ἐρημῷ

§ 17. *The temptation of Jesus.*

LUKE IV.

JOHN.

ΙΗΣΟΥΣ δὲ πνεύματος ἁγίου
πληρὴς ὑπεστρέψεν ἀπο τοῦ
Ιορδανου· καὶ ἦγετο ἐν τῷ
πνεύματι (c) εἰς τὴν ἐρημον,
2 Ἡμέρας τεσσαράκοντα πει-
ραζομένος ὑπὸ τοῦ διαβόλου.
Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς
ἡμέραις ἐκείναις· καὶ συντε-
λεσθεῖσων αὐτῶν, (d) ὕστερον
ἐπεινάσε.

3 Καὶ εἶπεν αὐτῷ ὁ διαβο-
λος· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἶπε
τῷ λίθῳ τούτῳ, ἵνα γενηται
ἄρτος.

4 Καὶ ἀπεκριθὴ Ἰησοῦς πρὸς
αὐτόν, λεγὼν· Γεγραπται·
„Ὅτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζή-
σεται (e) ὁ ἄνθρωπος, ἀλλ’ ἐπι-
παντι ῥήματι Θεοῦ.,,

9 Καὶ ἠγάγεν αὐτόν εἰς Ἱε-
ρουσαλὴμ, καὶ ἐστήσεν αὐτόν
ἐπὶ τὸ πτερυγίον τοῦ ἱεροῦ·
καὶ εἶπεν αὐτῷ· Εἰ (f) υἱὸς εἶ
τοῦ Θεοῦ, βάλε σεαυτὸν ἐν-
τευθεν κατῶ·

10 Γεγραπται γάρ· „Ὅτι
τοῖς ἀγγέλοις αὐτοῦ ἐντέλει-
ται περὶ σε, τὴ διαφυλάξαι σε·

11 Καὶ (g) ὅτι ἐπὶ χειρῶν α-

(c) ≈ ἐν τῇ ἐρημῇ ἡμέρας τεσσαράκοντα, (d) ≈ ὕστερον

(e) → ὁ (f) † ὁ (g) ≈ ὅτι

MATTH. IV.

LUKE IV.

8 Πάλιν παραλαμβάνει αὐτον ὁ διαβολὸς εἰς ὄρος ὑψηλόν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,

9 Καὶ λέγει αὐτῷ· Ταῦτα πάντα σοὶ δώσω,

εἰάν πεσῶν προσκυνήσῃς μοι.

10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπάγε ^(h) ὀπίσω μου, σατανα· γεγραπται γάρ· „Κυρίου τον θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.,,

11 Τότε ἀφίησιν αὐτὸν ὁ διαβολός· καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκονοῦν αὐτῷ.

ρουσι σε, μηποτε προσκοψης προς λιθον τον ποδα σου.,,

12 Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἰρηται· „Οὐκ ἐκπειράσεις κύριον τον θεόν σου.,,

5 Καὶ ἀναγαγὼν αὐτὸν ⁽ⁱ⁾ ὁ διαβολὸς εἰς ὄρος ὑψηλόν, ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμήν χρόνου.

6 Καὶ εἶπεν αὐτῷ ὁ διαβολός· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδεδοταί, καὶ ὃ ἐὰν θέλω, δίδωμι αὐτήν·

7 Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἐσθαι σὺ ^(j) πάντα.

8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· ^(k) Γεγραπται ^(l)· „Προσκυνήσεις κύριον τον θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.,,

13 Καὶ συντελεσας πάντα πειρασμον ὁ διαβολός, ἀπῆσ-
τη ἀπ' αὐτοῦ αὐτοῦ καιροῦ.

^(h) r. → ὀπίσω μου, ⁽ⁱ⁾ ⇔ ὁ διαβολός ^(j) r. πάντα.

^(k) † Ὑπάγε ὀπίσω μου, σατανα· ^(l) † γάρ·

§ 18. *The testimony of John the Baptist to Jesus ;
and its effects.*

JOHN I.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπεστεί-
λαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρω-
τήσωσιν αὐτόν· Σὺ τίς εἶ ;

20 Καὶ ὁμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὁμολόγησεν·
Ὅτι οὐκ εἰμι ἐγὼ ὁ Χριστός.

21 Καὶ ἠρώτησαν αὐτόν· Τι οὖν ; Ἠλίας εἶ συ ; Καὶ λε-
γεί· Οὐκ εἰμι. Ὁ προφήτης εἶ συ ; Καὶ ἀπεκριθὴ· Οὐ.

22 Εἰπον οὖν αὐτῷ· Τίς εἶ ; ἵνα ἀποκρισὶν ὁμνέον τοῖς πεμ-
ψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ ;

23 Ἐφθ· Ἐγὼ „φῶν ἡ βοῶντος ἐν τῇ ἐρημῷ· Εὐθυνατε τὴν
ὁδὸν κυρίου, „ καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

24 Καὶ (m)οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων·

25 Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ· Τι οὖν βαπτί-
ζεις, εἰ συ οὐκ εἶ ὁ Χριστός, οὔτε Ἠλίας, οὔτε ὁ προφήτης ;

26 Ἀπεκριθὴ αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν
ὕδατι· μεσὸς δὲ ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ (n)οἰδατε,

27 Ὁ ὀπίσω μου ἐρχομένος, οὗ (o)ἐγὼ οὐκ εἰμι ἄξιος, ἵνα
λῶσω αὐτοῦ τοὺς ἱμᾶντα τοῦ ὑποδηματός.

28 Ταῦτα ἐν (p)Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου
ἦν Ἰωάννης βαπτίζων.

29 Τῇ ἐπαυρίῳ βλέπει(q) τὸν Ἰησοῦν ἐρχομένον πρὸς αὐ-
τόν, καὶ λέγει· Ἴδε ὁ ἄμνος τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν
τοῦ κόσμου.

30 Οὗτος ἐστὶ, περὶ οὗ ἐγὼ εἶπον· Ὅπισω μου ἐρχεται
ἄνθρωπος, ὃς ἐμπροσθεν μου γέγονεν· ὅτι πρῶτος μου ἦν.

31 Καρῶ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ,
διὰ τοῦτο ἦλθον ἐγὼ ἐν (r)τῷ ὕδατι βαπτίζων.

(m) απ. οἱ (n) r. οἰδατε· αὐτός ἐστιν ὁ ὀπίσω μου ἐρ-
χομενος, ὃς ἐμπροσθεν μου γέγονεν· οὗ (o) ≠ ἐγὼ
(p) r. ≈ Βηθαβαρα (q) † ὁ Ἰωάννης (r) → τῷ

JOHN I.

32 Καὶ μαρτυρῆσεν Ἰωάννης, λέγων ὅτι τεθεσθαι τὸ πνεῦμα καταβαίνον ^(s) ὡς περισσεύον ἐξ οὐρανό, καὶ εἰμένει ἐπ' αὐτόν.

33 Καγὼ οὐκ ἤδην αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνος μοι εἶπεν· Ἐφ' ὃν ἂν ἰδῇς τὸ πνεῦμα καταβαίνον, καὶ μένον ἐπ' αὐτόν, οὗτος ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

34 Καγὼ ἑώρακα, καὶ μαρτυρῆκα, ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ Θεοῦ.

35 Τῇ ἐπαυρίῳ παλιν εἰστέκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.

36 Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἰδε ὁ ἀμνὸς τοῦ Θεοῦ.

37 Καὶ ἠκούσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

38 Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθούντας, λέγει αὐτοῖς·

39 Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὁ λέγεται ἐρμηνευόμενον, διδασκαλε,) ποῦ μένεις;

40 Λέγει αὐτοῖς· Ἐρχεσθε καὶ ^(t) ἰδετέ. Ἠλθον καὶ εἶδον, ποῦ μένει· καὶ παρ' αὐτῷ εἰμέναν τὴν ἡμέραν ἐκείνην. Ὡρα ^(u) ἡν ὡς δεκάτῃ.

41 Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθήσαντων αὐτῷ.

42 Εὗρισκει οὗτος πρῶτος τὸν ἀδελφόν τὸν ἰδίον Σίμωνα, καὶ λέγει αὐτῷ· Εὗρηκαμεν τὸν ^(w) Μεσσίαν (ὁ ἐστὶ μεθερμηνευόμενον, ^(x) Χριστός).

43 Καὶ ἤγαγεν αὐτόν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας ^(y) αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωάννα· σὺ κληθήσῃ Κηφᾶς· ὁ ἐρμηνεύεται Πέτρος.

(s) r. ὥσει (t) ὠφεσθε. (u) † δε (w) ≈ Μεσίαν
(x) † ὁ (y) † δε

JOHN I.

44 Τῇ ἐπαυριον ἠθέλησεν (z) ἐξέλθειν εἰς τὴν Γαλιλαίαν· καὶ εὗρισκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολουθεί μοι.

45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαΐδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

46 Εὗρισκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ· Ὃν ἐγράψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὗρηκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ (a) Ναζαρεθ.

47 Καὶ εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ (a) Ναζαρεθ δυνατὰ τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἐρχου καὶ ἴδε.

48 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχομένον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἰδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἐστὶ.

49 Λέγει αὐτῷ Ναθαναὴλ· Ποθεν με γινώσκεις; Ἀπεκριθὴ (b) Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν σκηνήν, εἶδόν σε.

50 Ἀπεκριθὴ Ναθαναὴλ καὶ λέγει αὐτῷ· Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

51 Ἀπεκριθὴ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπον σοι· Εἶδόν σε ὑποκάτω τῆς σκῆπης, πιστεύεις; μείζω τούτων (c) οἶμῃ.

52 Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, (d) ἀπ' ἀρτί οἴσεσθε τὸν οὐρανὸν ἀνεγρότα, καὶ τότε ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

§ 19. *The marriage feast at Cana.*

JOHN II.

ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.

2 Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

(z) † ὁ Ἰησοῦς *Alii ponunt post* λέγει αὐτῷ (a) *et* (a) ≈ Ναζαρεθ. (b) † ὁ (c) *r.* οἶμῃ. (d) = ἀπ' ἀρτί

JOHN II.

3 Και ἰστερησαντος οινου, λεγει ἡ μητηρ του Ιησου προς αυτον· Οινον ουκ εχουσι.

4 Λεγει αυτη ὁ Ιησους· Τι εμοι και σοι, γυναι; ουπω ἡκει ἡ ὥρα μου.

5 Λεγει ἡ μητηρ αυτου τοις διακονοις· Ὁ, τι αν λεγη ὑμιν, ποιησατε.

6 Ησαν δε εκει ὑδριαι λιθιναι ἐξ κεμεναι κατα τον καθαρισμον των Ιουδαιων, χωρουσαι ανα μετρητας δυο η τρεις.

7 Λεγει αυτοις ὁ Ιησους· Γεμισατε τας ὑδριας ὕδατος. Και εγεμισαν αυτας ἕως ανω.

8 Και λεγει αυτοις· Αντλησατε νυν, και φερετε τῷ αρχιτρικλινῷ. Και ηνεγκαν.

9 Ὡς δε εγευσατο ὁ αρχιτρικλινος το ὕδωρ οινον γεγενημενον (και ουκ ηδει ποθεν εστιν· οἱ δε διακονοι ηδειςαν, οἱ ηντληκοτες το ὕδωρ) φωνει τον νυμφιον ὁ αρχιτρικλινος,

10 Και λεγει αυτῷ· Πας ανθρωπος πρωτον τον καλον οινον τιθησι, και ὅταν μεθυσθωσι, τοτε τον ελασσῷ συ τετηρηκας τον καλον οινον ἕως αρτι.

11 Ταυτην εποιησε την αρχην των σημειων ὁ Ιησους εν Κανα της Γαλιλαιας, και εφανερωσε την δοξαν αὐτου· και επιστευσαν εις αυτον οἱ μαθηται αυτου.

12 Μετα τουτο κατεβη εις Καπερναουμ, αυτος και ἡ μητηρ αυτου, και οἱ αδελφοι αυτου, και οἱ μαθηται αυτου· και εκει εμειναν ου πολλας ἡμερας.

END OF PART II.

PART III.

THE TRANSACTIONS OF TWELVE MONTHS, FROM THE BEGINNING OF THE FIRST PASSOVER.

§ 20. *Jesus goes to Jerusalem at the Passover, and casts the traders out of the temple.*

JOHN II.

13 Και εγγυς ην το πασχα των Ιουδαιων, και ανεβη εις Ιεροσολυμα ο Ιησους.

14 Και ευρεν εν τῷ ἱερῷ τοὺς πωλουντας βοας και προβατα και περιστερας, και τοὺς κερματιστας καθημενους.

15 Και ποιησας φραγελλιον εκ σχοιניων, παντας εξεβαλεν εκ του ιερου, τα τε προβατα και τοὺς βοας· και των κολυδιστων εξεχε το κερμα, και τας τραπεζας ανεστρεψε·

16 Και τοις τας περιστερας πωλουσιν ειπεν· Αρατε ταυτα εντευθεν· μη ποιετε τον οικον τῷ πατρός μου οικον εμποριᾶς.

17 Εμνησθησαν δε οἱ μαθηται αὐτου, ὅτι γεγραμμενον εστιν· Ὁ ζηλος του οικου σου (e) καταφαγεται με.,,

18 Απεκριθησαν οὖν οἱ Ιουδαιοι και ειπον αὐτῷ· Τι σημειον δεικνυεις ἡμῖν, ὅτι ταυτα ποιεις;

19 Απεκριθη (f) ὁ Ιησους και ειπεν αὐτοις· Λυσάτε τον ναον τούτον, και εν τρισιν ἡμεραις εγερῶ αὐτον.

20 Ειπον οὖν οἱ Ιουδαιοι· Τεσσαρακοντα και ἐξ ετεσιν ἀποδομηθη ὁ ναος οὗτος· και συ εν τρισιν ἡμεραις εγερεις αὐτον;

(e) r. κατεφαγε (f) ὁ

a. Ps. lxxv.

JOHN II.

21 Εκείνος δε ελεγε περι του ναου του σωματος αυτου.

22 Οτε εν ηγερθη εκ νεκρων, εμνησθησαν οι μαθηται αυτου, οτι τουτο ελεγε(ε)· και επιστευσαν τη γραφη, και τω λογω ω ειπεν ο Ιησους.

23 Ως δε ην εν (h)τοις Ιεροσολυμοις εν τω πασχα εν τη εορτη, πολλοι επιστευσαν εις το ονομα αυτου, θεωρουντες αυτου τα σημεια α εποiei.

24 Αυτος δε ο Ιησους ουκ επιστευεν εαυτον αυτοις, δια το αυτον γινωσκειν παντας·

25 Και οτι ου χρειαν ειχεν, ινα τις μαρτυρηση περι τω ανθρωπω· αυτος γαρ εγινωσκε, τι ην εν τω ανθρωπω.

§ 21. *Jesus' discourse with Nicodemus.*

JOHN III.

ΗΝ δε ανθρωπος εκ των Φαρισαιων, Νικοδημος ονομα αυτω, αρχων των Ιουδαιων·

2 Ουτος ηλθε προς (i) αυτον νυκτος, κ ειπεν αυτω· Ραββι, οίδαμεν, οτι απο θεου εληλυθας διδασκαλος· ουδεις γαρ ταυτα τα σημεια δυναται ποιειν, α συ ποieiς, εαν μη η ο θεος μετ' αυτου.

3 Απεκριθη (k) ο Ιησους και ειπεν αυτω· Αμην αμην λεγω σοι, εαν μη τις γεννηθη ^{οι... ινα} ανωθεν, ου δυναται ιδειν την βασιλειαν του θεου.

4 Λεγει προς αυτον ο Νικοδημος· Πως δυναται ανθρωπος γεννηθηναι γερωνων; μη δυναται εις την κοιλιαν της μητρος αυτου δευτερον εισελθειν, και γεννηθηναι;

5 Απεκριθη (l) Ιησους· Αμην αμην λεγω σοι, εαν μη τις γεννηθη εξ υδατος και πνευματος, ου δυναται εισελθειν εις την βασιλειαν του θεου.

(g) † αυτοις·

(h) r. om. τοις

(i) r. τον Ιησουν

(k) † ο

(l) † ο

JOHN III.

6 Το γεγεννημενον εκ της σαρκος, σαρξ ἐστι· (m) και το γεγεννημενον εκ του πνευματος, πνευμα ἐστι· (n)

7 Μη δαμασσης, ὅτι ειπον σοι· Δει ὑμας γεννηθηναι ανωθεν.

8 Το πνευμα ὅπου θελει πνει· και την φωνην αυτου ακουεις, αλλ' ουκ οσδας, ποθεν ερχεται, και που ὑπαγει· οὕτως ἐστι πας ὁ γεγεννημενος εκ του πνευματος.

9 Απεκριθη Νικοδημος και ειπεν αυτω· Πως δυναται ταυτα γενεσθαι;

10 Απεκριθη (o) Ἰησους και ειπεν αυτω· Συ ει ὁ διδασκαλος του Ισραηλ, και ταυτα ου γνωσκεις;

11 Αμην αμην λεγω σοι, ὅτι ὁ οιδαμεν λαλουμεν, και ὁ ἱσχυραμεν μαρτυρουμεν· και την μαρτυριαν ἡμων ου λαμβανετε.

12 Ει τα επιγεια ειπον ὑμιν, και ου πιστευετε· πως, εαν επω ὑμιν τα επουρανια, πιστευσετε;

13 Και ουδεις αναβεβηκεν εις τον ουρανον, ει μη ὁ εκ του ουρανου καταβας, ὁ υἱος του ανθρωπου, (p) ὁ ὢν εν τῷ ουρανῳ.

14 Και καθως Μωσης ὑψωσε τον οφιν εν τη ερημῳ, οὕτως ὑψοθηναι δει τον υἱον του ανθρωπου·

15 ἵνα πας ὁ πιστευων εις αυτον, (q) μη αποληται, αλλ' εχη ζωην αιωνιον.

16 Οὕτω γαρ ηγαπησεν ὁ θεος τον κοσμον, ὥστε τον υἱον αὐτου τον μονογενη εδωκεν, ἵνα πας ὁ πιστευων εις αυτον, μη αποληται, αλλ' εχη ζωην αιωνιον.

17 Ον γαρ απεστειλεν ὁ θεος τον υἱον αὐτου εις τον κοσμον, ἵνα κρινη τον κοσμον, αλλ' ἵνα σωθῃ ὁ κοσμος δι' αυτου.

18 Ὁ πιστευων εις αυτον, ὃ κρινεται· ὁ δε μη πιστευων,

(m) add. ὅτι εκ της σαρκος εγεννηθη. (n) add. ὅτι εκ το πνευματος ἐστι. Alii: ὅτι θεος πνευμα ἐστι. Alii: ὅτι θεος πνευμα ἐστι, και εκ θεου εγεννηθη. (o) † ὁ (p) → ὁ ὢν εν τῷ ουρανῳ. (q) → μη αποληται, αλλ'

JOHN III.

ἤδη κερταται, ὅτι μὴ πεπιστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

19 Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐληλυθεν εἰς τὸν κόσμον, καὶ ἠγαπήσαν οἱ ἄνθρωποι μᾶλλον τὸ σκοτὸς, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

20 Πᾶς γὰρ ὁ φάυλα πρᾶσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἐρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

21 Ὁ δὲ ποιῶν τὴν ἀληθειαν, ἐρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν ἐργασμένα.

§ 22. *Jesus tarries and baptizes in Judea. John the Baptist asserts the superior dignity of Jesus.*

JOHN III.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβαπτίζεν.

23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλεμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο, καὶ ἐβαπτίζοντο.

24 Οὐκ ἦν γὰρ ἡν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

25 Ἐγενετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ (9) Ἰουδαίου περὶ καθαρισμοῦ.

26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σου πέραν τοῦ Ἰορδάνου, ὃ σὺ μεμαρτυρήκας, ἰδε, οὗτος βαπτίζει, καὶ πάντες ἐρχονται πρὸς αὐτόν.

27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν (r) οὐδὲν, εἰ μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ ὕδατος.

28 Αὐτοὶ ὅμως (s) μοι μαρτυρεῖτε, ὅτι εἶπον· Οὐκ εἰμι ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἐμπροσθεν ἐκεῖνου.

(9.) r. ∞ Ἰουδαίων (r) add. αὐτῷ ἑαυτοῦ *Alii transp.*

(s) om. μοι

JOHN III.

29 Ὁ ἔχων τὴν νυμφὴν, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστῆκώς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπληρωταί.

30 Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ελαττοῦσθαι.

31 Ὁ ἀνθρῶπος ἐρχόμενος, ἐπάνω πάντων ἐστίν. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ^(ο) ἐπάνω πάντων ἐστί,

32 Καὶ ὁ ἑώρακε καὶ ἠκούσε, ^(τ) τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

33 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφραγίσεν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν.

34 Ὅν γὰρ ἀπεστείλῃ ὁ θεός, τὰ ῥήματα τῶ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μετροῦ δίδωσιν ^(υ) ὁ θεός τὸ πνεῦμα.

35 Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

36 Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθὼν τῷ υἱῷ, οὐκ οἴεται ζῶν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ ^(ω) μένει ἐπ' αὐτόν.

LUKE III.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν ευηγγελίζετο τὸν λαόν.

(ο) = ἐπάνω πάντων ἐστί, καὶ (τ) = τοῦτο (υ) = ὁ
θεός (ω) = μένει

§ 23. *Jesus retires into Galilee, after the Baptist's imprisonment. Passing through Samaria, he makes disciples.*

MATTH. IV.

12 Ακουσας δε (z) ὁ Ἰησους,
ὅτι Ἰωαννης παρεδοθη,

MARK I.

14 Μετα δε το παραδοθηναι
τον Ἰωαννην,

ανεχωρησεν
εις την Γαλιλαιαν.

CHAP. XIV.

3 Ὁ γὰρ Ἡρωδης, κρατησας
τον Ἰωαννην,

εδησεν αυτον, και
εθετο εν φυλακη, δια Ἡρωδι-
αδα την γυναικα (q) Φιλιππου
τε αδελφου αὐτου.

4 Ελεγε γὰρ αυτω ὁ Ἰωαν-
νης· Ουκ εξεστι σοι εχειν αυ-
την.

5 Και δελων αυτον αποκ-
τειναι, εφοβηθη τον οχλον,
ὅτι ὡς προφητην αυτον ειχον.

ηλθεν ὁ Ἰησους
εις την Γαλιλαιαν,

CHAP. VI.

17 Αυτος γὰρ ὁ Ἡρωδης α-
ποστειλας εκρατησε τον Ἰω-
αννην, και εδησεν αυτον εν
(x) φυλακη, δια Ἡρωδιαδα,
την γυναικα Φιλιππου του
αδελφου αὐτου, ὅτι αυτην
εγαμησεν.

18 Ελεγε γὰρ ὁ Ἰωαννης τῷ
Ἡρωδι· Ὅτι ουκ εξεστι σοι
εχειν την γυναικα του αδελ-
φου σου.

19 Ἡ δε Ἡρωδιας ενειχεν
αυτω, η ηθελεν αυτον αποκ-
τειναι· και ουκ ηδυνατο.

20 Ὁ γὰρ Ἡρωδης εφοβειτο
τον Ἰωαννην, ειδως αυτον αν-
δρα δικαιον και ἅγιον· και
συνετηρει αυτον· και ακουσας
αυτου, πολλὰ εποιει, και ἡ-
δεως αυτου ηκουε.

(z) ὁ Ἰησους, (q) om. Φιλιππου (x) † τη

§ 23. *Jesus retires into Galilee, after the Baptist's imprisonment. Passing through Samaria, he makes disciples.*

LUKE IV.

JOHN IV.

14 Καὶ ἐπιστρεφέν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φημὶ ἐξῆλθε καθ' ὅλης τῆς περιχωρου περι αὐτοῦ.

CHAP. III.

19 Ὁ δὲ Ἡρώδης ὁ τετραρχῆς,

20 Προσέθηκε καὶ τούτο ἐπι-
 πασι, καὶ κατεκλείσε τὸν Ἰω-
 ἀννην ἐν τῇ φυλακῇ.

19 ἐλεγχόμενος ὑπ' αὐτοῦ
 περὶ Ἡρωδίου τῆς γυναίκος
 (c) τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ
 πάντων ὧν ἐποίησε πονηρῶν
 ὁ Ἡρώδης

ἽΩΣ οὖν ἐγνώ ὁ κύριος, ὅτι
 ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰη-
 σοῦς πλεονάζας μαθητάς ποιεῖ καὶ
 βαπτίζει, ἡ Ἰωαννῆς

2 (Καίτοιγε Ἰησοῦς αὐτὸς ἐκ
 ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ
 αὐτοῦ·)

3 Ἀφῆκε τὴν Ἰουδαίαν, καὶ
 ἀπῆλθε (a) πάλιν εἰς τὴν Γα-
 λιλαιαν.

(c) † Φιλιππου

(a) → πάλιν

JOHN IV.

4 Ἔδει δε αὐτὸν διερχεσθαι δια τῆς Σαμαρείας.

5 Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας, λεγομένην ^(a)Σιχαρ, πλησίον τοῦ χωρίου, ^(b)οὐ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ.

6 Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακώς ἐκ τῆς ὁδοπορίας, ἐκαθεζέτο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἔκτη.

7 Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησαὶ ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.

8 (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθείσαν εἰς τὴν πόλιν, ἵνα τροφὰς αγοράσωσι.)

9 Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σύ, Ἰουδαῖος, παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσῆς γυναικὸς Σαμαρεῖτιδος; ^(c)(Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.)

10 Ἀπεκριθὴ Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πίνειν· σύ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν.

11 Λέγει αὐτῷ ἡ γυνὴ· Κυριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρεὰρ ἐστὶ βαθύ· ποθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

12 Μὴ σύ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ; ὃς ἔδωκεν ἡμῖν τὸ φρεὰρ, καὶ αὐτὸς ἐξ αὐτοῦ ἐπῆε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ.

13 Ἀπεκριθὴ ^(d)Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει παλιν·

14 Ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ, ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζῶντα αἰῶνιον.

15 Λέγει πρὸς αὐτόν ἡ γυνὴ· Κυριε, δός μοι τούτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἐρχώμαι ἐνθαδὲ ἀντλεῖν.

16 Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε, φωνήσον τὸν ἀνδρα σὺ, καὶ ἔλθε ἐνθαδὲ.

(a) r. Σιχαρ, (b) r. ὁ (c) om. Οὐ γὰρ ad Σαμαρεῖταις. (d) † ὁ

JOHN IV.

17 Απεκριθὴ ἡ γυνὴ καὶ εἶπεν Οὐκ ἔχω ἀνδρά. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἀνδρά οὐκ ἔχω.

18 Πεντε γὰρ ἀνδρας εσχες· καὶ νυνὼν ἔχεις, οὐκ ἐστὶ σὺ ἀνὴρ· τὸτο ἀληθὲς εἰρηκας.

19 Λέγει αὐτῇ ἡ γυνὴ· Κύριε, θεωρῶ, ὅτι προφήτης εἶ σύ.

20 Οἱ πατέρες ἡμῶν ἐν τῷ ὀρει τοῦτῳ προσεκύνησαν· καὶ ἡμεῖς λέγετε, ὅτι ἐν Ἱεροσολυμοῖς ἐστὶν ὁ τοπιος, ὅπου δεῖ προσκυνεῖν.

21 Λέγει αὐτῇ ὁ Ἰησοῦς· (ε) Γυναί, πιστεύσον μοι, ὅτι ἐρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὀρει τοῦτῳ, οὔτε ἐν Ἱεροσολυμοῖς προσκυνήσετε τῷ πατρὶ.

22 Ἔμεῖς προσκυνεῖτε ὃ οὐκ οἰδατε· ἡμεῖς προσκυνούμεν ὃ οἰδόμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστὶν.

23 Ἀλλ' ἐρχεται ὥρα, καὶ νυνὼν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῆται προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνῶντας αὐτόν.

24 Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνούντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

25 Λέγει αὐτῇ ἡ γυνὴ Οἶδα, ὅτι (f) Μεσσίας ἐρχεται· (ὁ λεγόμενος Χριστός)· ὅταν ἐλθῇ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

26 Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὃ λαλῶν σοι.

27 Καὶ ἐπὶ τοῦτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ (h) ἐθαύμαζον, ὅτι μετὰ γυναικὸς ἐλάλει. Οὐδεὶς μὲντοι εἶπε· Τί ζητεῖς; ἢ, τί λαλεῖς μετ' αὐτῆς;

28 Ἀφῆκεν οὖν τὴν ὕδριαν αὐτῆς ἡ γυνὴ, καὶ ἀπηλθὼν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις·

29 Δεῦτε, ἴδετε ἀνθρώπον, ὃς εἶπε μοι πάντα ὅσα ἐποίησα· μητι οὗτος ἐστὶν ὁ Χριστός;

30 Ἐξῆλθον (i) ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

(ε) ~ Πιστεύε μοι, γυναί, (f) ~ Μεσσίας (h) r. ἐθαύμασαν, (i) † οὖν

JOHN IV.

31 Ἐν (k) δε τῷ μεταξὺ ἡρώτων αὐτοῦ οἱ μαθηταί, λεγον-
τες· Ῥαββί, φαγε.

32 Ὁ δε εἶπεν αὐτοῖς· Ἐγὼ βρώσιν ἐχὼ φαγεῖν, ἣν ὑμεῖς
οὐκ οἰδατε.

33 Ἐλεγον οὖν οἱ μαθηταί πρὸς ἀλλήλους· Μητις ἠνε-
γεν αὐτῷ φαγεῖν ;

34 Λεγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμα ἐστίν, ἵνα (l) ποιῶ
το θέλημα τοῦ πεμφάντος με, καὶ τελειώσω αὐτὸ τὸ ἔργον.

35 Οὐχ ὑμεῖς λεγετε, ὅτι (m) ἐτι (n) τετραμηνος ἐστι, καὶ
ὁ ἑρισμός ἐρχεται ; Ἰδού, λεγὼ ὑμῖν, ἐπάρατε τοὺς ὀφθαλ-
μοὺς ὑμῶν, καὶ θεασασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς
ἑρισμὸν ἤδη.

36 (o) Ὁ ἑριζὼν μισθὸν λαμβάνει, καὶ συναγεῖ καρπὸν εἰς
ζῶν ἁώνιον· ἵνα καὶ ὁ σπειρὼν ὁμοῦ χαίρῃ, καὶ ὁ ἑριζὼν.

37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστίν (p) ὁ ἀληθινός, „ὅτι ἄλλος
ἐστίν ὁ σπειρὼν, καὶ ἄλλος ὁ ἑριζὼν., *Mat. 6, 1.*

38 Ἐγὼ ἀπεστείλα ὑμᾶς ἑριζειν ὁ οὐχ ὑμεῖς κεκοπιακατε·
ἄλλοι κεκοπιακασί, καὶ ὑμεῖς εἰς τὸν κοπὸν αὐτῶν εἰσελη-
λυθατε.

39 Ἐκ δε τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν
τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναῖκος, μαρτυρουσῆς·
Ὅτι εἶπε μοι πάντα ὅσα ἐποίησα.

40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐ-
τὸν μείναι παρ' αὐτοῖς· καὶ ἐμείνεν ἐκεῖ δύο ἡμέρας·

41 Καὶ πολλὰ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ.

42 Τῇ τε γυναικὶ ἐλεγον· Ὅτι οὐκέτι διὰ τὴν σὴν λα-
λίαν πιστευομεν· αὐτοὶ γὰρ ἀκηκοαμεν, καὶ οἶδαμεν, ὅτι
οὗτος ἐστίν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, (q) ὁ Χριστός.

(k) ≡ δε (l) ≈ ποιήσω (m) → ἐτι (n) r. τετραμηνον
(o) † Καὶ (p) → ὁ (q) ≡ ὁ Χριστός.

§ 21. *In Galilee Jesus exercises his public ministry; in Cana he heals the son of king Herod's officer, who lay sick at Capernaum.*

JOHN IV.

13 Μετα δε τας δυο ἡμερας ἐξῆλθεν ἐκεῖθεν, (r) και ἀπηλ-
θεν εἰς τὴν Γαλιλαίαν.

MATTH. IV.

17 Ἀπο τότε ᾤρξατο ὁ Ἰησοῦς κηρυσσεῖν, και λεγειν· Μετα-
νοεῖτε· ἤγγικε γὰρ ἡ βασιλεία
τῶν οὐρανῶν.

MARK I.

14 κηρυσσων το ευαγγε-
λιον (s) της βασιλειας τῷ θεῷ,
15 (t) Καὶ λεγων· Ὅτι πε-
πληρωται ὁ καιρος, και ἤγγι-
κεν ἡ βασιλεία τῷ θεῷ· μετα-
νοεῖτε, και πιστευετε ἐν τῷ
ευαγγελίῳ.

JOHN IV.

44 Αὐτος γὰρ (u) Ἰησοῦς ἐμαρτυρησεν, ὅτι προφῆτης ἐν τῇ
ἰδίᾳ πατρίδι τιμὴν οὐκ εἶχει.

45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδεξάντο αὐτὸν οἱ
Γαλιλαῖοι, πάντα ἑωρακοτές ἃ ἐποίησεν ἐν Ἱεροσολυμοῖς ἐν
τῇ ἑορτῇ· και αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

46 Ἦλθεν οὖν (w) παλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπως
ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς
ἦσθεν ἐν Καπερναοὺμ.

47 Οὗτος ἀκουσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν
Γαλιλαίαν, ἀπηλθε πρὸς αὐτὸν, και ἠρώτα αὐτὸν, ἵνα κα-
ταβῇ, και ἰασθῇ αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσ-
κειν.

48 Ἐπεὶ οὖν ὁ Ἰησοῦς πρὸς αὐτὸν· Ἐὰν μὴ σημεῖα και
τεράτα ἴδῃτε, οὐ μὴ πιστευσήτε.

49 Λεγει πρὸς αὐτὸν ὁ βασιλικὸς· Κυριε, καταβῇθι, πρὶν
ἀποθάνειν τὸ παιδίον μου.

(r) → και ἀπηλθεν (s) ⇒ της βασιλειας (t) ⇒ και
(u) † ὁ (w) † ὁ Ἰησοῦς

JOHN IV.

50 Λεγει αυτω ο Ιησους· Πορευου· ο υιος σου ζη. (x) Και επιστευσεν ο ανθρωπος τω λογω ὃ ειπεν αυτω (y) Ιησους, και επορευετο.

51 Ηδη δε αυτου καταβαινοντος, οι δουλοι αυτου απηνητησαν αυτω, και απηγγειλαν, λεγοντες· Ὅτι ο παις σὺ ζη.

52 Επυθετο ουν παρ' αυτων την ὥραν, εν η κομψοτερον εσχε. Και ειπον αυτω· Ὅτι (z) χθες ὥραν ἑβδομην αφηκεν αυτον ο πυρετος.

53 Εγνω ουν ο πατηρ, ὅτι εν εκεινη τη ὥρᾳ, εν ἣ ειπεν αυτω ο Ιησους· Ὅτι ο υιος σου ζη. Και επιστευσεν αυτος, και ἡ οικια αυτου ὅλη.

54 Τουτο παλιν δευτερον σημειον εποιησεν ο Ιησους, ελθων εκ της Ιουδαιας εις την Γαλιλαιαν.

§ 25. *Jesus goes to Nazareth, where he preserves his life by miracle ; and then fixes his dwelling at Capernaum.*

LUKE IV.

15 Και αυτος εδιδασκεν εν ταις συναγωγαῖς αυτων, δοξαζομενος ὑπο παντων.

16 Και ηλθεν εις την Ναζαρετ, οὗ ην τεθραμμενος και εισηλθε, κατα το ειωθος αυτω εν τη ἡμερᾳ των σαββατων, εις την συναγωγην· και ανεστη αναγνωναι.

17 Και επεδοθη αυτω βιβλιον Ἡσαίου του προφητου· και αναπτύξας το βιβλιον, εὔρε τον τοπον, οὗ ην γεγραμμενον·

18 „Πνευμα κυριου ἐπ' ἐμε· ὃ εἶνεκεν εχρισε με ευαγγελισασθαι πτωχοις, απεσταλκε με (a) κηρυξαι αιχμαλωτοις αφεσιν, και τυφλοις αναβλεψιν, αποστειλαι τεθραυσμενους εν αφεσει,

19 Κηρυξαι ενιαντον κυριου δεκτον.,,

(x) → Και (y) ~ ο Ιησους, (z) ~ εχθες (a) † ιασασθαι τους συντετριμμενους την καρδιαν.

LUKE IV.

20 Καὶ πτυξας τὸ βιβλίον, ἀποδους τῷ ὑπηρετῇ, ἐκαθίσεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

21 Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς· Ὅτι σήμερον πεπληρωται ἡ γραφή αὕτη ἐν τοῖς ὕμιν.

22 Καὶ πάντες ἐμαρτυροῦν αὐτῷ, καὶ θαυμάζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐλέγον· Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ;

23 Καὶ εἶπε πρὸς αὐτοὺς· Πάντως ἐρεῖτε μοι τὴν παραβολὴν ταύτην· „Ἰατρε, θεράπευσον σεαυτὸν“, ὅσα ἠκουσαμεν γενομένα ^(b) εἰς Καπερναοὺμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.

24 Εἶπε δὲ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

25 Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χηραὶ ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτὴ τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν·

26 Καὶ πρὸς οὐδεμίαν αὐτῶν ἐπεμβῆθαι Ἠλίας, εἰ μὴ εἰς Σαρεπτά τῆς ^(c) Σιδωνός, πρὸς γυναῖκα χηρὰν.

27 Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.

28 Καὶ ἐπλησθήσαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.

29 Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἐξω τῆς πόλεως· καὶ ἤγαγον αὐτὸν ἕως ^(d) ὄφρου τοῦ ὀρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδομητο. ^(e) ὥστε κατακρημνίσαι αὐτὸν·

30 Αὐτοὺς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο.

(b) γ. Ὡς ἐν τῇ Καπερν. (c) Ὡς Σιδωνίας, (d) † τῆς

(e) γ. εἰς τὸ

MATTH. IV.

MARK.

13 Καὶ καταλιπὼν τὴν Ναζαρετ, ἐλθὼν κατῴκησεν εἰς (f) Καπερναοὺμ τὴν παραθαλάσσιαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεμ·

14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λεγόντος·

15 „Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνη, Γαλιλαία τῶν ἐθνῶν,

16 Ὁ λαὸς ὁ καθημένος ἐν σκοτει, εἶδε φῶς μέγα· καὶ τοῖς καθημένοις ἐν ὠρᾷ καὶ σκιά θανάτου, φῶς ἀνέτειλεν αὐτοῖς.,,

§ 26. *The call of Simon and Andrew, and likewise of James and John ; with the miracle which preceded it.*

MATTH. IV.

MARK I.

18 Περιπατῶν δὲ (g) παρὰ τὴν θαλάσσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφάς, Σίμωνα καὶ τὸν λεγόμενον Πέτρον, καὶ Ἀνδρεᾶν τὸν ἀδελφὸν αὐτοῦ,

16 (h) Περιπατῶν δὲ παρὰ τὴν θαλάσσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρεᾶν τὸν (i) ἀδελφὸν αὐτοῦ,

(f) ≈ Καφαρναοὺμ (g) † ὁ Ἰησοῦς (h) ≈ Καὶ παραγῶν
(i) ≈ ἀδελφὸν τοῦ Σίμωνος,

LUKE IV.

JOHN.

31 Καὶ κατήλθεν εἰς Κα-
περναοὺμ, πόλιν τῆς Γαλι-
λαιας·

§ 26. *The call of Simon and Andrew, and likewise of James and John ; with the Miracle which preceded it.*

LUKE V.

JOHN.

ἘΓΕΝΕΤΟ δὲ ἐν τῷ τῶν οὐ-
λον επικεῖσθαι αὐτῷ τὸ ἀκθεῖν
τον λόγον τοῦ Θεοῦ, καὶ αὐ-
τὸς ἦν ἑστὼς παρα τὴν λίμ-
νην Γεννησαρετ·

2 Καὶ εἶδε δύο πλοῖα ἑστῶτα
παρα τὴν λίμνην· οἱ δὲ ἄλεις
ἀποβαντες ἀπ' αὐτῶν, ^(a)ἀπε-
πλυναν τὰ δίκτυα.

3 Ἐμβας δὲ εἰς ἓν τῶν πλοι-
ων, ὃ ἦν τοῦ Σίμωνος, ἠρωτη-

(a) ὤεπλυναν

MATTH. IV.

MARK I.

18 βαλλοντας αμφιβλησ-
τρον εις την θαλασσαν ησαν
γαρ αλιεις.

16 (k) αμφιβαλλοντας αμ-
φιβληστρον εν τη θαλασση
ησαν γαρ αλιεις.

(k) r. ∪βαλλοντας

LUKE V.

JOHN.

σεν αὐτον ἀπο τῆς γῆς ἐπ-
αναγαγεῖν ὀλίγον· καὶ καθίσας
ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς
ὄχλους.

4 Ὡς δὲ ἐπαύσατο λαλῶν,
εἶπε πρὸς τὸν Σίμωνα· Ἐπ-
αναγαγε εἰς τὸ βάθος, καὶ χα-
λασατε τὰ δίκτυα ὑμῶν εἰς
ἀγρὰν.

5 Καὶ ἀποκριθεὶς ὁ Σίμων
εἶπεν αὐτῷ· Ἐπιστάτα, δι-
' ὅλης τῆς νυκτὸς κοπιασάντες,
οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ
ῥήματι σου χαλασῶ τὸ δίκτυον.

6 Καὶ τέλος ποιήσαντες, συν-
εκλείσαν πλῆθος ἰχθύων πο-
λὺ διερρήγνυτο δὲ τὸ δίκτυον
αὐτῶν.

7 Καὶ κατενεύσαν τοῖς με-
τοχοῖς τοῖς ἐν τῷ ἑτέρῳ πλοίῳ,
τοῦ ἐλθόντας συλλαβεσθαι
αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν
ἀμφοτέρω τὰ πλοία, ὥστε
(1) βυθίζεσθαι αὐτὰ.

8 Ἰδὼν δὲ Σίμων Πέτρος,
προσεπέσσε τοῖς γονασίν τε Ἰησοῦ,
λεγων· Ἐξέλθε ἀπ' ἐμοῦ, ὅτι
ἀνὴρ ἁμαρτωλὸς εἰμι, κυριε.

9 Θαμβὸς γὰρ περιέσχεεν αὐ-
τον καὶ πάντας τὰς συν αὐτῷ,
ἐπὶ τῇ ἀγρᾷ τῶν ἰχθύων, ἧ
συνέλαβον·

(1) add. παρὰ τι

MATTH. IV.

MARK I.

19 Καὶ λέγει αὐτοῖς· Δευτε-
 ροπισω μου, καὶ ποιήσω ὑμᾶς
 ἄλμεις ἀνθρώπων.

20 Οἱ δὲ εὐθεὺς ἀφέντες τὰ
 δίκτυα, ἠκολούθησαν αὐτῷ.

21 Καὶ πρὸς ἐκεῖθεν, εἶδεν
 ἄλλους δύο ἀδελφούς, Ἰακώ-
 βον τὸν τοῦ Ζεβεδαίου καὶ Ἰω-
 ἀννην τὸν ἀδελφὸν αὐτοῦ, ἐν
 τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
 πατρὸς αὐτῶν, καταρτίζον-
 τὰ δίκτυα αὐτῶν· καὶ ἐκαλε-
 σεν αὐτούς.

22 Οἱ δὲ εὐθεὺς ἀφέντες τὸ
 πλοῖον καὶ τὸν πατέρα αὐ-
 τῶν, ἠκολούθησαν αὐτῷ.

17 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·
 Δευτε ὀπισω μου, καὶ ποιήσω ὑμᾶς
 γενεσθαι ἄλμεις ἀνθρώπων.

18 Καὶ εὐθεὺς ἀφέντες τὰ
 δίκτυα ^(m) αὐτῶν, ἠκολούθη-
 σαν αὐτῷ.

19 Καὶ πρὸς ⁽ⁿ⁾ ἐκεῖθεν ὀλι-
 γον, εἶδεν Ἰακώβον τὸν τῆς Ζεβ-
 εδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν
 αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ
 καταρτίζοντας τὰ δίκτυα·

20 Καὶ εὐθεὺς ἐκαλεσεν αὐ-
 τοὺς. Καὶ ἀφέντες τὸν πατε-
 ρα αὐτῶν Ζεβεδαίου ἐν τῷ
 πλοίῳ μετὰ τῶν μισθῶτων,
 ἀπηλθὼν ὀπισω αὐτοῦ.

§ 27. *Jesus in the synagogue at Capernaum heals a demoniac.*

MARK I.

LUKE IV.

21 Καὶ εἰσπορευόν-
 ται εἰς Κα-
 περναοὺμ· καὶ εὐθεὺς τοῖς
 σαββάσιν ^(o) εἰσελθὼν εἰς τὴν
 συναγωγὴν, ἐδίδασκε.

22 Καὶ ἐξεπλησσόντο ἐπὶ τῇ
 διδασκῇ αὐτοῦ· ἦν γὰρ διδασ-
 κὼν αὐτοὺς ὡς ἐξουσίαν ἔχων,
 καὶ οὐχ ὡς οἱ γραμματεῖς.

23 Καὶ ἦν ἐν τῇ συναγωγῇ
 αὐτῶν ἄνθρωπος ἐν πνεύματι
 ἀκαθάρτῳ, καὶ ἀνεκραῖε,

31 καὶ ἦν διδασκὼν αὐ-
 τοὺς ἐν τοῖς σαββάσι.

32 Καὶ ἐξεπλησσόντο ἐπὶ τῇ
 διδασκῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ
 ἦν ὁ λόγος αὐτοῦ.

33 Καὶ ἐν τῇ συναγωγῇ ἦν
 ἄνθρωπος ἔχων πνεῦμα δαιμο-
 νίου ἀκαθάρτου, καὶ ἀνεκραῖε
 φωνὴν μεγάλην,

(m) = αὐτῶν,

(n) = ἐκεῖθεν

(o) = εἰσελθὼν

LUKE V.

JOHN.

10 Ὅμοιως δὲ καὶ Ἰακώβον
καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,
οἱ ἦσαν κοινῶν τῷ Σίμωνι.
Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ
Ἰησοῦς· Μὴ φοβοῦ· ἀπο τοῦ
νῦν ἀνθρώπους ἐσθὶ ζῶγων.

11 Καὶ καταγαγοντες τα
πλοῖα ἐπὶ τὴν γῆν, ἀφέντες
ἅπαντα, ἠκολούθησαν αὐτῷ.

§ 27. *Jesus in the synagogue at Capernaum heals a demoniac.*

MARK I.

LUKE IV.

24 Λέγων· (ρ) Ἐα, τί ἡμῖν
καὶ σοι, Ἰησοῦ Ναζαρηने; ἡλ-
θες ἀπολεσαι ἡμᾶς· οἶδα σε τίς
εἶ, ὁ ἅγιος τοῦ Θεοῦ.

25 Καὶ ἐπετιμήσεν αὐτῷ ὁ
Ἰησοῦς, λέγων· Φιμώθητι, καὶ
ἐξέλθε ἐξ αὐτοῦ.

26 Καὶ σπαραξάν αὐτὸν τὸ
πνεῦμα τὸ ἀκαθάρτον, καὶ
κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν
(q) ἐξ αὐτοῦ.

34 Λέγων· Ἐα, τί ἡμῖν καὶ
σοι, Ἰησοῦ Ναζαρηने; ἡλθες
ἀπολεσαι ἡμᾶς; οἶδα σε τίς
εἶ, ὁ ἅγιος τοῦ Θεοῦ.

35 Καὶ ἐπετιμήσεν αὐτῷ ὁ
Ἰησοῦς, λέγων· Φιμώθητι, καὶ
ἐξέλθε (r) ἐξ αὐτοῦ.

Καὶ ῥύσαν αὐτὸν τὸ δαι-
μονιον εἰς (s) μέσον, ἐξῆλθεν
ἀπ' αὐτοῦ, μὴδὲν βλαψάν
αὐτόν.

(ρ) → Ἐα, (q) ≈ ἀπ' (r) ≈ ἀπ' (s) † το

MARK I.

§ 27.

LUKE. IV.

27 Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, (t) λεγοντάς· Τι ἐστὶ τοῦτο; τις ἡ διδασχὴ ἡ καὶ νη αὐτῇ; ὅτι κατ' ἐξουσίαν καὶ τοῖς
 36 Καὶ ἐγένετο θαμβὸς ἐπὶ πάντας καὶ συνέλαβεν πρὸς ἀλλήλους, λεγοντές· Τις ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπι-

§ 28. *Peter's wife's mother, and many others, are healed. Jesus, attended by some of his disciples, teaches and works miracles throughout Galilee.*

MATTH. VIII.

MARK I.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθεράν αὐτοῦ βεβλημένην καὶ πυρεσσουσαν.

15 Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκονεῖ (u) αὐτοῖς.

16 Οἷας δὲ γενομένης, προσήνεγκαν αὐτῷ δαίμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·

17 Ὅπως πληρωθῇ τὸ ῥῆθὲν δια Ἡσαΐου τοῦ προφήτου, λεγοντός· „Αὐτὸς τὰς ἀσθενείας ἡμῶν ἐλάβε, καὶ τὰς νοσοῦντας, ἐβάστασεν.”

29 Καὶ εὐθεὺς, ἐκ τῆς συναγωγῆς (w) ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.

30 Ἡ δὲ πενθερά Σίμωνος καλεκεῖλο πυρεσσουσα· καὶ εὐθεὺς λέγουσιν αὐτῷ περὶ αὐτῆς.

31 Καὶ προσελθὼν ἠγάπησεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός εὐθεὺς καὶ διηκονεῖ αὐτοῖς.

32 Οἷας δὲ γενομένης, ὅτε ἐδὺ ὁ ἥλιος, ἐφέρον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαίμονιζομένους·

33 Καὶ ἡ πόλις ὅλη ἐπισυνήγμενη ἦν πρὸς τὴν θύραν.

(t) Ὑ λεγοντες· Τις ἡ διδασχὴ ἡ καὶ νη; κατ' ἐξουσίαν καὶ τοῖς πνεύμασι (u) Ὑ αὐτῷ (w) Ὑ ἐξελθὼν, ἦλθεν

MARK I.

§ 27.

LUKE IV.

πνευμασι τοις ακαθαρτοις επι-
τασσει, και υπακουουσιν αυτω. | τασσει τοις ακαθαρτοις πνευ-
μασι, και εξερχονται ;

28 Εξηλθε δε η ακοη αυτου | 37 Και εξεπορευετο ηχος πε-
ευθυς εις ὅλην την περιχωρον | ρι αυτου εις παντα τοπον της
της Γαλιλαιας. | περιχωρου.

§ 28. *Peter's wife's mother, and many others, are healed. Jesus, attended by some of his disciples, teaches and works miracles throughout Galilee.*

LUKE IV.

JOHN.

38 Αναστας δε (x) εκ της
συναγωγης, εισηλθεν εις την
οικιαν Σιμωνος· (y) πενθερα
δε του Σιμωνος ην συνεχομενη
πυρετω μεγαλω· και ηρωτη-
σαν αυτον περι αυτης.

39 Και επιστας επανω αυ-
της, επιτιμησε τω πυρετω· η
αφηκεν αυτην. Παραχρημα
δε αναστασα διηκονει αυτοις.

40 Δυνοντος δε του ηλιου,
παντες ὅσοι ειχον ασθενηλας
νοσοις ποικιλαις, ηγαγον αυ-
τους προς αυτον· ὁ δε ἐνι ἑκα-
στω αυτων τας χειρας επιθεις,
εθεραπευσεν αυτοις.

41 Εξηρχετο δε και δαμονια
απο πολλων, κραζοντα η λε-
γοντα· Ὅτι συ ει (z) ὁ υἱος
του θεου. Και επιτιμων ουκ

(x) ~ απο (y) † η (z) † ὁ Χριστος,

MATTH. IV.

MARK I.

23 Και περιηγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδασκὼν ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἐχόντας, ποικίλαις νόσοις καὶ βασανισμοῖς, καὶ δαιμονιζομένους, καὶ σελήνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς.

25 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας, καὶ Δεκαπολείας, καὶ Ἰερουσαλὺμ, καὶ Ἰδδαίας, καὶ περὶ τοῦ Ἰορδάνου.

34 Καὶ ἐθεράπευσε πολλοὺς κακῶς ἐχόντας ποικίλαις νόσοις· καὶ δαιμονία πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τα δαιμονία, ὅτι ᾤδισαν αὐτόν.

35 Καὶ πρῶτον· (α) ἐν νυχθήμερον, ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἐρημὸν τόπον, κακεῖ προσήνηχετο.

36 Καὶ κατεδιώξαν αὐτόν οἱ Σιμων, καὶ οἱ μετ' αὐτοῦ.

37 Καὶ εὑρόντες αὐτόν, λέγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσι σε.

38 Καὶ λέγει αὐτοῖς· Ἀγόμεν εἰς τὰς ἐχομένας κωμοπολεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ (β) ἐξεληλυθα.

39 Καὶ ἦν κηρύσσων (γ) εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμονία ἐκβάλλων.

§ 29. *Jesus heals a leper.*

MATTH. VIII.

MARK I.

2 Καὶ ἰδὼς, λεπρὸς (ε) ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κύριε, εἰάν θελῇς, δύνασαι με καθαρίσαι.

40 Καὶ ἐρχεται πρὸς αὐτόν λεπρὸς, παρακαλῶν αὐτόν, καὶ γονυπετῶν αὐτόν, καὶ λέγων αὐτῷ· Ὅτι, εἰάν θελῇς, δύνασαι με καθαρίσαι.

(α) Ὡς ἐν νυχθήμερον (β) Ὡς ἐληλυθα ἴ. ἐξῆλθον. (γ) ἴ. ἐν ταῖς συναγωγαῖς (δ) Ὡς προσελθὼν

LUKE IV.

JOHN.

εἰς αὐτὰ λαλεῖν, ὅτι ᾔδεισαν
τον Χριστὸν αὐτὸν εἶναι.

42 Γενομένης δὲ ἡμέρας, ἐξ-
ελθὼν ἐπορεύθη εἰς ἐρημὸν το-
πὸν· καὶ οἱ ὄχλοι (d) ἐπεζήτην
αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ,
καὶ κατειχόν αὐτὸν τοῦ μὴ
πορεύεσθαι ἀπ' αὐτῶν.

43 Ὁ δὲ εἶπε πρὸς αὐτοὺς·
Ὅτι καὶ ταῖς ἑτέραις πόλεσιν
ευαγγελισασθαι με δεῖ τὴν
βασιλείαν τοῦ Θεοῦ· ὅτι εἰς
τοῦτο ἀπεστάλμαι.

44 Καὶ ἦν κηρύσσαν ἐν
ταῖς συναγωγαῖς τῆς Γαλι-
λαιας.

§ 29. *Jesus heals a leper.*

LUKE V.

JOHN.

12 Καὶ ἐγένετο ἐν τῷ εἶναι
αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ
ἰδοὺ, ἀνὴρ πλήρης λέπρας·
καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν
ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ,
λεγων· κύριε, εἰάν δελῆς, δυ-
νασαι με καθαρίσαι.

(d) r. ἐζητούν

MATTH. VIII.

MARK I.

3 Και εκτεινας την χειρα, ἤψατο αὐτοῦ ὁ Ἰησοῦς, λεγων·
Θελω, καθαρισθητι.

Και ευθεως εκαθαρισθη
αὐτοῦ ἡ λεπρα.

4 Και λεγει αὐτῷ ὁ Ἰησοῦς·
Ὅρα μηδενι ειπης· αλλα ὑ-
παγε, σεαυτον δεῖξον τῷ ἱερεϊ,
και προσενεγκε το δωρον, ὃ
προσεταξε (g) Μωσῆς, εἰς μαρ-
τυριον αὐτοῖς.

41 Ὁ δε Ἰησοῦς σπλαγχνισ-
θεις, εκτεινας την χειρα, ἤψ-
ατο αὐτοῦ, και λεγει αὐτῷ·
Θελω, καθαρισθητι.

42 Και (h)ειποντος αὐτοῦ,
ευθεως απηλθεν απ' αὐτοῦ ἡ
λεπρα. και εκαθαρισθη.

43 Και εμβριμησαμενος αυ-
τῷ, ευθεως εξεβαλεν αὐτον,

44 Και λεγει αὐτῷ· Ὅρα,
μηδενι μηδεν ειπης· αλλ'
ὑπαγε, σεαυτον δεῖξον τῷ
ἱερεϊ, και προσενεγκε περὶ το
καθαρισμοῦ σου, ἃ προσεταξε
Μωσῆς, εἰς μαρτυριον αὐτοῖς.

45 Ὁ δε εξελθων ηρξατο κη-
ρυσσειν πολλα, και διαφημι-
ζειν· τον λογον, ὥστε μηκετι
αὐτον δυνασθαι φανερωσ εἰς
πολιν εἰσελθειν· αλλ' ἐξω ἐν
ερημοῖς τοποῖς ἦν, και ηρχον-
το πρὸς αὐτον (i) πανταχο-
θεν.

§ 30. *Jesus heals a paralytic.*

MATTH. IX.

MARK II.

ΚΑΙ παλιν εισηλθεν εἰς Κα-
περναουμ δι' ἡμερων· κ̅ η̅κασθη,
ὅτι εἰς οἶκον ἐστὶ.

2 Και ευθεως συνηχθησαν
πολλοι, ὥστε μηκετι χωρειν

(g) ≈ Μωϋσης, (h) → ειποντος αὐτοῦ, (i) ≈ πανταχοθεν.

LUKE V.

JOHN.

13 Καὶ ἐκτείνας τὴν χεῖρα,
ἤψατο αὐτοῦ, εἰπὼν· Θελῶ,
καθαρισθῆτι.

Καὶ εὐθεὺς ἡ λέπρα
ἀπηλθὲν ἀπ' αὐτοῦ.

14 Καὶ αὐτὸς παρηγγεῖλεν
αὐτῷ μὴδὲν εἰπεῖν· ἀλλὰ
ἀπελθὼν δεῖξον σεαυτὸν τῷ
ἱερεῖ, καὶ προσενεγκε περὶ τοῦ
καθαρισμοῦ σου, καθὼς προσ-
εταξε Μωσῆς, εἰς μαρτυρίαν
αὐτοῖς.

15 Διήρχετο δὲ μαλλον ὁ
λόγος περὶ αὐτοῦ· καὶ συνηρ-
χόντο οὗχοι πολλοὶ ἀκοῦειν,
καὶ θεραπευεσθαι (κ) ὑπ' αὐ-
τοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν.

16 Αὐτὸς δὲ ἦν ὑποχωρῶν
ἐν ταῖς ἐρημίαις, καὶ προσευ-
χόμενος.

§ 30. *Jesus heals a paralytic.*

LUKE V.

JOHN.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν
ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων·
καὶ ἦσαν καθήμενοι Φαρισαῖοι
καὶ νομοδιδασκαλοὶ, οἳ ἦσαν
ἐληλυθότες ἐκ πάσης κώμης

(κ) = ὑπ' αὐτοῦ

MATTH. IX.

MARK II.

2 Καὶ ἰδὼν, προσεφέρον αὐτῷ παραλυτικόν, ἐπὶ κλινῆς βεβλημένον.

Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ· Θάρσει, τέκνον· ἀφεῶνται ⁽ⁱ⁾ σοὶ αἱ ἁμαρτίαι σου.

3 Καὶ ἰδὼν, τινες τῶν γραμματέων εἶπον ἐν ἑαυτοῖς·

Οὗτος βλασφημεῖ.

4 Καὶ ^(f) ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμησεις αὐτῶν,

εἶπεν· Ἰνατί ὑμεῖς ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

μὴδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.

3 Καὶ ἐρχονται πρὸς αὐτὸν παραλυτικόν φέροντες, αἰρομένον ὑπὸ τεσσαρῶν.

4 Καὶ μὴ δυναμένοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστεγάσαν τὴν στεγὴν, ὅπως καὶ ^(k) ἐξορυξάντες χάλωσι τὸν κραββάτον, ⁽ⁿ⁾ ἐφ' ᾧ ὁ παραλυτικὸς κατεκειτο.

5 Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· Τέκνον, ἀφεῶνται ^(o) σοὶ αἱ ἁμαρτίαι.

6 Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθημένοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·

7 Τί ἔτος ἔτι λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἰς ὁ θεός;

8 Καὶ εὐθεὶς ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτῷ, ὅτι οὕτως ^(p) αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

(i) Ὡσον αἱ ἁμαρτίαι. (f) Ὡειδώς (k) om. ἐξορυξάντες (n) Ὡόπως ὁ (o) γ. Ὡσοι αἱ ἁμαρτίαι σου. (p) γ. → αὐτοὶ

LUKE V.

JOHN.

της Γαλιλαιας και Ιουδαιας,
και Ἱερουσαλημ· και δυναμεις
κυριου ην εις το ιασθαι αυτες.

18 Και ιδου, ανδρες φερον-
τες επι κλινης ανθρωπον, ος
ην παραλελυμενος· και εζη-
τουν αυτον εισενεγκειν, και
δειναι ενωπιον αυτου.

19 Και μη ευροντες ⁽¹⁾ ποιας
εισενεγκωσιν αυτον, δια τον
οχλον, αναβαιντες επι το δω-
μα, δια των κεραμων καθηκαν
αυτον συν τῷ κλινιδῷ εις το
μεσον εμπροσθεν του Ιησου.

20 Και ιδων την πιστιν
αυτων, ειπεν ^(m) Ανθρωπε,
αφεωνται σοι αι ἁμαρτιαι
σου.

21 Και ηρξαντο διαλογιζεσ-
θαι οι γραμματεις η οι Φαρι-
σαιοι, λεγοντες· Τις εστιν
ουτος ος λαλει βλασφημιας;
τις δυναται αφιεναι ἁμαρτιας,
ε μη μονος ο θεος;

22 Επιγινους δε ο Ιησους τας
διαλογισμους αυτων, αποκρι-
θεις ειπε προς αυτους· Τι δια-
λογιζεσθε εν ταις καρδιαις
υμων;

(1) γ. δια ποιας *Alii* : δια ποιας οδου

(m) † αυτω·

MATTH. IX.

MARK II.

5 Τι γὰρ ἐστὶν ευκοπώτερον; εἰ-
πεῖν· Ἀφεῶνται ^(ο)σου αἱ
ἁμαρτίαι; ἢ εἰπεῖν· ^(r)Εγεί-
ραι καὶ περιπατεῖ;

6 Ἴνα δὲ εἰδῇτε, ὅτι ἐξουσίαν
ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπι-
τῆς γῆς ἀφιεῖν ἁμαρτίας·
(τοτε λέγει τῷ παραλυτικῷ)·
Εγερθεὶς ἄρον σὺ τὴν κλινὴν,
καὶ ἵπαγε εἰς τὸν οἶκόν σου.

7 Καὶ ἐγερθεὶς ἀπηλθεν εἰς
τὸν οἶκόν αὐτοῦ.

8 Ἰδόντες δὲ οἱ ὄχλοι ^(s)ε-
θαύμασαν, καὶ ἐδοξάσαν τὸν
θεόν, τὸν δόντα ἐξουσίαν τοι-
αυτὴν τοῖς ἀνθρώποις.

9 Τι ἐστὶν ευκοπώτερον; εἰ-
πεῖν τῷ παραλυτικῷ· Ἀφε-
ῶνται ^(t)σου αἱ ἁμαρτίαι; ἢ
εἰπεῖν· ^(u)Εγείρε, ἄρον σὺ τὸν
κράββατον, καὶ περιπατεῖ;

10 Ἴνα δὲ εἰδῇτε, ὅτι ἐξου-
σίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἐπι τῆς γῆς ἀφιεῖν ἁμαρ-
τίας· (λέγει τῷ παραλυτικῷ)·

11 Σοὶ λέγω· ^(w)Εγείρε, ἄ-
ρον τὸν κράββατόν σου, καὶ
ἵπαγε εἰς τὸν οἶκόν σου.

12 Καὶ ἠγερθὴ εὐθεὺς, καὶ
ἄρας τὸν κράββατον, ἐξῆλθεν
ἐναντίον πάντων ὥστε ἐξω-
τασθαι πάντας, καὶ δοξάζειν
τὸν θεόν, λέγοντας· Ὅτι οὐ-
δέποτε οὕτως εἶδομεν.

§ 81. *Matthew is called.*

MATTH. IX.

MARK II.

13 Καὶ ἐξῆλθε παλιν παρα-
τὴν θάλασσαν· καὶ πᾶς ὁ
ὄχλος ἤρχετο πρὸς αὐτόν,
καὶ ἐδίδασκεν αὐτούς.

(ο) r. σοὶ (r) ~ Εγείρε (s) ~ ἐφοβήθησαν, (t) r. σοὶ
(u) r. Εγείραι, καὶ ἄρον (w) r. Εγείραι καὶ ἄρον

LUKE V.

JOHN.

23 Τι ἐστὶν ευποπώτερον ;
εἰπὲν· Ἀφεῖναι σοὶ αἱ ἁμαρ-
τιαὶ σου ; ἢ εἰπὲν· Ἐγείρε
καὶ περιπατεῖ ;

24 Ἵνα δὲ εἰδῆτε, ὅτι ἐξου-
σιαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας,
(εἶπε τῷ ^(a) παραλελυμένῳ)
Σοὶ λεγώ· Ἐγείρε, καὶ ἄρας
τὸ κλινιδιον σου, πορεύου εἰς
τὸν οἶκόν σου.

25 Καὶ παραχρημα ἀναστὰς
ἐνώπιον αὐτῶν, ἄρας ^(b) ἐφ' ᾧ
κατεκειτο, ἀπηλθεν εἰς τὸν
οἶκόν αὐτοῦ, δοξαζὼν τὸν θεόν.

26 ^(c) Καὶ ἐκστασις ἐλάβεν
ἅπαντας, καὶ ἐδοξαζόν τὸν
θεόν· καὶ ἐπλησθησαν φόβου,
λεγοντες· Ὅτι εἶδομεν παρα-
δοξα σημερον.

§ 31. *Matthew is called.*

LUKE V.

JOHN.

(a) ~ παραλυτικῶ·
σις ad τὸν θεόν·

(b) ~ ἐφ' ᾧ

(c) om. Καὶ ἐκστα-

MATTH. IX.

MARK II.

<p>9 Καὶ παραγων ὁ Ἰησοῦς ἐκείθεν, εἶδεν ἀνθρώπον καθη- μενον ἐπὶ τὸ τελωνιον, Ματ- θαιον λεγομενον καὶ λέγει αὐτῷ· Ἀκολουθε μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ·</p>	<p>14 Καὶ παραγων εἶδε Λευῖν τὸν τοῦ Ἀλφαιου, καθήμενον ἐπὶ τὸ τελωνιον, καὶ λέγει αὐτῷ· Ἀκολουθε μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ·</p>
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END OF PART III.

LUKE V.

JOHN.

27 Και μετα ταυτα εξηλθε
και εθεασατο τελωνην, ονο-
ματι Λευι, καθήμενον επι το
τελωνιον και ειπεν αυτω·
Ακολουθει μοι.

28 Και καταλιπων απαντα,
αναστας ηκολυθησεν αυτω.

END OF PART III.

End of Part III.

PART IV.

THE TRANSACTIONS OF TWELVE MONTHS, FROM THE BEGINNING OF THE SECOND PASSOVER.

§ 32. *The healing of an infirm man at Bethesda in Jerusalem.*

JOHN V.

META TATTA ην ^(d) έορτη των Ιουδαιων, και ανεβη ^(e) ο Ιησους εις Ιεροσολυμα.

2 Εστι δε εν τοις Ιεροσολυμοις, επι τη προβατικη, κολυμβηθρα, η επιλεγομενη Έβραιϊστι Βηθεσδα, πεντε στοας εχουσα.

3 Εν ταυταις κατεκειτο πληθος ^(g) πολυ των ασθενων, τυφλων, χωλων, ξηρων ^(h) [εκδεχομενων την του υδατος κινησιν.

4 Αγγελος γαρ ⁽ⁱ⁾κατα καιρον κατεβαιnen εν τη κολυμβηθρα, και εταρασσε το υδωρ· ο ουν πρωτος εμβας μετα την παραχην του υδατος, υγιης εγινετο, ω δηποτε κατειχετο νοσηματι.]

(d) add. η (e) = ο (g) = πολυ (h) = εκδεχομενων ad νοσηματι. Alii om. εκδεχ. ad. κινησιν. Alii om. Αγγελος ad νοσηματι. Alii om. Αγγελος ad υδωρ Alii om. ο ουν πρωτος ad νοσηματι. Alii om. μετα ad υδατος, Alii om. ω δηποτε ad νοσηματι. (i) add. κυριου Alii om. κατα καιρον

JOHN V.

5 Ἦν δὲ τις ἄνθρωπος ἐκεῖ, τριακοντα^(k) καὶ οκτὼ ἐτὴ ἔχων ἐν τῇ ἀσθενείᾳ.

6 Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακειμενόν, καὶ γνούς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θελεῖς ὑγίης γενεσθαι;

7 Ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν· Κυριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ἰδῶρ, ^(l) βαλῇ με εἰς τὴν κολυμβηθῶσαν· ἐν ᾧ δὲ ἐρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

8 Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείραι, ἄρον τὸν κραββάτον σου, καὶ περιπατεῖ.

9 Καὶ εὐθὺς ἐγενετο ὑγίης ὁ ἄνθρωπος, καὶ ἤρε τὸν κραββάτον αὐτοῦ, καὶ περιεπατεῖ. Ἦν δὲ σαββάτον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

10 Ἐλέγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σαββάτον ἐστίν· οὐκ ἐξεστὶ σοὶ ἀραι τὸν κραββάτον.

11 Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγίην, ἐκεῖνος μοι εἶπεν· Ἀρον τὸν κραββάτον σου, καὶ περιπατεῖ.

12 Ἠρώτησαν ^(m) οὖν αὐτόν· Τίς ἐστίν ὁ ἄνθρωπος, ὃ ἔλεγον σοὶ· Ἀρον ⁽ⁿ⁾ τὸν κραββάτον σου, καὶ περιπατεῖ;

13 Ὁ δὲ ^(o) ἰαθεὶς οὐκ ᾔδει τίς ἐστίν· ὁ γὰρ Ἰησοῦς ἐξενύσεν, ὄχλου ὄντος ἐν τῷ τοπῷ.

14 Μετὰ ταῦτα εὗρισκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδε, ὑγίης γεγonaς· μήκετι ἁμαρτανε, ἵνα μὴ χεῖρον σοὶ τι γενῇται.

15 Ἀπηλθεν ὁ ἄνθρωπος, καὶ ἀνηγγεῖλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστίν, ὃ ποιήσας αὐτόν ὑγίην.

16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, ^(p) ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου εἰς ἀρτί ἐργάζεται, καὶ γὰρ ἐργαζομαι.

18 Διὰ τοῦτο οὖν μαλλὼν ἐζητοῦν αὐτόν οἱ Ἰουδαῖοι

(k) r. om. καὶ (l) r. βαλλῇ (m) → οὖν (n) om. τὸν κραββάτον σου (o) ὡς ἀσθενῶν (p) † καὶ ἐζητοῦν αὐτὸν ἀποκτείνειν,

JOHN V.

αποκτείναι, ὅτι οὐ μόνον ἔλυε τὸ σαββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν θεόν, ἰσὸν ἑαυτὸν ποίων τῷ θεῷ.

19 Απεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς (q) ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, εἰ μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ·

20 Ὅ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δεικνύσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

21 Ὡς περ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζῳοποιεῖ· οὕτως καὶ ὁ υἱὸς, οὓς θέλει, ζῳοποιεῖ.

22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα· ἀλλὰ τὴν κρίσιν πᾶσαν ἔδωκε τῷ υἱῷ·

23 Ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα, τὸν πεμφάντα αὐτόν.

24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πεμφάντι με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

25 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται.

26 Ὡς περ γὰρ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ· οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.

27 Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

28 Μὴ θαυμάζετε τούτῳ· ὅτι ἔρχεται ὥρα, ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,

29 Καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.

(q) add. του ανθρωπου

JOHN V.

30 Ου δυναμαι εγω ποιειν απ' εμαυτου ουδεν. Καθως ακουω, κρινω· και η κρισις η εμη δικαια εστιν· οτι ου ζητω το θελημα το εμον, αλλα το θελημα του πεμφαντος με.^(r)

31 Εαν εγω μαρτυρω περι εμαυτου, η μαρτυρια μου ουκ εστιν αληθης.

32 Αλλος εστιν ο μαρτυρων περι εμου· και οίδα, οτι αληθης εστιν η μαρτυρια, ην μαρτυρει περι εμου.

33 Ύμεις απεσταλκατε προς Ιωαννην, και μεμαρτυρηκε τη αληθεια.

34 Εγω δε ου παρα ανθρωπου την μαρτυριαν λαμβανω· αλλα ταυτα λεγω, ινα υμεις σωθητε.

35 Εκεινος ην ο λυχνος ο καιομενος και φαινων· υμεις δε ηβηλησατε ^(s) αγαλλιασθηναι προς ωραν εν τω φωτι αυτη.

36 Εγω δε εχω την μαρτυριαν μειζω του Ιωαννου· τα γαρ εργα, α εδωκε μοι ο πατηρ, ινα τελειωσω αυτα, αυτα τα εργα, α εγω ποιω, μαρτυρει περι εμου, οτι ο πατηρ με απεσταλκε.

37 Και ο πεμφας με πατηρ αυτος μεμαρτυρηκε περι εμου. Ουτε φωνην αυτου ακηκοατε πωποτε, ουτε ειδος αυτου ωρακατε. ?

38 Και τον λογον αυτου ουκ εχετε μενοντα εν υμιν· οτι ον απεστειλεν εκεινος, τουτω υμεις ου πιστευετε.

39 Ερευνατε τας γραφας, οτι υμεις δοκειτε εν αυταις ζων αιωνιον εχειν· και εκειναι εισιν αι μαρτυρουσαι περι εμου·

40 Και ου θελετε ελθειν προς με, ινα ζων εχητε.

41 Δοξαν παρα ανθρωπων ου λαμβανω·

42 Αλλ' εγνωκα υμας, οτι την αγαπην του Θεου εκ εχετε εν εαυτοις.

43 Εγω εληλυθα εν τω ονοματι του πατρος μου, και ου λαμβανετε με· εαν αλλος ελθη εν τω ονοματι τω ιδιω, εκεινον ληψεσθε.

(r) † πατρος. (s) r. αγαλλιασθηναι

JOHN V.

44 Πως δυνασθε ὑμεις πιστευσαι, δοξαν παρα αλληλων λαμβανοντες, και την δοξαν την παρα του μονου Θεου ου ζητετε;

45 Μη δοκειτε, ὅτι εγω κατηγορησω ὑμων προς τον πατερα· εστιν ὁ κατηγορων ὑμων, Μωσης, εις ὃν ὑμεις ηλπικατε.

§ 33. *Jesus vindicates his disciples for plucking ears of corn on the Sabbath.*

MATTH. XII.

MARK II.

ΕΝ εκεινω τῷ καιρῷ επορευθη ὁ Ἰησους τοις σαββασι δια των σποριμων· οἱ δε μαθηται αὐτου επεινασαν, και ηρξαντο τιλλειν σταχυας, και εσθιειν.

2 Οἱ δε Φαρισαιοι ιδοντες, ειπον αὐτῷ· Ἰδου, οἱ μαθηται σου ποιουσιν, ὃ οὐκ ἐξεστι ποιειν ἐν σαββατῷ.

3 Ὁ δε ειπεν αὐτοις· Οὐκ ανεγνωτε, τι ἐποίησε Δαυῖδ, ὅτε επεινασε,⁽¹⁾ και οἱ μετ' αὐτου;

4 Πως εισηλθεν εἰς τον οικον τῷ Θεῳ, καὶ τῆς αρτους τῆς προθεσεως εφαγεν, ὧς οὐκ ἐξον ἦν αὐτῷ φαγειν, ουδε τοις μετ' αὐτῶ, εἰ μη τοις ἱερευσι μονοις;

5 Ἡ οὐκ ανεγνωτε ἐν τῷ νομῷ, ὅτι τοις σαββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ το σαββατον βεβηλωσι, και ἀνατιοι εἰσι;

23 Καὶ ἐγενετο παραπορευθαι αὐτον ἐν τοις σαββασι δια των σποριμων, καὶ ἤρξαντο οἱ μαθηται αὐτου ὁδον ποιειν τιλλοντες τοὺς σταχῦας.

24 Καὶ οἱ Φαρισαιοι ελεγον αὐτῷ· Ἰδε, τι ποιουσιν (x) ἐν τοις σαββασιν, ὃ οὐκ ἐξεστι;

25 Καὶ (y) αὐτος ελεγεν αὐτοις· Οὐδεποτε ανεγνωτε, τι ἐποίησε Δαυῖδ, ὅτε χρεῖαν εσχέ, και επεινασεν αὐτος και οἱ μετ' αὐτου;

26 Πως εισηλθεν εἰς τον οικον του Θεου, (z) ἐπὶ Ἀβιαθαρ (a) του ἀρχιερεως, και τοὺς αρτους τῆς προθεσεως εφαγεν, οὓς οὐκ ἐξεστι φαγειν εἰ μη τοις ἱερευσι, και ἐδωκε καὶ τοις συν αὐτῷ οὐσι;

27 Καὶ ελεγεν αὐτοις· Το

(1) † αὐτος, (x) ⇒ ἐν (y) → αὐτος (z) αἰ. ἐπὶ Ἀβιαθαρ του ἀρχιερεως· (a) ⇒ του

JOHN V.

46 Εἰ γὰρ ἐπιστευετε Μωσῇ, ἐπιστευετε ἀν ἐμοὶ· περὶ γὰρ ἐμοῦ ἐκεῖνος ἐγράψεν.

47 Εἰ δὲ τοῖς ἐκεῖνου γραμμασὶν οὐ πιστευετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστευσετε;

§ 83. *Jesus vindicates his disciples for plucking ears of corn on the Sabbath.*

LUKE VI.

JOHN.

ΕΓΓΕΝΕΤΟ δὲ ἐν σαββάτῳ
(*k*) δευτεροπρωτῷ διαπορευέσ-
θαι αὐτὸν διὰ τῶν σπορμίων
καὶ ἐτιλλόν οἱ μαθηταὶ αὐτοῦ
τοὺς σταχυάς, καὶ ἡσθιον,
ψωχόντες ταῖς χερσὶ.

2 Τινες δὲ τῶν Φαρισαίων εἶ-
πον (*c*) αὐτοῖς· Τί ποιεῖτε, ὃ ἢ
ἐξέστι ποιεῖν ἐν τοῖς σαββάσι;

3 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς
εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο
ἀνεγνώτε, ὃ ἐποίησε Δαυὶδ,
ὅποτε ἐπεινάσεν αὐτός καὶ οἱ
μετ' αὐτοῦ ὄντες;

4 Ὡς εἰσηλθὲν εἰς τὸν οἶκον
τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς
προθέσεως (*b*) ἐλάβε, καὶ ἔφαγε,
καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ·
ὅς οὐκ ἐξέστι φαγεῖν, εἰ μὴ
μονοὺς τοὺς ἱερεῖς;

(*k*) *om.* δευτεροπρωτῷ (*c*) → αὐτοῖς (*b*) → ἐλα-
βε, καὶ

MATTH. XII.

MARK II.

6 Λεγω δε ὑμιν, ὅτι τὸ ἱερὸν
(u) μείζων ἐστὶν ὧδε.

7 Εἰ δὲ ἐγνοῦκατε, τί ἐστὶν
(u) ἢ, Ἐλεον θελω, καὶ ὁ θυσιαν, ἢ
ἢ καὶ ἀν κατεδικάσατε τοὺς ἀναι-
τιους.

8 Κύριος γὰρ ἐστὶ (w) τοῦ
σαββατοῦ ὁ υἱὸς τοῦ ἀνθρώπου.

σαββατον δια τον ανθρωπον
εγενετο, ουχ ὁ ανθρωπος δια
το σαββατον.

23 Ὡστε κυριος ἐστὶν ὁ υἱὸς
του ανθρωπου και σου σαβ-
βατου.

§ 34. *Jesus heals a man with a withered hand, on the Sabbath; withdraws himself from the Pharisees, and heals many.*

MATTH. XII.

MARK III.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλ-
θεν εἰς τὴν συναγωγὴν αὐτῶν.

10 Καὶ ἰδού, ἄνθρωπος (a) ἦν
τὴν χεῖρα ἔχων ξηραν. Καὶ
ἐπηρώτησαν αὐτόν, λέγοντες·
Εἰ ἐξεστὶ τοῖς σαββάσι θερα-
πευεῖν; ἵνα κατηγορησῶσιν
αὐτοῦ.

11 Ὁ δὲ εἶπεν αὐτοῖς· Τίς
ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς
ἔξει πρόβατον ἓν, καὶ εἰς ἐμ-
πέση ταῦτο τοῖς σαββάσιν εἰς
βοθρὸν, οὐχὶ κρατήσῃ αὐτό,
καὶ ἐγείρῃ;

12 Ποσῶ οὖν διαφέρει ἄν-
θρωπος πρόβατου; Ὡστε ἐξ-
εστὶ τοῖς σαββάσι καλῶς ποιεῖν.

13 Τότε λέγει τῷ ἀνθρώπῳ·
Ἐκτείνον τὴν χεῖρα σου. Καὶ

ΚΑΙ εἰσηλθε πάλιν εἰς τὴν
συναγωγὴν· καὶ ἦν ἐκεῖ ἄν-
θρωπος ἐξηραμμένην ἔχων τὴν
χεῖρα·

2 Καὶ παρατηροῦν αὐτόν, εἰ
τοῖς σαββάσι θεραπεύσει αὐ-
τόν, ἵνα κατηγορησῶσιν αὐτοῦ.

3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ
ἐξηραμμένην ἔχοντι τὴν χεῖ-
ρα· Ἐγείρε εἰς τὸ μέσον.

4 Καὶ λέγει αὐτοῖς· Ἐξεστὶ
τοῖς σαββάσιν ἀγαθοποιεῖν,
ἢ κακοποιεῖν; ψυχὴν σώσαι,
ἢ ἀποκτείνειν; Οἱ δὲ ἐσιώπων.

5 Καὶ περιβλεψάμενος αὐτοῖς
μετ' ὀργῆς, συλλυπημένος ἐπὶ
τῇ πωρωσὶ τῆς καρδίας αὐ-
τῶν, λέγει τῷ ἀνθρώπῳ· Ἐκ-
τείνον τὴν χεῖρα σου. Καὶ

(u) μείζων (w) † καὶ (a) → ἦν τὴν

LUKE VI.

JOHN.

5 (i) Καὶ εἶπεν αὐτοῖς·

Ὅτι κτῆνος ἐστὶν ὁ υἱὸς τοῦ
ἀνθρώπου καὶ τοῦ σαββάτου.

§ 31. *Jesus heals a man with a withered hand, on the Sabbath; withdraws himself from the Pharisees, and heals many.*

LUKE VI.

JOHN.

6 Ἐγενετο δὲ καὶ ἐν ἑτέρῳ
σαββάτῳ εἰσελθεῖν αὐτὸν εἰς
τὴν συναγωγὴν, καὶ διδάσ-
κειν καὶ ἦν ἐκεῖ ἀνθρώπος,
καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιά ἦν
ξηρά.

7 (ε) Παρετηροῦν δὲ αὐτὸν
οἱ γραμματεῖς καὶ οἱ Φαρι-
σαῖοι, εἰ ἐν τῷ σαββάτῳ δε-
ραπεύσει, ἵνα εὗρωσι κατηγο-
ρίαν αὐτοῦ.

8 Αὐτὸς δὲ ᾗδει τοὺς διαλο-
γισμοὺς αὐτῶν, καὶ εἶπε (h) τῷ
ἀνθρώπῳ τῷ ξηρᾷ ἐχούτι τὴν

(i) *add.* Τῇ αὐτῇ ἡμέρᾳ θρασυμένους τινὰ ἐργαζομένους τῷ
σαββάτῳ, εἶπεν αὐτῷ· Ἀνθρώπε, εἰ μὲν οἶδας τί ποιεῖς,
μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐγκαταρατὸς καὶ παραβάτης
εἰ τοῦ νόμου. (ε) ~ Παρετηροῦντο δὲ αὐτὸν οἱ *Alii*.

~ Παρετηροῦν δὲ οἱ (b) ~ τῷ ἀνδρὶ *Alii om.*

MATTH. XII.

MARK III.

ἐξετείνε· και αποκατεσταθη ἰγης, ὡς ἡ ἀλλῃ.

14 Οἱ δε Φαρισαιοι συμβυλιον ελαβον κατ' αὐτῃ ἐξελθοντες, ὅπως αὐτον απολεσωσιν.

15 Ὁ δε Ἰησους γνους ανεχωρησεν ἐκεῖθεν και ηκολουθησαν αὐτῷ οχλοι πολλοι· κ εθεραπευσεν αὐτῃς παντας,

16 Και ἐπετιμησεν αὐτοις, ἵνα μη φανερον αὐτον ποιησωσιν·

17 Ὅπως πληρωθῇ το ῥηθεν δια Ἡσαΐου του προφητου, λεγοντος·

18 „Ἰδου, ὁ παις μου, ὃν ἤρετισα, ὁ ἀγαπητος μου, εἰς ὃν εὐδοκησεν ἡ ψυχη μου· θῆσω το πνευμα μου ἐπ' αὐτον, και κρισιν τοις ἐθνεσιν ἀπαγγελεῖ.

19 Οὐκ ἐρισει, οὐδε κραυγασει, οὐδε ἀκουσει τις ἐν ταῖς πλατειαις την φωνην αὐτου·

20 Καλαμον συντρυμμενον οὐ κατεαξει, και λινον τυφομενον οὐ σβεσει· ἕως αν ἐκβαλῃ εἰς νικος την κρισιν.

21 Και (b) τῷ ονοματι αὐτου ἐθνη ἐλπιουσι.,,

ἐξετείνε· και (c) ἀπεκατεσταθη ἡ χειρ αὐτου.(d)

6 Και ἐξελθοντες οἱ Φαρισαιοι, εὐθεως μετα των Ἑρωδιανων συμβουλιον ἐποιουν κατ' αὐτον, ὅπως αὐτον απολεσωσι.

7 Και ὁ Ἰησους μετα των μαθητων αὐτου ανεχωρησεν (z) εἰς την θαλασσαν· και πολυ πληθος ἀπο της Γαλιλαϊας (e) ηκολουθησαν (f) αὐτῷ. και ἀπο της Ἰουδαϊας,

8 Και ἀπο Ἱεροσολυμων, κ ἀπο της Ἰδουμαϊας, και περαν του Ἰορδαν, και οἱ περὶ Τυρον και Σιδωνα, πληθος πολυ, ἀκουσαντες ὅσα ἐποιεῖ, ἦλθον πρὸς αὐτον.

9 Και εἶπε τοις μαθηταῖς αὐτῷ, ἵνα πλοιαριον προσκαρτερῇ αὐτῷ, δια τον οχλον, ἵνα μη θλιβωσιν αὐτον.

10 Πολλους γαρ εθεραπευσεν, ὥστε ἐπιτιπτειν αὐτῷ, ἵνα αὐτου ἀψωνῇ, ὅσοι εἶχον μαστιγας.

11 Και τα πνευματα τα ἀκαθαρτα, ὅταν αὐτον ἐθεωρεῖ, προσεπιπτεν αὐτῷ, και

(b) † ἐν (c) r. ~ ἀποκατεσταθη (d) † ἰγης, ὡς ἡ ἀλλῃ. (z) r. ~ πρὸς (e) ~ ηκολουθησεν (f) = αὐτῷ· Alii → ηκολουθησαν αὐτῷ

LUKE VI

JOHN.

χειρα· Εγειρε, και στηθι εις
το μεσον. Ὁ δε αναστας εσθη.

9 Εικεν ουν ὁ Ιησους προς
αυτους· Επερωτησω ⁽ⁱ⁾ υμας·
Τι εξεσθη τοις σαββασιν; αγα-
θοποιησαι, η κακοποιησαι;
ψυχην σωσαι, η ^(k) αποκτει-
ναι;

10 Και περιβλεψαμενος παν-
τας αυτους, ειπεν ^(l) αυτω· Εκ-
τεινον την χειρα σου. Ὁ δε
^(m) εποιησε· και απεκαλεσθη
ἡ ⁽ⁿ⁾ χειρ αυτου ὡς ἡ αλλη.

11 Αυτοι δε επιλησθησαν
ανοιας, και διελαλουν προς
αλληλους, τι αν ποιησειαν τῷ
Ιησου.

(i) υμας τι· Εξεστι (k) r. ~ απολεσαι; (l) r. ~ αυτω
ανθρωπω· (m) r. εποιησεν ουντω· Alii: ~ ὁ δε εξετενε·
(n) r. χειρ αυτου ἰγης ὡς ἡ αλλη. Αυτοι Alii: ~ χειρ
αυτου· Αυτοι

MATTH. XII.

MARK III.

ἐκραζε, λεγοντα· Ὅτι συ εἶ ὁ υἱὸς τοῦ Θεοῦ.

12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ φανεροῦν αὐτὸν ποιήσωσι.

§ 35. *Jesus retires to a mountain, calls his disciples to him, chooses Twelve, is followed by a great multitude, heals many.*

MATTH. X.

MARK III.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἐστὶ ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰακώβος ὁ τῷ Ζεβεδαίῳ, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ·

3 Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελωνῆς· Ἰακώβος ὁ τοῦ Ἀλφαίου, καὶ (d) Λεβθαῖος ὁ ἐπικληθεὶς Θαδδαῖος·

4 Σίμων ὁ (o) Κανανιτῆς, καὶ

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται ἕς ἠθέλην αὐτός· καὶ ἀπηλθὼν πρὸς αὐτὸν.

14 Καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστείλῃ αὐτοὺς κηρύσσειν,

15 Καὶ ἔχειν ἐξουσίαν θηράσκειν τὰς νοσθεὺς, καὶ ἐκβάλλειν τὰ δαιμόνια.

16 (h) Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον·

17 Καὶ Ἰακώβον τὸν τῷ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τῷ Ἰακώβῳ· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργες, ὅ ἐστιν, υἱοὶ βροντῆς·

18 Καὶ Ἀνδρεᾶν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰακώβον τὸν τοῦ Ἀλφαίου,

(d) → ὁ ἐπικληθεὶς Θαδδαῖος Alii → Λεβθαῖος ὁ ἐπικληθεὶς

(o) ∪ Καναναιος al. Κανανιτης, (h) ψιπρῶν Σίμωνα·

LUKE VI.

JOHN.

§ 35. *Jesus retires to a mountain, calls his disciples to him, chooses Twelve, is followed by a great multitude, heals many.*

LUKE VI.

JOHN.

12 Εγενετο δε εν ταις ἡμεραις ταυταις, (r) ἐξήλθεν εἰς τὸ ὄρος προσευξασθαι· καὶ ἡν διανυκτερευων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

13 Καὶ ὅτε εγενετο ἡμερα, προσεφωνησε τοὺς μαθητας αὐτοῦ καὶ ἐκλεξαμενος ἀπ' αὐτῶν δώδεκα, ἕς καὶ ἀποστόλους ὠνόμασε·

14 (Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρεᾶν τὸν ἀδελφὸν αὐτοῦ, Ἰακώβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,

15 Ματθαῖον καὶ Θωμᾶν. Ἰακώβον υἱοῦ τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλουμένον ζηλωτὴν,

16 Ἰούδαν Ἰακώβου καὶ Ἰου-

* (r) ἐξελθεῖν αὐτὸν εἰς

MATTH. X.

MARK III.

Ιουδας ὁ Ἰσκαριωτης, ὁ καὶ καὶ Θαδδαιον, καὶ Σίμωνα τον
 παραδους αυτον. κανανιτην,

19 Καὶ Ιουδαν Ἰσκαριωτην,
 ὃς καὶ παρεδωκεν αυτον.

§ 36. *The sermon on the Mount.*

MATTH. V.

LUKE VI.

ΙΔΩΝ δε τους οχλους, ανε-
 βη εις το ορος· και καθισαντος
 αυτου, προσηλθον αυτω οἱ
 μαθηται αυτου.

2 Καὶ ανοιξας το στομα αυ-
 του, ἐδιδασκεν αυτους, λεγων·

3 Μακαριοι οἱ πτωχοι τῷ
 πνευματι· ὅτι αυτων ἐστιν ἡ
 βασιλεια των ουρανων.

4 Μακαριοι οἱ πενθουντες·
 ὅτι αυτοι παρακληθησονται.

20 Καὶ αυτος ἐπαρας τους
 οφθαλμους αυτου εις τους μα-
 θητας αυτου, ελεγε· Μακα-
 ριοι οἱ πτωχοι· ὅτι ἡμετερα
 ἐστιν ἡ βασιλεια του θεου.

21 Μακαριοι οἱ πεινωντες
 νυν·

LUKE VI.

JOHN.

δαν Ισκαριωτην, ὃς καὶ ἐγενετο
προδοτῆς·)

17 Καὶ καταβας μετ' αὐτῶν,
ἐστή ἐπὶ τοποῦ πεδίνου· καὶ
ὄχλος μαθητῶν αὐτοῦ, καὶ
πληθὺς πολὺ τοῦ λαοῦ ἀπο-
πάσης τῆς Ἰουδαίας, καὶ Ἰε-
ρουσαλὴμ, καὶ τῆς παραλίου
Τυροῦ καὶ Σιδῶνος, οἱ ἦλθον
ἀκούσαι αὐτοῦ, καὶ ἰσθῆναι ἀπο-
τὸν νοσῶντων αὐτῶν·

18 Καὶ οἱ (κ) ὀχλουμένοι
(x) ἀπὸ πνευματῶν ἀκαθαρ-
τῶν· (p) καὶ ἐθεραπεύοντο.

19 Καὶ πᾶς ὁ ὄχλος ἐζητεῖ
ἀπεσθαι αὐτοῦ· ὅτι δύναμις
παρ' αὐτοῦ ἐξηρχετο, καὶ ἰαλοῦ
πάντας.

§ 36. *The sermon on the Mount.*

MATTH. V.

5 Μακάριοι οἱ πρᾶεῖς ὅτι·
αὐτοὶ κληρονομήσουσιν τὴν γῆν.

6 Μακάριοι οἱ πεινῶντες καὶ
διψῶντες τὴν δικαιοσύνην· ὅτι
αὐτοὶ χορτασθήσονται.

7 Μακάριοι οἱ ἐλεημονεῖς
ὅτι αὐτοὶ ἐλεηθήσονται.

8 Μακάριοι οἱ καθαροὶ τῇ

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21 ὅτι χορτασθήσεσθε. Μα-
κάριοι οἱ κλαίοντες νῦν· ὅτι
γελάσετε.

22 Μακάριοι ἐστε, ὅταν μι-
σησῶσιν ὑμᾶς οἱ ἄνθρωποι, καὶ
ὅταν ἀφορισῶσιν ὑμᾶς, καὶ
ονειδίσωσι, καὶ ἐκβάλωσι τὸ
ὄνομα ὑμῶν ὡς πονηρῶν, ἐνε-
κα τῆς υἱοῦ τοῦ ἀνθρώπου.

(κ) ὤνενοχλουμένοι (x) γ. ὑπο (p) πτ. καὶ

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καρδια· ὅτι αὐτοὶ τὸν θεὸν
οἰκονομοῦνται.

9 Μακαριοὶ οἱ εἰρηνοποιοὶ
ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

10 Μακαριοὶ οἱ δεδιωγμένοι
ἐνεκεν δικαιοσύνης· ὅτι αὐτῶν
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

11 Μακαριοὶ εἰσθε, ὅταν ονει-
δισωσιν ὑμᾶς καὶ διώξωσι, καὶ
ειπῶσι παν πονηρὸν (u) ῥῆμα
καθ' ὑμῶν, (w) ψευδομένοι, ἐν-
εκεν ἐμοῦ.

12 Χαίrete καὶ ἀγαλλιασθε·
ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν
τοῖς οὐρανοῖς· οὕτω γὰρ ἐδι-
ώξαν τοὺς προφῆτας τὰς προ-
φητειῶν.

23 (x) Χαρήτε ἐν ἐκείνῃ τῇ
ἡμέρᾳ, καὶ σκιρτήσατε· ἰδοὺ
γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν
τῷ οὐρανῷ· κατὰ (y) ταῦτα
γὰρ ποιοῦν τοὺς προφῆτας
οἱ πατέρες αὐτῶν.

24 Πλὴν καὶ ὑμῖν τοῖς πλῃ-
σίοις· ὅτι ἀπεχελε τὴν παρα-
κλησιν ὑμῶν.

25 Οὐαὶ ὑμῖν, οἱ ἐμπλεησ-
μένοι· ὅτι πεινασέτε· Οὐαὶ
(z) ὑμῖν, οἱ γελωντές νῦν· ὅτι
πενθήσετε καὶ κλαύσετε.

26 Οὐαὶ, (a) ὅταν καλῶς ὑ-
μᾶς ἐπαιώσῃ (b) οἱ ἄνθρωποι·
κατὰ (c) ταῦτα γὰρ ποιοῦν
τοὺς ψευδοπροφῆτας οἱ πατε-
ρες αὐτῶν.

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13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. Ἐὰν δὲ τὸ ἅλας μωρανθῇ,
ἐν τίνι ἁλισθησεται; εἰς οὐδὲν ἰσχυεῖ ἐτι, εἰ μὴ βληθῆναι
ἐξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Οὐ δύναται πόλις
κρυβῆναι ἐπάνω ὀρους κεμένη·

15 Οὐδὲ καιεῖσι λυχνον, καὶ τιθεασιν αὐτὸν ὑπὸ τὸν μόδιον,
ἀλλ' ἐπὶ τὴν λυχνίαν· καὶ λαμπεῖ πᾶσι τοῖς ἐν τῇ οἰκίᾳ.

16 Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων,
ὥστε ἰδῶσιν ὑμῶν τὰ καλά ἔργα καὶ δοξάσωσι τὸν πατέρα
ὑμῶν, τὸν ἐν τοῖς οὐρανοῖς.

(u) om. ῥῆμα (w) = ψευδομένοι, (x) r. Χαίrete
(y) ≈ ταῦτα (z) → ὑμῖν, (a) † ὑμῖν, (b) † πάντες
(c) ≈ ταῦτα

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17 Μὴ νομισθε, ὅτι ἤλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἤλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

18 Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ὡς ἂν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

19 Ὅς εἰαν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ ὅτι τὸς ἀνθρώπους, ἐλαχιστὸς κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιῇ καὶ διδάξῃ, ὅτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

20 Λέγω γὰρ ὑμῖν, ὅτι εἰαν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21 ἤκουσατε, ὅτι ἐρρέθη τοῖς ἀρχαίοις· „Οὐ φονεύσεις· ὅς δ' ἂν φονεύσῃ ἐνοχὸς ἐστὶ τῇ κρίσει·,

22 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ (d) εἰκὴ, ἐνοχὸς ἐστὶ τῇ κρίσει· ὅς δ' ἂν εἰπῇ τῷ ἀδελφῷ αὐτοῦ· ῥάκα, ἐνοχὸς ἐστὶ τῷ συνέδριῳ· ὅς δ' ἂν εἰπῇ· μωρε, ἐνοχὸς ἐστὶ εἰς τὴν γέενναν τοῦ πυρός.

23 Ἐὰν οὖν προσφέρῃς τὸ δῶρον σου ἐπὶ τὸ θυσιαστήριον, κακεὶ μνησθήσῃ, ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σου·

24 Ἀφες ἐκεῖ τὸ δῶρον σου ἐμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλαγῇ τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν προσφέρε τὸ δῶρον σου.

25 Ἴσθι εὖνουν τῷ ἀντιδικῷ σου ταχύ, ἕως ὅτου εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε παραδῷ ὁ ἀντιδικὸς τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇ.

26 Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἑσχάτον κοδραντήν.

27 ἤκουσατε, ὅτι ἐρρέθη (e) „Οὐ μοιχεύσεις·,

28 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τοῦ ἐπιθυμῆσαι (f) αὐτῆς, ἤδη ἐμοιχεύσεν αὐτήν, ἐν τῇ καρδίᾳ αὐτοῦ.

(d) ὁμ. εἰκὴ, (e) † τοῖς ἀρχαίοις (f) αὐτήν,

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29 Εἰ δὲ ὁ ὀφθαλμος σου ὁ δεξιὸς σκανδαλίζει σε, ἐξέλε αὐτόν, καὶ βάλε ἀπὸ σου· συμφερεὶ γὰρ σοί, ἵνα ἀποληται ἐν τῶν μέλων σου, καὶ μὴ ὅλον τὸ σῶμα σου βληθῇ εἰς γέενναν.

30 Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἐκκόψον αὐτήν, καὶ βάλε ἀπὸ σου· συμφερεὶ γὰρ σοί, ἵνα ἀποληται ἐν τῶν μέλων σου, καὶ μὴ ὅλον τὸ σῶμα σου βληθῇ εἰς γέενναν.

31 Ἐρρέθη δὲ, „ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δώτω αὐτὴ ἀποστασίον.,,

32 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι (ε) ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτός λογου πορνείας, ποιεὶ αὐτὴν μοιχεύσθαι· (h) καὶ ὅς ἂν ἀπολελυμένην γαμήσῃ, μοιχεύεται.

33 Πάλιν ἠκούσατε, ὅτι ἐρρέθη τοῖς ἀρχαίοις· „Οὐκ ἐπιπορήσεις· ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου.,,

34 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὁμοσαι ὅλως, μῆτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·

35 Μῆτε ἐν τῇ γῇ, ὅτι ὑποπόδιον ἐστὶ τῶν ποδῶν αὐτοῦ· μῆτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλεως·

36 Μῆτε ἐν τῇ κεφαλῇ σου ὁμοσῆς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μελαιναν ποιῆσαι.

37 Ἐστω δὲ ὁ λόγος ὑμῶν· ναι ναι, οὐ οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν.

38 Ἠκούσατε, ὅτι ἐρρέθη „Ὄφθαλμον ἀντι ὀφθαλμοῦ, καὶ ὀδόντα ἀντι ὀδόντος.,,

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39 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥάπισει ἐπὶ τὴν δεξιάν σου σινοῖνα, στρέφον αὐτῷ καὶ τὴν ἀλλήν·

40 Καὶ τὰ δέλονται σοὶ κρι-

29 Τῷ τυπτόντι σε ἐπὶ τὴν σινοῖνα, παρέχε καὶ τὴν ἀλλήν· καὶ ἀπὸ τοῦ αἰροντος σὺ τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κώλυσῃς.

(g) ὡς ὁ ἀπολύων (h) ὅτι καὶ ὅς ἂν ἀπολελυμένην γαμήσῃ, μοιχεύεται.

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θῆναι, καὶ τὸν χιτῶνα σου λαβεῖν, ἀφες αὐτῷ καὶ τὸ ἱμάτιον·

41 Καὶ ὅστις σε ἀγαρευσεὶ μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δυο.

42 Τῷ αἰτοῦντι σε διδᾶ· καὶ τὸν θέλοντα ἀπο σου δανεισθῆναι, μὴ ἀποστραφῆς.

43 ἤκουσατε, ὅτι ἐρέθη· „Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρὸν σου·,

44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, ⁽ⁱ⁾εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσευχεσθε ὑπὲρ ^(k)τῶν ἐπηρεάζοντων ὑμᾶς καὶ διωκόντων ὑμᾶς·

45 Ὅπως γενήσθε υἱοὶ τοῦ πατρὸς ὑμῶν, τῷ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατελεῖ ἐπὶ πονηροῦ καὶ ἀγαθοῦ, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

46 Ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;

30 Παντὶ δὲ τῷ αἰτοῦντι σε, δίδου· καὶ ἀπο τοῦ αἰρόντος τὰ σα, μὴ ἀπαιτεῖ.

27 Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς·

28 Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς ^(o), ὑμᾶς, ^(p)προσευχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς.

32 Καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστὶ; ἡ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.

(i) = εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν (r. τοὺς μισούντας) ὑμᾶς, (k) → τῶν ἐπηρεάζοντων ὑμᾶς καὶ (o) r. ὑμῶν (p) † καὶ

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47 Καὶ εἰν ἀσπασησθε τοὺς (l) ἀδελφούς ὑμῶν μόνον, τι περισσότερον ποιεῖτε; οὐχὶ καὶ οἱ (m) ἐθνικοὶ οὕτω ποιοῦσιν;

33 Καὶ εἰν ἀγαθοποιεῖτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ το αὐτο ποιοῦσι.

34 Καὶ εἰν (q) δανειζήτε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ (r) οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανειζοῦσιν, ἵνα ἀπολαβῶσι (s) τὰ ἴσα.

35 Πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε καὶ δανειζέτε μὴδὲν ἀπελπίζοντες· καὶ ἐστὶ ὁ μισθὸς ὑμῶν πολὺς, καὶ ἐσεσθε υἱοὶ (t) ὑψίστου· ὅτι αὐτὸς χρηστὸς ἐστὶν ἐπὶ τοὺς ἀχαριστοὺς καὶ πονηροὺς.

48 Ἐσεσθε οὖν ὑμῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν, (n) ὁ ἐν τοῖς οὐρανοῖς, τέλειος ἐστὶ.

36 Γίνεσθε (u) οὖν οἰκτιρμοῦνες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτιρῶν ἐστὶ.

ΜΑΤΤΗ. VI.

ΠΡΟΣΕΧΕΤΕ τὴν (w) δικαιοσύνην ὑμῶν μὴ ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ δεαθῆναι αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν, τῷ ἐν τοῖς οὐρανοῖς.

2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπύξης ἐμπροσθεν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπεχούσι τὸν μισθὸν αὐτῶν.

(l) ∪ φίλους (m) r. ∪ τελῶναι (n) ∪ ὁ οὐρανίος,
(q) ∪ δανειζέτε (r) ∴ οἱ (s) om. τὰ ἴσα (t) † του
(u) ∴ οὖν (w) r. ἐλεημοσύνην

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3 Σου δε ποιουντος ελεημοσυνην, μη γνωτω ἡ ἀριστερα σου, τι ποιει ἡ δεξια σου·

4 Ὅπως ἡ σου ἡ ελεημοσυνὴ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ^(a) αὐτος ἀποδώσει σοι ^(b) ἐν τῷ φανερῷ.

5 Καὶ ὅταν προσευχῇ, οὐκ εἴη ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσευχεσθαι, ὅπως ἀν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπεχουσι τὸν μισθὸν αὐτῶν.

6 Σὺ δὲ, ὅταν προσευχῇ, εἰσελθε εἰς τὸ ταμειεῖον σου, καὶ κλεισας τὴν θύραν σου, προσευξαι τῷ ^(c) πατρὶ σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ^(d) ἐν τῷ φανερῷ.

7 Προσευχομενοὶ δὲ μὴ βαττολογησῃτε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

8 Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτησαὶ αὐτόν.

9 Οὕτως οὖν προσευχεσθε ὑμεῖς· Πατὴρ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθῆτω τὸ ὄνομα σου·

10 Ἐλθετω ἡ βασιλεῖα σου· γεννηθῆτω τὸ θέλημα σου, ^(e) ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·

11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον·

12 Καὶ ἀφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφιεμένους ὀφειλετάς ἡμῶν·

13 Καὶ μὴ εἰσενεγκῇς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ^(f)

(a) → αὐτός (b) ⇨ ἐν τῷ φανερῷ. (c) Ὁ πατήρ σου ἐν τῷ κρυπτῷ (d) *om.* ἐν τῷ φανερῷ. (e) *om.* ὡς

(f) † ὅτι σου ἐστὶν ἡ βασιλεῖα, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας· ἀμὴν. *Alia* ὅτι σου ἐστὶν ἡ βασιλεῖα εἰς τοὺς αἰῶνας· ἀμὴν. *Alia* ὅτι σου ἐστὶν ἡ βασιλεῖα, καὶ ἡ δύναμις, καὶ ἡ δόξα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

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14 Εάν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐρανίος·

15 Εάν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις (ε)τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

16 Ὅταν δὲ νηστεύητε, μὴ γινέσθε, ὥσπερ οἱ ὑποκριταὶ, σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστευόντες. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπεχούσι τὸν μίσθον αὐτῶν.

17 Σὺ δὲ νηστεύων, ἀλείψαι σου τὴν κεφαλὴν, καὶ τὸ πρόσωπον σου νύλαι·

18 Ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου, τῷ ἐν τῷ (h) κρυπτῷ· καὶ ὁ πατὴρ σου, ὁ βλέπων ἐν τῷ (h) κρυπτῷ, ἀποδώσει σοι. (i)

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλεπταὶ διορύσσουσιν καὶ κλεπτοῦσι·

20 Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτὲ σῆς οὐτὲ βρώσις ἀφανίζει, καὶ ὅπου κλεπταὶ οὐ διορύσσουσιν οὐδὲ κλεπτοῦσιν.

21 Ὅπου γὰρ ἐστὶν ὁ θησαυρὸς (k) ὑμῶν ἐκεῖ ἐστὶ καὶ ἡ καρδία (k) ὑμῶν.

22 Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμὸς. Εάν οὖν ὁ ὀφθαλμὸς σου ἀπλούς ᾖ, ὅλον τὸ σῶμα σου φωτεινὸν ἐστί·

23 Εάν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμα σου σκοτεινὸν ἐστί. Εἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκοτὸς ἐστὶ, τὸ σκοτὸς πόσον ;

24 Οὐδεὶς δύναται δυοὶ κυριοῖς δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀντιτίθεται, καὶ τὸ ἕτερον καταφρονησεῖ. Οὐ δύνασθε δεῦρ δουλεῖν καὶ (l) μαμωνᾷ.

25 Διὰ τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν,

(g) τὰ παραπτώματα αὐτῶν, (h) ὡς κρυφαιῶν bis (i) † ἐν τῷ φανερῷ. (k) ὡς σου bis (l) r. μαμωνᾶ.

MATTH. VI.

τι φαγητε, (m) και τι πιητε· μηδε τῷ σωματι ὑμῶν, τι ενδυσθητε. Ουχι ἡ ψυχή πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ενδυματος;

26 Εμβλεψατε εἰς τὰ πτεῖνα τοῦ οὐρανοῦ, ὅτι οὐ σπειρῶσιν, οὐδε θερίζουσιν, οὐδε συναγῶσιν εἰς ἀποθήκας· καὶ ὁ πατήρ ὑμῶν ὁ οὐρανίος τρέφει αὐτά. Οὐχ ὑμεῖς μαλλον διαφερετε αὐτῶν;

27 Τίς δε ἐξ ὑμῶν μερμυγῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχὺν ἓνα;

28 Καὶ περὶ ενδυματος τί μερμυγατε; Καταμαθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδε νηθεῖ·

29 Λέγω δε ὑμῖν, ὅτι οὐδε Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβαλετο ὡς ἓν τούτων.

30 Εἰ δε τὸν χορτὸν τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὐριον εἰς κλίβανον βαλλομένον, ὁ θεὸς ὅτως ἀμφιέννυσιν, καὶ πολλὰ μαλλον ὑμᾶς, ὀλιγοπιστοί;

31 Μὴ οὖν μερμυγήσητε, λέγοντες· Τί φαγωμεν, ἢ τί πωμεν, ἢ τί περιβαλωμεθα;

32 Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· αἰδὲ γὰρ ὁ πατήρ ὑμῶν ὁ οὐρανίος, ὅτι χρῆζετε τούτων ἁπλάντων.

33 Ζητεῖτε δε (n) πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

34 Μὴ οὖν μερμυγήσητε εἰς τὴν αὐριον· ἡ γὰρ αὐριον μερμυγήσει (o) τὰ ἑαυτῆς. Ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

MATTH. VII.

LUKE VI.

ΜΗ κρίνετε, ἵνα μὴ κριθῇτε.	37 Καὶ μὴ κρίνετε, καὶ οὐ
2 Ἐν ᾧ γὰρ κρίματι κρίνετε,	μὴ κριθῇτε· μὴ καταδικάζετε,
κριθήσεσθε· καὶ ἐν ᾧ μετρεῖτε,	καὶ οὐ μὴ καταδικασθῇτε·
(p) μετρηθήσεται ὑμῖν.	ἀπολυετέ, καὶ ἀπολυθήσεσθε.
	38 Διδότε, καὶ δοθήσεται

(m) = και τι πιητε· (n) πρῶτον (o) ἑαυτῆς.

Alii ἑαυτῇ. (p) γ. ἀντιμετρηθήσεται

MATTH. VII.

§ 36.

LUKE VI.

3 Τι δε βλέπεις το καρφος το εν τῷ ὀφθαλμῷ του ἀδελφου σου, την δε εν τῷ σὺ ὀφθαλμῷ δοκον ου κατανοεῖς; ἢ πως ερεῖς τῷ ἀδελφῷ σου·

4 Ἀφες, ἐκβάλω το καρφος ἀπο του ὀφθαλμου σου· και ἰδου, ἡ δοκος εν τῷ ὀφθαλμῷ σου;

5 Ὑποκριτα, ἐκβάλε πρῶτον την δοκον εκ του ὀφθαλμου σου, και τότε διαβλέψεις ἐκβαλεῖν το καρφος εκ του ὀφθαλμου του ἀδελφου σου.

6 Μὴ δάτε το ἅγιον τοῖς κυσὶ, μὴδε βαλῆτε τοὺς μαργαριτας ὑμῶν ἐμπροσθεν τῶν χοίρων· μῆποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.

7 Αἰτεῖτε, και δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ ἀνοίγησεται ὑμῖν.

8 Πᾶς γὰρ ὁ αὐτὸν λαμβάνει· και ὁ ζήτων εὕρισκει· και τῷ κρούοντι ἀνοίγησεται.

9 Ἡ τις (q) ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν εἰαν αἰήσῃ ὁ υἱὸς αὐτου ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;

ὑμῖν· μετρον καλον, πεπιεσμενον και σεσαλευμενον και ὑπερεκχυνομενον δώσουσιν εἰς τον κολπον ὑμῶν· τῷ γὰρ αὐτῷ μετρῶ, ὃ μετρεῖτε, ἀντὶμετρηθήσεται ὑμῖν.

39 Ἐπεὶ δε παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχι ἀμφοτεροὶ εἰς βοθυνὸν πέσουνται;

40 Οὐκ ἐστὶ μαθητῆς ὑπὲρ τον διδασκαλον αὐτου· κατήρτισμένος δε πᾶς ἐστὶ ὡς ὁ διδασκαλὸς αὐτου.

41 Τι δε βλέπεις το καρφος το εν τῷ ὀφθαλμῷ τοῦ ἀδελφου σου, την δε δοκον την εν τῷ ἰδίῳ ὀφθαλμῷ ου κατανοεῖς;

42 Ἡ πως δύνασαι λεγεῖν τῷ ἀδελφῷ σου· Ἀδελφε, ἀφες, ἐκβάλω το καρφος το εν τῷ ὀφθαλμῷ σου· αὐτος την εν τῷ ὀφθαλμῷ σου δοκον ἔβλεπων; Ὑποκριτα, ἐκβάλε πρῶτον την δοκον εκ του ὀφθαλμου σου, και τότε διαβλέψεις ἐκβαλεῖν το καρφος το εν τῷ ὀφθαλμῷ του ἀδελφου σου.

(q) ατ. ἐστιν

MATTH. VII.

§ 36.

LUKE VI.

10 Καὶ εἰν ἰχθὺν αὐτῆς,
μὴ ὀφείν ἐπιδώσει αὐτῷ;

11 Ἐὶ οὖν ὑμεῖς, πονηροὶ ὄν-
τες, οἰδατε δοματὰ ἀγαθὰ δι-
δοῖν τοῖς τέκνοις ὑμῶν, πῶς
μᾶλλον ὁ πατὴρ ὑμῶν, ὁ ἐν
τοῖς οὐρανοῖς, δώσει ἀγαθὰ
τοῖς αἰτοῦσιν αὐτόν;

12 Πᾶντα οὖν, ὅσα ἂν θε-
λήτε ἵνα ποιῶσιν ὑμῖν οἱ ἀν-
θρώποι, οὕτω καὶ ὑμεῖς ποιεῖ-
τε αὐτοῖς· (r) ἔτος γὰρ ἐστὶν
ὁ νόμος καὶ οἱ προφῆται.

13 Εἰσελθετε διὰ τῆς στενῆς
πύλης· ὅτι πλατεία ἡ πύλη,
καὶ ευρυχωρὸς ἡ ὁδὸς ἡ ἀπα-
γοῦσα εἰς τὴν ἀπωλείαν· καὶ
πολλοὶ εἰσὶν οἱ εἰσερχόμενοι
δι' αὐτῆς.

14 (s) Τί στενὴ ἡ πύλη, καὶ
τεθλιμμένη ἡ ὁδὸς ἡ ἀπαγοῦσα
εἰς τὴν ζωὴν· καὶ ὀλιγοὶ εἰσὶν
οἱ εὗρισκόντες αὐτήν.

15 Προσεχετε δὲ ἀπὸ τῶν
ψευδοπροφητῶν, οἵτινες ἐρχόν-
ται πρὸς ὑμᾶς ἐν ἐνδυμασί-
αυτων, ἐσθῶν δὲ εἰσὶ λυ-
κοὶ ἄρπαγες.

16 Ἀπὸ τῶν καρπῶν αὐτῶν
ἐπιγινώσκεσθε αὐτοὺς. Μῆτι συλ-
λεγοῦσιν ἀπὸ ἀκανθῶν σταφύ-
λην, ἢ ἀπὸ τριβόλων συκά;

31 Καὶ καθὼς θέλετε, ἵνα
ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ
ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.

44 Ἐκαστὸν γὰρ δένδρον ἐκ
τοῦ ἰδίου καρποῦ γινώσκεται·
οὐ γὰρ ἐξ ἀκανθῶν συλλεγῶσι
σύνκα, οὐδὲ ἐκ βάτου τρυγῶσι
σταφύλην.

(r) οὕτω (s) r. οὕτω

MATTH. VII.

§ 36.

LUKE VI.

17. Οὕτω παν δένδρον αγα-
θον καρπους καλους ποιει· το
δε σαπρον δένδρον καρπους
πονηρους ποιει.

18. Ου δυναται δένδρον αγα-
θον καρπους πονηρους ποιειν,
ουδε δένδρον σαπρον καρπους
καλους ποιειν.

19. Παν δένδρον, μη ποιουν
καρπον καλον, εκκοπτεται η
εις πυρ βαλλεται.

20. Αραγε απο των καρπων
αυτων επιγνωσεσθε αυτους.

21. Ου πας ὁ λεγων μοι·
Κυριε, κυριε, εισελυσεται εις
την βασιλειαν των ουρανων
αλλ' ὁ ποιων το θελημα του
πατρος μου, του εν ουρανοις.

22. Πολλοι ερουσι μοι εν
εκεινη τη ἡμερᾳ· Κυριε, κυριε,
ου τῷ σῷ ονοματι προεφητευ-
σαμεν, και τῷ σῷ ονοματι
δαμονια εξεβαλομεν, και τῷ
σῷ ονοματι δυναμεις πολλας
εποιησαμεν ;

23. Και τοτε ὁμολογησω αυ-
τοις· Ὅτι ουδεποτε εγνω-
ν ὑμας· αποχωρεντε απ' εμου οἱ
εργαζομενοι την ανομιαν.

24. Πας ουν ὅστις ακουει με
τους λογους τουτους, και ποιει

43. Ου γαρ εστι δένδρον κα-
λον, ποιουν καρπον σαπρον·
ουδε δένδρον σαπρον, ποιουν
καρπον καλον.

45. Ὁ αγαθος ανθρωπος εκ τη
αγαθου θησαυρου της καρδιας
αὐτου προφερει το αγαθον· και
ὁ πονηρος ^(t)ανθρωπος εκ του
πονηρου ^(u)θησαυρου της καρ-
διας αὐτου προφερει το πονη-
ρον· εκ γαρ τη περισσευματος
της καρδιας λαλει το στομα
^(w)αυτου.

46. Τι δε με καλετε, κυριε,
κυριε· και ου ποιετε ἃ λεγω ;

47. Πας ὁ ερχομενος προς με,
και ακουων μου των λογων,

(t) = ανθρωπος

(u) = θησαυρου της καρδιας αὐτου

(w) → αυτου.

MATTH. VII.

§ 36.

LUKE VI.

αυτους, ὁμοιωσω αυτον ανδρι και ποιων αυτους, ὑποδειξω
φρονιμῳ, ὅστις ὠκοδομησε την ὑμιν, τινι εστιν ὁμοιος.

οικιαν αὐτου επι την πετραν. 48 Ὁμοιος εστιν ανθρωπω

25 Και κατεβη ἡ βροχη, και οικοδομῳντι οικιαν, ὃς εσκαψε
ηλθον οἱ ποταμοι, και επνευσαν και εβαθυνε, και εθηκε δεμε-
σαν οἱ ανεμοι, και προσεπεσον λιον επι την πετραν πλημ-
τη οικια εκεινη· κ̅ ουκ επεσε· μυρας δε γενομενης, προσερ-
τεθεμελιωτο γαρ επι την πετ- ρῆξεν ὁ ποταμος τη οικια εκει-
ραν. νη, και ουκ ισχυσε σαλευσαι

26 Και πας ὁ ακουων μὲ τῆς αυτην· τεθεμελιωτο γαρ επι
λογους τουτους, και μη ποιων την πετραν.

αυτους, ὁμοιωθησεται ανδρι 49 Ὁ δε ακουσας, και μη
μωρῳ, ὅστις ὠκοδομησε την ποιησας, ὁμοιος εστιν ανθρωπω
οικιαν αὐτου επι την αμμον· οικοδομησαντι οικιαν επι την

27 Και κατεβη ἡ βροχη, και γην χωρις δεμελιω· ἢ προσερ-
ηλθον οἱ ποταμοι, κ̅ επνευσαν ρῆξεν ὁ ποταμος· και ευθεως
οἱ ανεμοι, και προσεκοψαν τη επεσε, και εγενετο το ρηγμα
οικια εκεινη· και επεσε· και της οικιας εκεινης μεγαλ̅.
ην ἡ πτωσις αυτης μεγαλη.

28 Και εγενετο, ὅτε συνετε-
λεσεν ὁ Ιησους τους λογους λεσεν ὁ Ιησους τους λογους
τουτους, εξεπλησσουντο οἱ οχ- τουτους, εξεπλησσουντο οἱ οχ-
λοι επι τη διδαχη αυτου. λοι επι τη διδαχη αυτου.

29 Ην γαρ διδασκων αυτες
ὡς εξουσιαν εχων, και ουχ ὡς
οἱ γραμματεις.

MATTH. VIII.

ΚΑΤΑΒΑΝΤΙ δε αυτω απο
του ορους, ηκολουθησαν αυτω
οχλοι πολλοι.

§ 37. *The servant of the Centurion is healed.*

MATTH. VIII.

LUKE VII.

5 Εισελθοντι δε ^(a) αὐτῷ εἰς Καπερναοὺμ, προσήλθεν αὐτῷ ἑκατοντάρχος, παρακαλῶν αὐτον,

6 Καὶ λεγὼν· Κυριε, ὁ παις μου βεβλήται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.

7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

8 Καὶ ἀποκριθεὶς ὁ ἑκατοντάρχος εἶπεν· Κυριε, οὐκ εἰμι ἱκανός, ἵνα μου ὑπὸ τὴν στέγην εἰσελθῇ· ἀλλὰ μόνον εἶπε ^(b) λόγῳ, καὶ ἰαθήσεται ὁ παις μου.

9 Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορευθήτω, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχου, καὶ ἔρχεται· καὶ τῷ δουλῷ μου· Ποίησον τοῦτο, καὶ ποιεῖ.

10 Ἀκούσας δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθεσίν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

11 Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν

ἘΠΕΙ δὲ ἐπληρώσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσηλθὲν εἰς Καπερναοὺμ.

2 Ἐκατοντάρχου δὲ τινος δούλος, κακῶς ἔχων, ἡμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἐντίμος.

3 Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπεστείλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτόν, ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτόν.

4 Οἱ δὲ παραγενομένοι πρὸς τὸν Ἰησοῦν, παρεκαλοῦν αὐτόν σπῆσαι, λέγοντες· Ὅτι ἀξίος ἐστίν, ᾧ παραξέι τοῦτο·

5 Ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτοῦ ὠκοδομήσεν ἡμῖν.

6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἢδὲ δὲ αὐτοῦ μακρὰν ἀπεχόντος ἀπὸ τῆς οἰκίας, ἐπεμψεν πρὸς αὐτόν ὁ ἑκατοντάρχος φίλους, λέγων αὐτῷ· Κυριε, μὴ σκυλλᾷ· σὺ γὰρ εἰμι ἱκανός, ἵνα ὑπὸ τὴν στέγην μου εἰσελθῇς.

7 Διὸ οὐδὲ ἐμαυτὸν ἤξιωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἶπε λόγῳ, καὶ ἰαθήσεται ὁ παις μου.

(a) γ. τῷ Ἰησοῦ (b) γ. λόγον,

MATTH. VIII.

LUKE VII.

ἔξουσι, καὶ ἀνακληθῶσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

12 Οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβλήθησονται εἰς τὸ σκοτὸς τοῦ ἐξωτερικοῦ· ἐκεῖ ἐστὶ ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδοντῶν.

13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ (c) ἑκατονταρχῇ· Ὑπάγε, καὶ ὡς ἐπιστευσας γεννηθῆτω σοι. Καὶ ἰαθῇ ὁ παῖς αὐτοῦ ἐν τῇ ᾠρᾷ ἐκείνῃ. (d)

8 Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν τασσομένος, ἔχων ὑπὲρ ἐμαυτοῦ στρατιώτας· καὶ λέγω τούτῳ· Πορευθήτω, καὶ πορευέσθαι· καὶ ἄλλῳ· Ἐρχεσθαι, καὶ ἐρχεσθαι· καὶ τῷ δούλῳ μου· Ποιήσον τοῦτο, καὶ ποιεῖ.

9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν· καὶ στραφεὶς, τῷ ἀκολουθῶντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, ὅδε ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρόν.

10 Καὶ ὑποστρεψάντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθενούντα δούλον ὑγιαίνοντα.

§ 38. *The widow's son is raised from the dead at Nain.*

LUKE VII.

11 Καὶ ἐγένετο ἐν (p) τῇ ἐξῆς, ἐπορευέτο εἰς πόλιν καλουμένην Ναϊν· καὶ συνεπορευόντο αὐτῷ οἱ μαθηταὶ αὐτοῦ (o) ἱκανοὶ, καὶ ὄχλος πολὺς.

12 Ὡς δὲ ἤγγισε τῇ πυλῇ τῆς πόλεως, καὶ ἰδὼς, ἐξεκομίζετο (i) τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὕτη χηρὰ· καὶ ὄχλος τῆς πόλεως ἱκανὸς (x) ἦν συν αὐτῇ.

13 Καὶ ἰδὼν αὐτὴν ὁ κύριος, ἐσπλαγχνισθὲν ἐπὶ αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαίει.

(c) r. ἑκατονταρχῷ (d) add. Καὶ ὑποστρεψας ὁ ἑκατονταρχὸς εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ᾠρᾷ, εἶρε τὸν παῖδα ὑγιαίνοντα. (p) ~ τῷ ἐξῆς, (o) → ἱκανοὶ, (i) om. τεθνηκώς, (x) → ἦν

LUKE VII.

14 Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βασταζόντες ἐστήσαν. Καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγερθητι.

15 Καὶ ἀνεκαθίσεν ὁ νεκρὸς, καὶ ᾤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

16 Ἐλαβε δὲ φόβος πάντας, καὶ ἐδοξάζον τὸν Θεόν, λέγοντες· Ὅτι προφητῆς μέγας ἐγγηγέρται ἐν ἡμῖν, καὶ ὅτι ἐπεσκεψάτο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

17 Καὶ ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

§ 39. *Jesus' answer to the disciples sent by John the Baptist.*

MATTH. XI.

LUKE VII.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας ^(s) δύο τῶν μαθητῶν αὐτοῦ,

3 Εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχομενός, ἢ ἕτερον προσδοκώμεν;

18 Καὶ ἀπηγγείλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

19 Καὶ προσκαλεσαμενὸς δύο τινας τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἐπέμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχομενός, ἢ ἄλλον προσδοκώμεν;

20 Παραγενομενοὶ δὲ πρὸς αὐτὸν οἱ ἄνδρες, εἶπον· Ἰωάννης ὁ βαπτιστῆς ἀπεσταλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ εἶ ὁ ἐρχομενός, ἢ ἄλλον προσδοκώμεν;

21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νοσῶν καὶ μαστίγων καὶ πνευματῶν πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο ^(a) το βλέπειν.

(s) ὡς δια (a) ἵνα

MATTH. XI.

LUKE VII.

4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε ἰωάννῃ ὅτι ἀπεστὲ καὶ βλέπετε·

5 Τυφλοὶ ἀναβλεποῦσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται·

6 Καὶ μακάριος ἐστίν, ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.

7 Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ ἰωάννου· Τί ἐξηλθετε εἰς τὴν ἔρημον θεασασθαι; καλαμὸν ὑπὸ ἀνέμου σαλευόμενον;

8 Ἀλλὰ τί ἐξηλθετε ἰδεῖν; ἀνθρώπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; Ἰδοὺ, οἱ ταμαλακά φοροῦντες, ἐν τοῖς οἰκοῖς τῶν ^(b) βασιλείων εἰσιν.

9 Ἀλλὰ τί ἐξηλθετε ἰδεῖν; προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

10 Οὗτος γὰρ ἐστὶ περὶ οὗ γεγραπται· „Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλον μου πρόσωπός σε, ὃς κατασκευάσει τὴν ὁδὸν σε ἐμπροσθέν σου·,

11 Ἀμήν λέγω ὑμῖν, οὐκ ἐγέρχεται ἐν γεννητοῖς γυναικῶν

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε ἰωάννῃ ὅτι εἶδετε καὶ ἤκουσατε· ὅτι τυφλοὶ ἀναβλεποῦσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

23 Καὶ μακάριος ἐστίν, ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ ἰωάννου· Τί ^(e) ἐξεληλυθατε εἰς τὴν ἔρημον θεασασθαι; καλαμὸν ὑπὸ ἀνέμου σαλευόμενον;

25 Ἀλλὰ τί ^(e) ἐξεληλυθατε ἰδεῖν; ἀνθρώπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; Ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδοξῶ καὶ τρυφῇ ὑπαρχόντες, ἐν τοῖς βασιλείοις εἰσιν.

26 Ἀλλὰ τί ^(e) ἐξεληλυθατε ἰδεῖν; προφήτην; Ναί λέγω ὑμῖν, καὶ περισσότερον προφήτου.

27 Οὗτος ἐστὶ περὶ οὗ γεγραπται· „Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλον μου πρόσωπός σου, ὃς κατασκευάσει τὴν ὁδὸν σε ἐμπροσθέν σου·,

28 Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν ^(f) προ-

(b) ~ βασιλείων (e) *ter* ~ ἐξεληθατε (f) → προφήτης

MATTH. XI.

LUKE VII.

μειζων Ιωαννου του βαπτιστη·
ὁ δε μικροτερος εν τη βασιλεια
των ουρανων, μειζων αυτου
εστιν.

12 Απο δε των ημερων Ιω-
αννου του βαπτιστη εως αρτι,
ἡ βασιλεια των ουρανων βια-
ζεται, και βιασται αρπαζουσιν
αυτην.

13 Παντες γαρ οἱ προφηται
και ὁ νομος εως Ιωαννου, προε-
φητευσαν.

14 Και ει δελετε δεξασθαι,
αυτος εστιν Ηλιας, ὁ μελλων
ερχεσθαι.

15 Ὁ εχων ωτα ακουειν,
ακουετω.

16 Τινι δε ὁμοιωσω την γε-
νεαν ταυτην; Ὅμοια εστι (c)
παιδιοις (d) εν αγοραις καθη-
μενοις, και προσφωνουσι τοις
ἐταιροις αὐτων,

17 Και λεγουσιν· Ὑλησα-
μεν ὑμιν, και ουκ ωρχεσασθε·
εβρηνησαμεν ὑμιν, και ουκ
εκοψασθε.

18 Ηλθε γαρ Ιωαννης, μητε
εσθιων μητε πινων· η λεγουσι·
Δαιμονιον εχει.

19 Ηλθεν ὁ υἱος τε ανθρωπου,

φητης Ιωαννου (ε) του βαπ-
τιστου υδεις εστιν· ὁ δε μαρο-
τερος εν τη βασιλεια του θεου,
μειζων αυτου εστι.

20 Και πας ὁ λαος ακουσας,
η οἱ τελωναι, ἐδικαιωσαν τον
θεον, βαπτισθεντες το βαπ-
τισμα Ιωαννου.

30 Οἱ δε Φαρισαιοι και οἱ
νομικοι την βουλην του θεου
ηθετησαν εις εαυτους, μη βαπ-
τισθεντες ὑπ' αυτου.

31 (h) Τινι ουν ὁμοιωσω της
ανθρωπις της γενεας ταυτης;
και τινι εισιν ὁμοιοι;

32 Ὅμοιοι εισι παιδιοις τοις
εν αγοραις καθημενοις, και
προσφωνουσιν αλληλοις, και
λεγουσιν· Ὑλησαμεν ὑμιν,
και ουκ ωρχησασθε· εβρηνη-
σαμεν ὑμιν, και ουκ εκλαυ-
σατε.

33 Εληλυθε γαρ Ιωαννης ὁ
βαπτιστης, μητε (i) αρτον
εσθιων, μητε (k) οινον πινων·
και λεγετε· Δαιμονιον εχει.

34 Εληλυθεν ὁ υἱος του αν-
θρωπου, εσθιων και πινων και

(c) γ. παιδαριοις (d) ~ καθημενοις εν αγοραις, ἃ προσ-
φωνουντα τοις ἐταιροις (f. ἑτεροις) λεγουσιν· (g) → τε
βαπτιστη (h) † Εἶπε δε ὁ κυριος· (i) → αρτον (k) → οινον

MATTH. XI.

LUKE VII.

εσθίων και πινόν· & λεγούσιν· λέγετε· Ἰδοὺ, ἀνθρώπος φαγος
 Ἰδοὺ, ἀνθρώπος φαγος και οι· και οἰνοποτης, φίλος τελωνων
 ποποτης, τελωνων φίλος και και ἁμαρτωλων.
 ἁμαρτωλων. Και εδικαιωθη 35 Και εδικαιωθη ἡ σοφια
 ἡ σοφια απο των τεκνων αὐ- ἀπὸ των τεκνων αὐτῆς (1) παν-
 τῆς. τῶν.

§ 40. *Jesus' reflections in consequence of his appeal to his mighty works.*

MATTH. XI.

20 Τότε ηῤατο ονειδιζειν τας πολεις, εν αῖς εγενοντο αῖ
 πλεισται δυναμεις αὐτου, ὅτι ου μετενοησαν·

21 Ουαι σοι, Χοραζιν, ουαι σοι, (m) Βηθσαῖδαν· ὅτι ει εν
 Τυρω και Σιδωνι εγενοντο αῖ δυναμεις, αῖ γενομεναι εν ὑμιν,
 παλαι αν εν σακκῳ και σποδῳ μετενοησαν.

22 Πλην λεγω ὑμιν· Τυρω και Σιδωνι ανεκτοτερον εσται
 εν ἡμερᾳ κρισεως, η ὑμιν.

23 Και συ, Καπερναουμ, (n) ἡ ἕως του ουρανου ὑψωθαισα,
 ἕως ἁδου καταβιβασθησῃ· ὅτι ει εν Σοδομοις εγενοντο αῖ
 δυναμεις, αῖ γενομεναι εν σοι, εμειναν αν μεχρι της σημερον.

24 Πλην λεγω ὑμιν ὅτι γη Σοδομων ανεκτοτερον εσται εν
 ἡμερᾳ κρισεως, η σοι.

25 Εν σκεινω τῳ καιρω ἀποκριθεις ὁ Ἰησους ειπεν· Ἐξομ-
 λογουμαι σοι, πατερ, κυριε του ουρανου και της γης, ὅτι
 ἀπεκρυψας ταυτα απο σοφῶν και συνετῶν, και ἀπεκαλυψας
 αὐτα νηπιοις.

26 Ναι, ὁ πατηρ, ὅτι ὕτως εγενετο εὐδοκία ἐμπροσθεν σου.

27 Παντα μοι παρεδοθη ὑπο του πατρος μου· και ουδεις
 ἐπυγινωσκει τον υῖον, ει μη ὁ πατηρ· ουδε τον πατερα τις

(1) → παντων. (m) ∪ Βηθσαῖδα· (n) ∪ ἡ ἕως του υρανου
 ὑψωθης, ἕως ἁδου Αἰλι: μη ἕως του ουρανου ὑψωθησῃ;
 ἕως (f. η ἕως) ἁδου

MATTH. XI.

επιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὥ εἰαν βουληται ὁ υἱός
αποκαλυφαι.

28 Δευτε προς με παντες οἱ κοπιωντες καὶ πεφορτισμενοι,
καγω αναπαυσω ὑμας.

29 Αρατε τον ζυγον μου εφ' ὑμας, καὶ μαθετε απ' εμου·
ὅτι πραος εμι, καὶ ταπεινος τη καρδια· καὶ εὑρησετε ανα-
παυσιν ταις ψυχαις ὑμων.

30 Ὁ γαρ ζυγος μου χρηστος, καὶ το φορτιον μου ελα-
φρον εστιν. |

§ 41. *A woman who had been a sinner is publicly reassured
of forgiveness by Jesus, sitting at meat with a Pharisee.*

LUKE VII.

36 Πρωτα δε τις αυτον των Φαρισαιων, ἵνα φαγη μετ'
αυτου· καὶ εισελθων εἰς την οικίαν του Φαρισαιου, ανεκ-
λιθη.

37 Καὶ ιδου, γυνη εν τη πολει, ἥτις ην (P) ἁμαρτωλος,
επιγνουςα ὅτι ανακειται εν τη οικίᾳ τοῦ Φαρισαιου, κομισασα
αλαβαστρον μυρου,

38 Καὶ στασα οπισω παρα τους ποδας αυτου, κλαιουσα,
ηρξατο βρεχειν τους ποδας αυτου τοις δακρυσι· καὶ ταις
θριξι της κεφαλῆς αὐτῆς εξεμασσε, καὶ κατεφιλει τας ποδας
αυτου, καὶ ηλειφε τῷ μυρῳ.

39 Ἰδων δε ὁ Φαρισαιος ὁ καλεσας αυτον, ειπεν εν ἑαυτῷ,
λεγων· Οὗτος εἰ ην προφητης, εγινωσκεν αν, τις καὶ πολλαπῃ
ἢ γυνη, ἥτις ἀπτεται αυτου· ὅτι ἁμαρτωλος εστι.

40 Καὶ αποκριθεις ὁ Ἰησους ειπε προς αυτον· Σιμων, εχω
σοι τι ειπειν. Ὁ δε φησι· Διδασκαλε, ειπε.

41 Δυο χρεωφειλεται ησαν δανειστητινι· ὁ εἰς ὡφειλε
δηνάρια πεντακοσια, ὁ δε ἕτερος πεντηκοντα.

(P) Ὑἁμαρτωλος· καὶ επιγνουςα

LUKE VII.

42 Μὴ ἔχοντων ^(q) δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, ^(r) εἶπε, πλεῖον αὐτὸν ἀγαπήσει;

43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω, ὅτι ᾧ το πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ Ὁρθῶς ἐκρίνας.

44 Καὶ στραφείς πρὸς τὴν γυναῖκα, τῷ Σίμωνι εἶπεν· Βλέπεις ταύτην τὴν γυναῖκα; εἰσηλθὼν σου εἰς τὴν οἰκίαν· ἰδὼν ἐπὶ τοὺς πόδας μὲ οὐκ ἔδωκας· αὕτη δὲ τοῖς δακρυῶσιν ἔβρεξε μὲ τοὺς πόδας, καὶ ταῖς θρίξιν ^(s) αὐτῆς ἐξεμάζε.

45 Φιλῆμα μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς ^(t) εἰσηλθὼν, οὐ διελίπε καταφιλοῦσα μὲ τοὺς πόδας.

46 Βλάμῳ τὴν κεφαλὴν μὲ οὐκ ἠλείψας· αὕτη δὲ μυρῷ ἠλείψεν ^(u) τοὺς πόδας μὲ.

47 Οὐ χάριν, λέγω σοι, ἀφένται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγαπήσεν πολὺν· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

48 Εἶπε δὲ αὕτῃ· Ἀφένται σοι αἱ ἁμαρτίαι.

49 Καὶ ᾤξαντο οἱ συνανακειμένοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτος ἐστίν, ὃς καὶ ἁμαρτίας ἀφίησιν;

50 Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκε σε· παρευοῦ εἰς εἰρήνην.

(q) ⇒ δὲ (r) → εἶπε, (s) † τῆς κεφαλῆς (t) ∪ εἰσηλθὼν,
(u) → τοὺς πόδας μὲ.

§ 42. *During Jesus' second circuit through Galilee, he heals a demoniac; and the Scribes and Pharisees blaspheme the Holy Spirit.*

MATTH. IX.

35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.^(w)

MATTH. XII.

22 Τότε προσηνεχθὴ αὐτῷ δαμονιζόμενος, τυφλὸς καὶ κωφός, ὃς ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.

23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μήτι ὁτός ἐστιν ὁ υἱὸς Δαυὶδ;

24 Οἱ δὲ Φαρισαῖοι ἀκῆσαντες, εἶπον· Οὗτός ἐκ ἐκβάλλει τὰ δαίμονια, εἰ μὴ ἐν τῷ Βεελζεβὺλ, ἀρχόντι τῶν δαίμονιων.

25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεῖα μερισθεῖσα καθ' ἑαυτῆς, ἐρημύεται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, ὁρᾶθησεται.

26 Καὶ εἰ ὁ σαταναὶς τὸν σαταναὶν ἐκβάλλει, ἐφ' ἑαυτόν ἐμερισθῇ· πῶς οὖν σταθῆσεται ἡ βασιλεῖα αὐτοῦ;

MARK VI.

6 Καὶ περιήγε τὰς κώμας κυκλῶ, διδάσκων.

MARK III.

19 Καὶ ἐρχονται εἰς οἶκον.
20 Καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.

21 Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ, ἐξηλθὼν κρατῆσαι αὐτόν· ἔλεγον γὰρ· Ὅτι ἐξεσθῇ.
22 Καὶ οἱ γραμματεῖς, οἱ ἀπὸ Ἱεροσολύμων καταβάντες, ἔλεγον· Ὅτι Βεελζεβούλ ἐχει καὶ· Ὅτι ἐν τῷ ἀρχόντι τῶν δαίμονιων ἐκβάλλει τὰ δαίμονια.

23 Καὶ προσκαλεσάμενος αὐτούς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται σατανας σαταναὶν ἐκβάλλειν;

24 Καὶ ἐὰν βασιλεῖα ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεῖα ἐκείνη·
25 Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη·

26 Καὶ εἰ ὁ σαταναὶς ἀνέσθῃ ἐφ' ἑαυτόν καὶ μεμερισταί, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.

(w) † ἐν τῷ λαῷ.

§ 42. *During Jesus' second circuit through Galilee he heals a demoniac; and the Scribes and Pharisees blaspheme the Holy Spirit.*

LUKE VIII.

JOHN.

ΚΑΙ εγενετο εν τῷ καθεξῆς,
και αυτος διωδευε κατα πολιν
και κωμην, κηρυσσων και ευ-
αγγελιζομενος την βασιλειαν
του θεου· καὶ οἱ δωδεκα συν αυτῷ,

2 Καὶ γυναικες τινες, αἱ
ἦσαν τεθεραπευμεναι απο
πνευματων πονηρων και ασ-
θενειων· Μαρια ἡ καλουμενη
Μαγδαληνη, ἀφ' ἧς δαιμονια
ἐπετα ἐξεληλυθει,

3 Καὶ Ἰωαννα, γυνὴ Κουζα
ἐπιτροπου Ἡρώδου, και Σου-
σαννα, και ἑτεραι πολλαι,
αἵτινες διηκονουν (x) αὐτῷ
(y) ἀπο των ὑπαρχοντων αυ-
ταις.

LUKE XI.

14 Καὶ ἡν ἐκβάλλων δαιμο-
νιον, και αὐτο ἡν κωφον·
εγενετο δε το δαιμονιου ἐξελ-
θοντος, ἐλάλησεν ὁ κωφος· καὶ
θαυμασαν οἱ οἰχοι.

15 Τινες δε ἐξ αυτων ἐπον·
Ὡς Βεελζεβουλ, (z) ἀρχοντι
των δαιμονιων, ἐκβάλλει τα
δαιμονια·

17 Αὐτος δε εἰδως αυτων τα
διανοηματα, εἶπεν αυτοις·
Πασα βασιλεια, εἴ μὴ ἐαυτην

(x) ~ αυτοις (y) ~ εκ (z) ~ τῷ ἀρχοντι

MATTH. XII.

MARK III.

27 Καὶ εἰ ἐγὼ ἐν Βεελζεβὺλ
ἐκβάλλω τὰ δαίμονια, οἱ υἱοὶ
ὑμῶν ἐν τίνι ἐκβάλλουσιν;
Διὰ τοῦτο αὐτοὶ ὑμῶν ἐσον-
ταί κριταί.

28 Εἰ δὲ ἐν πνεύματι Θεοῦ
ἐγὼ ἐκβάλλω τὰ δαίμονια,
ἀρα ἐφθάσεν ἐφ' ὑμᾶς ἡ βασι-
λεια τοῦ Θεοῦ.

29 Ἡ πῶς δύναται τις εἰσελ-
θεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυ-
ρου, καὶ τὰ σκευὴ αὐτοῦ διαρ-
πάσαι, εἰ μὴ πρῶτον ῥήσῃ
τὸν ἰσχυρὸν; καὶ τότε τὴν
οἰκίαν αὐτοῦ διαρπάσει.

30 Ὁ μὴ ὢν μετ' ἐμοῦ, κατ'
ἐμοῦ ἐστί· καὶ ὁ μὴ συνάγων
μετ' ἐμοῦ, σκορπίζει.

31 Διὰ τοῦτο λέγω ὑμῖν·
Πᾶσα ἁμαρτία καὶ βλασφη-
μία ἀφεθήσεται τοῖς ἀνθρώ-
ποις· ἡ δὲ τοῦ πνεύματος
βλασφημία οὐκ ἀφεθήσεται
τοῖς ἀνθρώποις.

32 Καὶ ὅς τις ἀνὴρ εἴπῃ λόγον
κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ· ὅς τις δ' ἀν-
εἴπῃ κατὰ τοῦ πνεύματος τοῦ
ἁγίου, οὐκ ἀφεθήσεται αὐτῷ,
οὔτε (α) ἐν τῷ παρόντι αἰῶνι,
οὔτε ἐν τῷ μέλλοντι.

27 (b) Οὐδεὶς δύναται τὰ
σκευὴ τοῦ ἰσχυροῦ, εἰσελθὼν
εἰς τὴν οἰκίαν αὐτοῦ, διαρπα-
σαι, εἰ μὴ πρῶτον τὸν ἰσχυ-
ρὸν ῥήσῃ· καὶ τότε τὴν οἰκίαν
αὐτοῦ διαρπάσει.

28 Ἀμὴν λέγω ὑμῖν, ὅτι
πάντα ἀφεθήσεται τοῖς υἱοῖς
τῶν ἀνθρώπων τὰ ἁμαρτημα-
τα, καὶ (c) αἱ βλασφημίαι,
ὅσας ἀνὴρ βλασφημήσῃ.

29 Ὅς τις δ' ἀνὴρ βλασφημήσῃ
εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ
ἔχει ἀφεσιν (d) εἰς τὸν αἰῶνα,
ἀλλ' ἐνοχὸς ἐστὶν αἰῶνι οὐ
(e) κρίσεως.

30 Ὅτι ἐλέγον· Πνεῦμα
ἀκαθάρτον ἔχει.

(a) Ὡς ἐν τῷ νῦν αἰῶνι,

(b) γ. Οὐ δύναται οὐδεὶς

(c) γ. → αἱ (d) → εἰς τὸν αἰῶνα, (e) ≈ ἁμαρτηματος
f. ἁμαρτίας. Alii: κολάσεως.

LUKE XI.

JOHN.

διαμερισθεῖσα, ἐρημούνται, καὶ οἶκος ἐπὶ οἶκον πύπτει.

18 Εἰ δὲ καὶ ὁ σαταναὶς ἐφ' ἑαυτὸν διεμερίσθῃ, πῶς σταθῇσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβουλ ἐκβάλλειν με τὰ δαιμονία.

19 Εἰ δὲ ἐγὼ ἐν Βεελζεβουλ ἐκβάλλω τὰ δαιμονία, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; Δια τὸ κρίκει ὑμῶν αὐτοὶ ἐσονται.

20 Εἰ δὲ ἐν δακτυλῷ Θεοῦ ἐκβάλλω τὰ δαιμονία, ἀρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπαρχόντα αὐτοῦ.

22 Ἐπὰν δὲ ὁ ἰσχυροτερός αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποιθεῖ, καὶ τὰ σκευὰ αὐτοῦ διαδίδωσιν.

23 Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστὶ· καὶ ὁ μὴ συναγων μετ' ἐμοῦ, σκορπίζει.

MATTH. XII.

33 Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

34 Γεννηματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

MATTH. XII.

35 Ὁ αγαθος ανθρωπος εκ τῶ αγαθοῦ θησαυρου (ο) εκβαλλει (p) τα αγαθα· και ὁ πονηρος ανθρωπος εκ του πονηρου θησαυρου εκβαλλει πονηρα.

36 Λεγω δε υμιν, ὅτι παν ῥημα (q) αργον, ὁ εαν λαλησωσιν οἱ ανθρωποι, αποδωσῃσι περι αυτου λογον εν ἡμερᾳ κρισεως.

37 Εκ γαρ των λογων σου δικαιοθῃσῃ, και εκ των λογων σου καταδικασθῃσῃ.

§ 43. *The Scribes and Pharisees are reproved for seeking a sign.*

MATTH. XII.

LUKE XI.

38 Τότε απεκριθησαν τινες των γραμμαλεων & Φαρισαιων, λεγοντες· Διδασκαλε, θελομεν απο σου σημειον ιδειν.

39 Ὁ δε αποκριθεις ειπεν αυτοις· Γενεα πονηρα και μοιχαλις σημειον επιζητει· και σημειον ου δοθησεται αυτη, ει μη το σημειον Ιωνα του προφητου.

40 Ὡσπερ γαρ ην Ιωνας εν τη κοιλια του κητους τρεις ἡμερας και τρεις νυκτας· ὕτως εσται ὁ υἱος του ανθρωπου εν τη καρδια της γης τρεις ἡμερας και τρεις νυκτας.

41 Ανδρες Νινευιται αναστησονται εν τη κρισει μετα της γενεας ταυτης, και κατακρι-

16 Ἐτεροι δε, πειραζοντες, σημειον παρ' αυτου εζητουν· εξ ουρανου.

29 Των δε σκληρων επαθραζομενων, ηρξατο λεγειν· Ἡ γενεα αὕτη πονηρα εστι· σημειον επιζητει· και σημειον ου δοθησεται αυτη, ει μη το σημειον Ιωνα.(r)

30 Καθως γαρ εγενετο Ιωνας σημειον τοις Νινευιταις, ὕτως εσται και ὁ υἱος του ανθρωπου εν τη γενεᾳ ταυτη.

32 Ανδρες (s) Νινευι αναστησονται εν τη κρισει μετα της γενεας ταυτης, και κατακρι-

(ο) † της καρδιας (p) → τα (q) om. αργον, Alii πονηρον, (r) † του προφητου. (s) ∪ Νινευιται

MATTH. XII.

§ 43.

LUKE XI.

προυσιν αὐτὴν ὅτι μετενο-
ησαν εἰς τὸ κηρυγμα Ἰωανᾶ·
καὶ ἰδοὺ, πλεον Ἰωανᾶ ᾤδε.

42 Βασιλισσα νοτοῦ ἐγεῖρθη-
σεται ἐν τῇ κρίσει μετὰ τῆς
γενεας ταύτης, ἡ κατακρινεῖ
αὐτὴν· ὅτι ἦλθεν ἐκ τῶν πε-
ρατῶν τῆς γῆς ἀκουσαι τὴν
σοφίαν Σολομῶνος· καὶ ἰδοὺ,
πλεον Σολομῶνος ᾤδε.

υσιν αὐτὴν ὅτι μετενόησαν
εἰς τὸ κηρυγμα Ἰωανᾶ· καὶ ἰδε,
πλεον Ἰωανᾶ ᾤδε.

31 Βασιλισσα νοτὺ ἐγεῖρθη-
σεται ἐν τῇ κρίσει μετὰ τῶν
ἀνδρῶν τῆς γενεας ταύτης,
καὶ κατακρινεῖ αὐτοὺς· ὅτι
ἦλθεν ἐκ τῶν περατῶν τῆς
γῆς ἀκουσαι τὴν σοφίαν Σο-
λομῶνος· καὶ ἰδοὺ, πλεον
Σολομῶνος ᾤδε.

LUKE XI.

83 Οὐδεὶς δὲ λυχνον ἄψας, εἰς κρυπτήν τιθήσιν, οὐδὲ ἵπο-
τον μοδίον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι το-
φῆγος βλέπωσιν.

84 Ὁ λυχνος τοῦ σώματος ἐστὶν ὁ (τ) ὀφθαλμος· ὅταν (υ) ἐν
ὁ ὀφθαλμος σου ἄπλους ᾖ, καὶ ὅλον τὸ σῶμα σου φωτεινὸν
ἐστὶν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμα σου σκοτεινόν.

85 Σκοπεῖ οὖν, μὴ τὸ φῶς το ἐν σοί, σκοτος ἐστὶν.

86 Εἰ οὖν τὸ σῶμα σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος
σκοτεινόν, ἐστὶ φωτεινόν ὅλον, ὥς ὅταν ὁ λυχνος τῇ ἀσ-
τραπῇ φωτίζῃ σε.

MATTH. XII.

LUKE XI.

43 Ὅταν δὲ τὸ ἀκαθάρτον
πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀν-
θρώπου, διερχεται δι' ἀνδρῶν
τοπῶν, ζητῶν ἀναπαυσιν, καὶ
οὐχ εὑρίσκει.

44 Τότε λέγει· Ἐπιστρέψω
εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλ-
θον. Καὶ ἐλθὼν εὑρίσκει σχο-
λαζόντα, σεσαρωμένον, καὶ
κεκοσμημένον.

24 Ὅταν τὸ ἀκαθάρτον
πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀν-
θρώπου, διερχεται δι' ἀνδρῶν
τοπῶν, ζητοῦν ἀναπαυσιν·
καὶ μὴ εὑρίσκον,

λέγει· Ὑπο-
στρέψω εἰς τὸν οἶκόν μου, ὅθεν
ἐξῆλθον.

25 Καὶ ἐλθὼν εὑρίσκει σεσα-
ρωμένον καὶ κεκοσμημένον.

(τ) ὀφθαλμος σου·

(υ) → οὖν

MATTH. XII.

LUKE XI.

45 Τότε πορεύεται, και παραλαμβάνει μεθ' ἑαυτου ἑπτα ἑτερα πνευματα, πονηροτερα ἑαυτου, καὶ εἰσελθοντα κατοικει ἐκεῖ· και γινεται τα εσχατα του ανθρωπου εκεινου χειρονα των πρωτων. Οὕτως εἶπαι και τη γενεα ταυτη τη πονηρα.

26 Τότε πορεύεται και παραλαμβάνει ἑπτα ἑτερα πνευματα πονηροτερα ἑαυτου, και (w) εἰσελθοντα κατοικει ἐκεῖ· και γινεται τα εσχατα του ανθρωπου εκεινου χειρονα των πρωτων.

§ 44. Jesus regards his true disciples as his nearest relations.

MATTH. XII.

MARK III.

46 Ἐτι δε αὐτῷ λαλῶντος τοῖς οχλοῖς, ἰδου, ἡ μητηρ και οἱ ἀδελφοὶ αὐτῷ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.

47 Εἶπε δε τις αὐτῷ· Ἰδε, ἡ μητηρ σου και οἱ ἀδελφοὶ σου ἔξω ἑστηκασι, ζητοῦντες σοι λαλῆσαι.

48 Ὁ δε ἀποκριθεὶς εἶπε τῷ· εἰποντι αὐτῷ· Τίς ἐστιν ἡ μητηρ μου; και τινες εἰσιν οἱ ἀδελφοὶ μου;

49 Και ἐκτεινας την χειρα αὐτου ἐπὶ τοὺς μαθητας αὐτῷ, εἶπεν· Ἰδου, ἡ μητηρ μου, και οἱ ἀδελφοὶ μου.

50 Ὅστις γὰρ ἀν ποιῇ το θελημα του πατρος μου, του εν θρανοις, αὐτος μου ἀδελφος καὶ ἀδελφῇ καὶ μητηρ ἐστιν.

31 Ἐρχονται οὖν (x) ἡ μητηρ αὐτου και οἱ ἀδελφοὶ αὐτῷ· καὶ ἔξω ἑστώτες ἀπεστείλαν πρὸς αὐτον, (y) φωνοῦντες αὐτον.

32 Και ἐκαθήτο οχλὸς περὶ αὐτον· εἶπον δε αὐτῷ· Ἰδε, ἡ μητηρ σε και οἱ ἀδελφοὶ σε (z) ἔξω ζητοῦσι σε.

33 Και ἀπεκριθὴ αὐτοῖς, λεγων· Τίς ἐστιν ἡ μητηρ μου, καὶ οἱ ἀδελφοὶ μου;

34 Και περιβλεψάμενος (a) κυκλῷ τοὺς (b) περὶ αὐτον καθημένους, λεγει· Ἰδε ἡ μητηρ μου, και οἱ ἀδελφοὶ μου.

35 Ὅς γὰρ ἀν ποιῇ το θελημα τῷ θεῷ, ὅτος ἀδελφος μου, και ἀδελφῇ μου, και μητηρ ἐστι.

(w) ὤελθοντα (x) r. οἱ ἀδελφοὶ και ἡ μητηρ αὐτου·
(y) → φωνοῦντες αὐτον. Alii: καλοῦντες f. ζητοῦντες αὐτον. (z) ψ και αἱ ἀδελφαὶ σε (a) ὤτους κυκλῷ
(b) → περὶ αὐτον

§ 44. *Who are truly blessed.*

LUKE XI.

27 Εγενετο δε εν τῷ λεγειν αυτον ταυτα, επαρσα τις γυνη φωνην εκ του οχλου, ειπεν αυτῷ· Μακαρια ἡ κοιλια ἣ βαστασασα σε, και μαστοι οὓς εθηλασας.

28 Αυτος δε ειπε· Μενουνγε μακαριοι οἱ ακουοντες του λογον του Θεου, και φυλασσοντες.⁽ⁱ⁾

§ 45. *Jesus regards his true disciples as his nearest relations.*

LUKE VIII.

JOHN.

19 Παρεγενοντο δε προς αυτον ἡ μητηρ και οἱ αδελφοι αυτου. και ουκ ηδυναντο συντυχειν αυτῷ δια τον οχλον.

20 Και απηγγελη αυτῷ, ^(k)λεγοντων· Ἡ μητηρ σου και οἱ αδελφοι σου ἐστηκασιν ἔξω, ιδειν σε θελοντες.

21 Ὁ δε αποκριθεις ειπε προς αυτους·

Μητηρ μου και αδελφοι μου οὗτοι εισιν, οἱ τον λογον του Θεου ακουοντες και ποιουντες.^(l)

(i) † αυτον (k) om. λεγοντων (l) † αυτον.

§ 46. *Jesus sitting at meat with a Pharisee, denounces woes against the Pharisees, Scribes, and teachers of the law.*

LUKE XI.

37 Ἐν δὲ τῷ λαλῆσαι, ἤρξατο αὐτὸν Φαρισαῖος τις, ὅπως ἀριστήσῃ παρ' αὐτοῦ. Εἰσελθὼν δὲ ἀνέπεσεν.

38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβάπτισθη προ τοῦ ἀριστοῦ.

39 Εἶπε δὲ ὁ κύριος πρὸς αὐτὸν· Νῦν ἡμεῖς οἱ Φαρισαῖοι το ἐξώθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· το δὲ ἐσώθεν ὑμῶν γεμει ἄρπαγης καὶ πονηρίας.

40 Ἀφρονες, οὐχ ὁ ποιήσας το ἐξώθεν, καὶ το ἐσώθεν ἐποίησε;

41 Πλὴν τα ἐνόντα δοτε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρά ὑμῖν ἐστίν.

42 Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε το ἡδυσμόν, καὶ το πήγανον, καὶ πᾶν λαχανόν· καὶ παρερχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ. (k) Ταῦτα ἔδει ποιῆσαι, κακείνα μὴ ἀφιεῖναι.

43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδριαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς.

44 Οὐαὶ ὑμῖν, (h) ὅτι ἐστε ὡς τα μνημεῖα τα ἀδηλα, καὶ (i) οἱ ἄνθρωποι, οἱ περιπατοῦντες ἐπάνω, οὐκ οἶδασιν.

45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· Διδασκαλε, ταῦτα λεγὼν καὶ ἡμᾶς ὑβρίζεις.

46 Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἄνθρωπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτυλῶν ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

47 Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τα μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς.

48 Ἀρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἐργοῖς τῶν πατε-

(k) ∪ Ταῦτα δὲ. (h) † γραμματεῖς καὶ Φαρισαῖοι, ἑποκρίται, *Alii om.* ὑποκρίται, (i) → οἱ

LUKE XI.

ρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπεκτείναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε (a) αὐτῶν τὰ μνημεῖα.

49 Διὰ τοῦτο (b) καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστείλω εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν·

50 Ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυμένον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης·

51 Ἀπὸ τοῦ αἵματος Ἀβὲλ ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. Ναι λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι κρατεῖτε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ (c) εἰσηλθατε, καὶ τοὺς εἰσερχομένους ἐκώλυσατε.

53 (d) Λέγωντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνεχῆναι, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειονῶν·

54 (e) Ἐνεδρευόντες αὐτὸν, (f) (g) ζητοῦντες θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, (h) ἵνα κατηγορήσωσιν αὐτοῦ.

§ 47. *Jesus instructs his disciples and the multitude.*

LUKE XII.

ΕΝ οἷς ἐπισυναχθεῶν τῶν μυριάδων τοῦ οἴκου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ· Πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑποκρισις.

8 Οὐδὲν δὲ σκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.

(a) = αὐτῶν τὰ μνημεῖα. (b) ὅτι. καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν (c) γ. εἰσηλθετε, (d) ~ καὶ ἤρξαντο Αἰῖι : Κακίθεν ἐξελθόντος αὐτοῦ, ἤρξαντο (e) = ἐνεδρευόντες αὐτὸν, (f) † καὶ (g) = ζητοῦντες (h) = ἵνα κατηγορήσωσιν αὐτὸν. Αἰῖι : ἵνα εἰρᾶσι κατηγορησάμενος αὐτὸν.

LUKE XII.

3 Ανθ' ὧν ὅσα ἐν τῇ σκοτίᾳ ἐπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὁ πρὸς τὸ υἱ ἐλάλησατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.

4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενοῦντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσότερον τι ποιῆσαι.

5 Ὑποδείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβηθῆτε τὸν μετὰ τὸ ἀποκτείνειν, ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γένναν· καὶ λέγω ὑμῖν, τοῦτον φοβηθῆτε.

6 Οὐχὶ πεντε στρούθια πωλεῖται ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἐστὶν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ.

7 Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πασαι ἠριθμῆνται. Μὴ οὖν φοβείσθε· πολλῶν στρούθιων διαφερέτε.

8 Λέγω δὲ ὑμῖν· Πᾶς ὃς ἀνὴρ ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ.

9 Ὁ δὲ ἀρνήσας με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

10 Καὶ πᾶς ὃς εἶρει λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα ^(α)βλασφημήσαντι οὐκ ἀφεθήσεται.

11 Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μερμινάτε, πῶς ἢ τι ἀπολογησῆσθε, ἢ τι εἰπῆτε·

12 Τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾠρᾷ, ἃ δεῖ εἰπεῖν.

13 Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδασκαλε, εἶπε τῷ ἀδελφῷ μου μερισθῆναι μετ' ἐμοῦ τὴν κληρονομίαν.

14 Ὁ δὲ εἶπεν αὐτῷ· Ἀνθρώπε, τίς με κατέστησεν δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

15 Εἶπε δὲ πρὸς αὐτοὺς· Ὅρατε καὶ φυλασσεσθε ἀπὸ

(α) → βλασφημήσαντι

LUKE XII.

(b) τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

16 Ἐπεὶ δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἄνθρωπου τινὸς πλουτοῦ εὐφρόνησεν ἡ χώρα.

17 Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω ; ὅτι οὐκ ἔχω, πού συναξω τοὺς καρπούς μου.

18 Καὶ εἶπε· Τοῦτο ποιήσω· καθελὼ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συναξω ἐκεῖ πάντα τὰ (c) γεννηματα μου, καὶ τὰ ἀγαθὰ μου·

19 Καὶ ἔρω τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλὰ· ἀναπαύου, φαγε, πνε, εὐφραίνου.

20 Ἐπεὶ δὲ αὐτῷ ὁ Θεὸς· Ἀφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σε ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἤτοίμασας, τινὶ ἐσται ;

21 (d) Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

22 Ἐπεὶ δὲ πρὸς τοὺς μαθητάς αὐτοῦ· Δια τοῦτο ἡμῖν λέγω, μὴ μεριμνατε τὴν ψυχὴν (k) ὑμῶν, τί φαγητέ· μήδε τῷ σώματι, τί ἐνδύσησθε.

23 (n) Ἡ ψυχὴ πλεον ἐστὶ τῆς τροφῆς· καὶ τὸ σῶμα τοῦ ἐνδύματος.

24 Κατανοήσατε τοὺς κορακὰς, ὅτι οὐ σπεירוσιν, οὐδὲ θριζοῦσιν· οἷς οὐκ ἐστὶ ταμείον, οὐδὲ ἀποθήκη· καὶ ὁ Θεὸς τρέφει αὐτοὺς. Πῶς μᾶλλον ὑμεῖς διαφερετέ τῶν πετεινῶν ;

25 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν· ἓνα ;

26 Ἐν οὖν οὐτε ἐλαχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνατε ;

27 Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νηθεῖ. Λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δοξῇ αὐτοῦ περιεβάλετο ὥς ἐν τούτων.

(b) ~ πάσης (c) γ. γεννηματα (d) om. Οὕτως ad πλουτῶν. (k) ± ὑμῶν, (n) ~ Ἡ γὰρ

LUKE XII

28 Εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ, σήμερον οὐκ αὐρίον εἰς κλίβανον βαλλομένον, ὃ δὲ οὕτως ἀμφιεννύσι, πῶς μάλλον ὑμᾶς, ολιγοψύχοι;

29 Καὶ ὑμεῖς μὴ ζητεῖτε, τί φαγῆτε ἢ τί πινέτω καὶ μὴ μετεωρίζεσθε.

30 Ταῦτα γὰρ πάντα τὰ ἐθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν, ὅτι χρῄζετε τούτων.

31 Πλὴν ζητεῖτε τὴν βασιλείαν (g) τοῦ Θεοῦ, καὶ ταῦτα (h) πάντα προστεθήσεται ὑμῖν.

32 Μὴ φοβού, το μικρὸν πομῖνον· ὅτι εὐδοκήσεν ὁ πατὴρ ὑμῶν δούναι ὑμῖν τὴν βασιλείαν.

33 Πώλησατε τὰ ὑπαρχόντα ὑμῶν, καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς βαλαντία μὴ παλαιούμενα, θησαυρον ἀνεκλείπτου ἐν ταῖς οὐραναῖς, ὅπου κλεψῆς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει.

34 Ὅπου γὰρ ἐστὶν ὁ θησαυρός ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἐστίν.

35 Ἐστῶσαν ὑμῶν αἱ ὀσφύες περιεζώσμεναι, καὶ οἱ λυχνόι καίόμενοι·

36 Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, ποτε ἀναλῦσαι ἐκ τῶν γαμῶν· ἵνα ἐλθόντος καὶ κρουσάντος, εὐθεὶς ἀνοιξοσιν αὐτῷ.

37 Μακάριοι οἱ δούλοι ἐκεῖνοι, ἕς ἐλθῶν ὁ κύριος εὐρήσει γρηγορούντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλίνει αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς.

38 Καὶ εἰ ἐλθῇ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ, καὶ εὐρὴ οὕτω· μακάριοι εἰσιν (i) οἱ δούλοι ἐκεῖνοι.

39 Τοῦτο δὲ γινώσκετε, ὅτι, εἰ ᾗδε ὁ ἀκατασπότης, πῶς ᾧρα ὁ κλεψῆς ἐρχεται, ἐγρηγορήσεν αὐν, καὶ οὐκ αὐν ἀφήκε διορυγῆναι τὸν οἶκον αὐτοῦ.

(g) ≈ αὐτοῦ, (h) ⇔ πάντα (i) → οἱ δούλοι

LUKE XII.

40 Καὶ ὑμεῖς οὖν γινέσθε ἑτοίμοι· ὅτι, ἢ ὥρα ἔδοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται.

41 Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταυτὴν λέγεις, ἢ καὶ πρὸς πάντας;

42 Εἶπε δὲ ὁ κύριος· Τίς ἀρα ἐστὶν ὁ πιστὸς οἰκονομὸς (m) καὶ φρονίμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς δαρχιαιας αὐτοῦ, τὸ δίδοναι ἐν καιρῷ τὸ σιτομετρίον;

43 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

44 Ἀληθὲς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρχουσιν αὐτῷ καταστήσει αὐτόν.

45 Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρο-
νίζει ὁ κύριός μου ἐρχεσθαι· καὶ ἀρξήται τυπτεῖν τὰς παιδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι·

46 Ἦξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ἢ οὐ προσ-
δοκᾷ, καὶ ἐν ὥρᾳ, ἢ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπιστῶν θήσει.

47 Ἐκεῖνος δὲ ὁ δούλος ὁ γνούς το δέλημα τὸ κύριος ἑαυτοῦ, καὶ μὴ (o) ἑτοίμασας, μὴδὲ ποιήσας πρὸς τὸ δέλημα αὐτοῦ, δαρήσεται πολλὰς.

48 Ὁ δὲ μὴ γνούς, ποιήσας δὲ ἀξία πληγῶν, δαρήσεται ὀλίγας. Πάντι δὲ ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ καὶ ὃ παρεθετο πολὺ, περισσώτερον αὐτῆσουσιν αὐτόν.

49 Πῦρ ἦλθον βαλεῖν (p) εἰς τὴν γῆν· καὶ τί θελω, εἰ ἤδη ἀνήφθη.

50 Βαπτισμα δὲ ἔχω βαπτισθῆναι· καὶ πῶς συνελθομαι, ἕως (q) ἢ τελεσθῇ.

51 Δοκεῖτε, ὅτι εἰρηνὴν παρεγγενομένην δύναι ἐν τῇ γῇ; Οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμός.

52 Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἰκῷ ἑνὶ διαμεμε-
ρισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισὶ.

(m) ≈ ὁ φρονίμος, (o) ὅτι. ἑτοίμασας μὴδὲ Alii ὅτι. μὴδὲ ποιήσας (p) ≈ ἐπὶ (q) ≈ ὅτου

LUKE XII.

53 Διαμερισθήσεται πατήρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μητὴρ ἐπὶ θυγατρὶ, καὶ θυγατὴρ ἐπὶ μητρὶ· πενθερά ἐπὶ τὴν νυμφὴν αὐτῆς, καὶ νυμφὴ ἐπὶ τὴν πενθεράν αὐτῆς.

54 Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε τὴν νεφέλην ἀνατελλούσαν ἀπὸ δυσμῶν, εὐθὺς λέγετε· Ὀμβρὸς ἐρχεται· καὶ γινεται ὕψω.

55 Καὶ ὅταν Νότον πίνοντα, λέγετε· Ὅτι καύσων εἶναι· καὶ γινεται.

56 Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἰδατε δοκιμαζέειν· τὸν δὲ καιρὸν τούτων πῶς οὐ δοκιμάζετε;

57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

58 Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἀρχόντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασυρῇ σε πρὸς τὸν κρίτην, καὶ ὁ κρίτης σε παραδῇ τῷ πρακτορί, καὶ ὁ πρακτὴρ σε (ω)βαλῇ εἰς φυλακὴν.

59 Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἢ καὶ τὸ ἐσχάτον λεπίτον ἀποδῷς.

§ 48. *The calamities of certain Galileans a warning to the Jews.*

LUKE XIII.

ΠΑΡΗΣΑΝ δὲ τινες ἐν αὐτῷ τῷ καιρῷ, ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἐμίξε μετὰ τῶν θύσιων αὐτῶν.

2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παραπαντὰς τοὺς Γαλιλαίους ἐγενοντο, ὅτι τοιαῦτα πεπονθασιν;

3 Οὐχι, λέγω ὑμῖν· ἀλλ' εἰ μὴ μετανῶντε, πάντες ὡσαύτως ἀπολεισθε.

4 Ἡ ἐκεῖνοι οἱ δέκα καὶ οκτώ, ἐφ' ὧς ἐπεσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπεκτείνεν αὐτοὺς, δοκεῖτε, ὅτι ὅτοι οφειλεῖται

(ω) γ. βαλλῇ

LUKE XIII.

εγενοντο παρα παντας ανθρωπους τους κατακειντας εν Ιερουσαλημ ;

5 Ουχι, λεγω υμιν· αλλ' εαν μη μετανοητε, παντες ομοιως απολεισθε.

6 Ελεγε δε ταυτην την παραβολην· Συκην ειχε τις εν τω αμπελωνι αυτου πεφυτευμενην· και ηλθε ζητων καρπον εν αυτη, και ουκ ευρεν.

7 Ειπε δε προς τον αμπελουργον· Ιδου, τρια ετη ερχομαι ζητων καρπον εν τη συκη ταυτη, και ουχ ευρισκω· εκκοψον αυτην· ινατι και την γην καταργει ;

8 'Ο δε αποκριθεις λεγει αυτω· Κυριε, αφες αυτην και τουτο το ετος, εως οτου σκαψω περι αυτην, και βαλω ^(s) κοπρια·

9· Καν μεν ποιηση καρπον· ει δε μηγε, εις το μελλον εκκοψεις αυτην.

§ 49. *Parables. The reason why Jesus used them. An explanation of one.*

MATTH. XIII.

MARK IV.

ΕΝ δε τη ημερα εκεινη εξελθων ο Ιησους απο της οικιας, εκαθητο παρα την θαλασσαν·

2· Και συνηχθησαν προς αυτον οχλοι πολλοι, ωστε αυτον εις το πλοιον εμβαντα καθισθαι· και πας ο οχλος επι τον αυγιαλον ειστηκει.

ΚΑΙ παλιν ηρξατο διδασκειν παρα την θαλασσαν· και συνηχθη προς αυτον οχλος πολυς, ωστε αυτον εμβαντα εις το πλοιον, καθισθαι εν τη θαλασση· και πας ο οχλος προς την θαλασσαν ^(a) επι της γης ην.

(s) r. κοπριαν (a) om. επι της γης

MATTH. XIII.

§ 49.

MARK IV.

3 Και ελαλησεν αυτοις πολλὰ ἐν παραβολαῖς, λεγων·

Ιδου, ἐξηλθεν

ὁ σπειρων του σπειρειν.

4 Και ἐν τῷ σπειρειν αὐτον, ἃ μὲν ἐπεσε παρὰ τὴν ὁδὸν· καὶ ἦλθε τὰ πετεινα, καὶ κατεφαγεν αὐτὰ.

5 Ἀλλὰ δὲ ἐπεσεν ἐπὶ τὰ πετρωδῆ, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθεὺς ἐξάντειλε, διὰ το μὴ εἶχειν βάθος γῆς·

6 Ἡλιοῦ δὲ ἀνατειλάντος, ἐκαυματισθῆ· καὶ διὰ το μὴ εἶχειν ῥίζαν, ἐξηρανθῆ.

7 Ἀλλὰ δὲ ἐπεσεν ἐπὶ τὰς ἀκανθὰς· καὶ ἀνεβῆσαν αἱ ἀκανθαί, καὶ ἀπεπνίξαν αὐτά.

8 Ἀλλὰ δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριακόντα.

9 Ὁ ἔχων ὠτα ἀκροῖ, ἀκροῖτω.

10 Καὶ προσελθόντες οἱ μαθηταί, εἶπον αὐτῷ· Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

2 Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἐλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

3 Ἀκουετέ· Ἰδου, ἐξηλθεν ὁ σπειρων του σπειραι.

4 Καὶ ἐγένετο ἐν τῷ σπειρειν, ὃ μὲν ἐπεσε παρὰ τὴν ὁδὸν· καὶ ἦλθε τὰ πετεινα, (i) καὶ κατεφαγεν αὐτό.

5 Ἀλλο δὲ ἐπεσεν ἐπὶ τὸ πετρωδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθεὺς ἐξάνειλε, διὰ το μὴ εἶχειν βάθος γῆς.

6 Ἡλιοῦ δὲ ἀνατειλάντος, ἐκαυματισθῆ, καὶ διὰ το μὴ εἶχειν ῥίζαν, ἐξηρανθῆ.

7 Καὶ ἄλλο ἐπεσεν εἰς ἀκανθὰς· καὶ ἀνεβῆσαν αἱ ἀκανθαί, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε.

8 Καὶ ἄλλο ἐπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίποντα καὶ (e) αὐξανοντα· καὶ ἔφερεν (f) ἐν τριακόντα, καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατὸν:

9 Καὶ ἐλεγεν (u) Ὁ ἔχων ὠτα ἀκοῖν, ἀκουέτω.

10 Ὅτε δὲ ἐγενετο καλαμονας, ἠρωτησαν αὐτὸν οἱ περὶ αὐτόν, σὺν τοῖς δώδεκα, τὴν παραβολήν.

(i) † του ουρανου, (e) ≈ αυξανομενον· (f) ~εν ter.

(u) † αυτοις·

LUKE VIII.

JOHN.

4 Συνιοντος δε οχλῳ πολλῳ,
και των κατα πολιν επιπορευ-
ομενων προς αυτον, ειπε δια
παραβολης·

5 Εξηλθεν ὁ σπειρων του
σπειραι τον σπορον αὐτου· ἔ-
εν τῷ σπειρειν αυτον, ὁ μεν
επεσε παρα την ὁδον· και
κατεπατηθη, και τα πετεινα
του ουρανοῦ κατεφαγεν αὐτο.

6 Και ἕτερον επεσεν επι την
πετραν· και φυνε εξηρανθη,
δια το μη εχειν ἱμαδα.

7 Και ἕτερον επεσεν εν μεσῳ
των ακανθων· και συμφυεισαι
αἱ ακανθαι απεπνιξαν αὐτο.

8 Και ἕτερον επεσεν (x)εις
την γην την αγαθην· ἔ-
φυνε ποιησε καρπον ἑκατονταπ-
λασιονα. Ταυτα λεγων, εφω-
νει· Ὁ εχων ὠτα ακουειν,
ακουετω.

9 Επηρωτων δε αυτον οἱ μα-
θηται αυτου, (y) λεγοντες,
τις ειη ἡ παραβολη αὐτη.

(x) γ. επι (y) → λεγοντες,
18

MATTH. XIII.

MARK IV.

11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δεδοται γινώσκειν τα μυστήρια τῆς βασιλείας (α) τῶν οὐρανῶν· ἐκεῖνοι δὲ οὐ δεδοται.

12 Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

13 Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι.

14 Καὶ ἀναπληρῆται (β) αὐτοῖς ἡ προφητεία Ἡσαΐου, ἥτις λέγουσα· „Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.

15 Ἐπαχυνθὴ γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν βαρεῶς ἤκασαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκαμμύσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὤσιν ἀκουσῶσι, καὶ τῇ καρδίᾳ (γ) συνήσῃ, καὶ ἐπιστρέψῃ, καὶ (δ) ἰασῶμαι αὐτὴς·.

16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει.

17 Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφήται καὶ δικαῖοι

11 Καὶ εἶπεν αὐτοῖς· Ὑμῖν δεδοται (ε) γινώσκειν τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ· ἐκεῖνοι δὲ τοῖς ἐξῷ ἐν παραβολαῖς τὰ πάντα γίνονται·

12 Ἴνα βλέποντες (f) βλέπωσι, καὶ μὴ ἴδωσι, καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνήσῃ· μήποτε ἐπιστρέψωσι, καὶ ἀφ' ἐθὺς αὐτοῖς (g) τὰ ἁμαρτηματά.

(α) → τῶν οὐρανῶν (β) † ἐπ' (γ) ∪ συνήσῃ, (δ) ∪ ἰασῶμαι (ε) ≡ γινώσκειν (f) add. μὴ (g) ≡ τὰ ἁμαρτηματά.

LUKE VIII.

JOHN.

10 Ὁ δὲ εἶπεν Ὑμῖν δεδωκεῖν
γινῶσκειν τὰ μυστήρια τῆς βασι-
λείας τοῦ θεοῦ· τοῖς δὲ λοι-
ποῖς ἐν παραβολαῖς·

ἵνα βλέποντες μὴ βλε-
πωσι, καὶ ἀκούοντες μὴ συν-
ήκωσιν.

MATTH. XIII.

MARK IV.

επεθυμησαν ιδειν, ἃ βλέπετε, και ουκ ειδον· και ακουσαι, ἃ ακουετε, και ουκ ηκουσαν.

18 Ὑμεις ουν ακουσατε την παραβολην του σπειροντος.

19 Παντος ακουοντος τον λογον της βασιλειας, και μη συνιεντος, ερχεται ὁ πονηρος, και ἄρπαζει το εσπαρμενον εν τη καρδια αυτου· ἔτος εστιν, ὁ παρα την ὁδον σπαρεις.

20 Ὁ δε επι τα πετρωδη σπαρεις, οὗτος εστιν, ὁ τον λογον ακουων και ευθυς μετα χαρας λαμβανων αυτον·

21 Ουκ εχει δε ριζαν εν ἑαυτῷ, αλλα προσκαιρος εστι· γενομενης δε θλιψεως η διωγμου δια τον λογον, ευθυς σκανδαλιζεται.

22 Ὁ δε εις τας ακανθας σπαρεις, οὗτος εστιν, ὁ τον λογον ακουων, και ἡ μεριμνα του αιωνος τουτου, η̃ απατη του πλστου συμπνιγει τον λογον· και ακαρπος γινεται.

13 Και λεγει αυτοις· Ουκ οιδατε την παραβολην ταυτην; και πως πασας τας παραβολας γνωσεσθε;

14 Ὁ σπειρων, τον λογον σπειρει.

15 Οὗτοι δε εισιν οἱ παρα την ὁδον, ὅπως σπειρεται ὁ λογος, η̃ ὅταν ακησωσιν, ευθεως ερχεται ὁ σατανας, η̃ αιρει τον λογον τον εσπαρμενον (κ) εν ταις καρδιαις αυτων.

16 Και ἔτσι εισιν ὁμοιως οἱ επι τα πετρωδη σπειρομενοι, οἱ, ὅταν ακησωσι τον λογον, ευθεως μετα χαρας λαμβανουσιν αυτον·

17 Και ουκ εχουσι ριζαν εν ἑαυτοις, αλλα προσκαιροι εισιν· εἰσα γενομενης θλιψεως η διωγμου δια τον λογον, ευθεως σκανδαλιζονται.

18 Και (r) αλλοι εισιν οἱ εις τας ακανθας σπειρομενοι· (i) ἔτσι εισιν οἱ τον λογον (ο) ακουοντες,

19 Και αἱ μεριμναι του αιωνος, (u) και ἡ απατη το πλστου, (x) και αἱ περι τα λοιπα επιθυμια εισπορευομεναι συμ-

(κ) ~ εν αυτοις, (r) r. ἔτσι Αἱτι εἰσι εἰσι (i) εἰσι εισιν (ο) ~ ακουσαντες, (u) † τουτου, (κ) om. και αἱ περι τα λοιπα επιθυμια

LUKE VIII.

JOHN.

11 Ἐστὶ δὲ αὕτη ἡ παραβολή· Ὁ σπορὸς, ἐστὶν ὁ λόγος τοῦ Θεοῦ.

12 Οἱ δὲ παρα τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες· εἰτα ἐρχεται ὁ διαβόλος, καὶ αἶρει τὸν λόγον ἀπο τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

13 Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν ἀκουσῶσι, μετὰ χάρας δεχόνται τὸν λόγον· καὶ ὅτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

14 Το δὲ εἰς τὰς ἀκανθὰς πεσον, ὅτοι εἰσὶν οἱ ἀκουσαντες, καὶ ὑπο μερμυγῶν καὶ πλοῦτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνιγόνται, καὶ οὐ τελεσφόρουσι.

ΜΑΤΤΗ. ΧΙΙΙ.

MARK IV.

23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν
καλὴν σπάρεις, ὅτος ἐστίν, ὁ
τὸν λόγον ἀκούων, καὶ συνιὼν
ὅς δὲ καρποφορεῖ, καὶ ποιεῖ, ὁ
μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ
δὲ τριακόντα.

πνιγούσι τὸν λόγον· καὶ ἀ-
καρπὸς γινέται.

20 Καὶ ὅτοι εἰσιν οἱ ἐπὶ τὴν
γῆν τὴν καλὴν σπαρεντες,
οἵτινες ἀκούουσι τὸν λόγον,
καὶ παραδεχόνται· καὶ καρ-
ποφοροῦσιν, (p) ἐν τριακόντα,
καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατόν.

21 Καὶ εἶπεν αὐτοῖς· Μὴ
ὁ λυχνὸς ἐρχέσθαι, ἵνα ὑπο τὸν
μοδιὸν τεθῇ, ἢ ὑπο τὴν κλι-
νὴν; οὐκ ἵνα ἐπὶ τὴν λυχνίαν
ἐπιτεθῇ;

22 Οὐ γὰρ ἐστὶ (h) τι κρυπ-
τόν, (q) ὃ εἰ μὴ φανερωθῇ·
οὐδὲ ἐγένετο ἀποκρυφόν, ἀλλ'
ἵνα εἰς φανερόν ἐλθῇ.

23 Εἰ τις ἐχει ὠτα ἀκοῦειν,
ἀκουέτω.

24 Καὶ εἶπεν αὐτοῖς· Βλέ-
πετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ
μετρεῖτε, μετρηθήσεσθαι ὑμῖν. (t)

25 Ὅς γὰρ ἂν ἐχη, δοθήσε-
ται αὐτῷ· καὶ ὅς οὐκ ἐχει,
καὶ ὁ ἐχει ἀρθήσεται ἀπ'
αὐτοῦ.

(p) Ὡς ter. (h) ἵτι (q) Ὡς μὴ (f. εἰ μὴ ἵνα)
φανερωθῇ (t) † καὶ προστεθήσεται ὑμῖν τοῖς ἀκου-
ουσιν.

LUKE VIII.

JOHN.

15 Το δε εν τη καλη γη, ὅ-
τοι εἰσιν, οἵτινες εν καρδια
καλη και αγαθη, ακουσαντες
τον λογον, κατεχουσι, και
καρποφορουσιν εν ὑπομονη.

16 Ουδεις δε λυχνον ἄψας,
καλυπτει αυτον σκευει, η ὑ-
ποκατω κλινης τιθησιν· αλλ'
επι λυχνιας επιτιθησιν, ἵνα οἱ
εισπορευομενοι βλεπωσι το
φως.

17 Ου γαρ εστι κρυπτον, ὅ
ου φανερον γενησεται· ουδε
αποκρυφον, ὃ ε γνωσθησεται
και εις φανερον ελθη.

18 Βλεπετε νυν, πως αμυετε·
ὡς γαρ αν εχη, δοθησεται αυ-
τω· και ὡς αν μη εχη, και ὁ
δοκει εχειν, αρθησεται ἀπ'
αυτου.

MATTH. XIII.

24 Ἀλλὴν παραβολὴν παρεθήκεν αὐτοῖς, λέγων· Ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

25 Ἐν δὲ τῷ καθευδεῖν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἐσπείρε ζιζάνια ἀνα μέσον τοῦ σιτοῦ· καὶ ἀπῆλθεν.

26 Ὅτε δὲ ἐβλαστήσεν ὁ χορτὸς καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια.

27 Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσποτοῦ, εἶπον αὐτῷ· Κυριε, οὐχὶ καλὸν σπέρμα ἐσπείρας ἐν τῷ σῷ ἀγρῷ; ποθεν οὖν ἔχει (r) ζιζάνια;

28 Ὁ δὲ εἶπεν αὐτοῖς· Ἐχθρὸς ἀνθρώπος ταῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλεξώμεν αὐτὰ;

29 Ὁ δὲ εἶπεν· Οὐ· μηποτε, συλλεγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σίτον.

30 Ἀφετε συναυξανεσθαι ἀμφοτερά μεχρι του θερισμου· καὶ ἐν (s) καιρῷ του θερισμου ἐρῶ τοῖς θερισταῖς· Συλλεξατε πρῶτον τὰ ζιζάνια, καὶ δησατε αὐτὰ (t) εἰς δεσμάς, πρὸς τὸ κατακαῦσαι αὐτὰ· τὸν δὲ σίτον συναγαγετε εἰς τὴν ἀποθήκην μου.

MARK IV.

26 Καὶ εἶπεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὥς εἰς ἄνθρωπος βαλὴ τὸν σπορόν ἐπὶ τῆς γῆς,

27 Καὶ καθευδῇ καὶ ἐγειρῇ νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ (u) μῆκυνηται, ὥς οὐκ οἶδεν αὐτός.

28 Ἀυτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χορτὸν, εἶτα σταχύν, εἶτα πλὴρὴν σίτον ἐν τῷ σταχυί.

29 Ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθεὶς ἀποστελλεῖ τὸ δρέπανον, ὅτι παρεστήκεν ὁ θερισμός.

(r) † τὰ (s) † τῷ (t) † εἰς (u) ὡς μῆκυνηται. Ὡς οὐκ οἶδεν αὐτός, αὐτομάτῃ ἡ γῆ καρποφορεῖ,

MATTH. XIII.

MARK IV.

31 Ἀλλήν παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοία ἐστὶν ἡ βασιλεῖα τῶν οὐρανῶν κοκκῷ σιναπεως, ὃν λαβὼν ἄνθρωπος ἐσπείρεν ἐν τῷ ἀγρῷ αὐτοῦ.

32 Ὁ μικροτερον μὲν ἐστὶ πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μείζον (ω) τῶν λαχανῶν ἐστὶ, καὶ γινεται δένδρον, ὥστε ελθεῖν τὰ πελῖνα τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

33 Ἀλλήν παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεῖα τῶν οὐρανῶν ζυμῇ, ἣν λαβούσα γυνὴ (x) ἐνεκρύψεν εἰς ἀλευροῦ σάτα τρία, ἕως ἢ ἐξυμῶθῃ ὅλον.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς·

30 Καὶ εἶπεν (y)· Τίτι ὁμοιωσωμεν τὴν βασιλειαν τοῦ θεοῦ; ἡ ἐν ποίᾳ παραβολῇ παραβαλωμεν αὐτήν;

31 Ὡς (z) κοκκὸν σιναπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, (e) μικροτερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς·

32 Καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γινεται πάντων λαχανῶν (b) μείζων, καὶ ποιεὶ κλάδους μεγάλους, ὥστε δυνασθαι ὑπὸ τὴν σκιαν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

33 Καὶ τοιαύταις παραβολαῖς (k) πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδυνάτο ἀκοῦειν·

34 Χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

MATTH. XIII.

35 Ὅπως πληρωθῇ τὸ ῥῆθεν διὰ (i) τοῦ προφήτου, λεγοντος· „Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μὲν· ἐρευνῶμαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.,,

36 Τότε ἀφείς τῆς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν (c) ὁ Ἰησοῦς.

(ω) add. πάντων (x) ὤεκρυψεν (y) ~ Πως (z) γ. κοκκῷ (e) ὤμικροτερον (b) ὤμειζον, (k) → πολλαῖς (i) add. Ἑσαίου Alit add. Ἀσαφου (c) ⇨ ὁ Ἰησοῦς.

§ 49. MATTH. XIII.

Και προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

38 Ὁ δὲ ἀγρός, ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, ἔτσι εἰσὶν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ·

39 Ὁ δὲ ἐχθρός, ὁ σπείρας αὐτὰ, ἐστὶν ὁ διαβόλος· ὁ δὲ θερισμός, συντελεία τοῦ αἰῶνος ἐστὶν· οἱ δὲ θερίσται, ἀγγελοὶ εἰσὶν·

40 Ὡς περ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ ^(a)καίεται· ἔτως ἐστὶ ἐν τῇ συντελείᾳ τοῦ αἰῶνος ^(b)τουτοῦ.

41 Αποστέλει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκανδαλά καὶ τοὺς ποιοῦντας τὴν ανομίαν,

42 Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν καμίνον τοῦ πυρός· ἐκεῖ ἐστὶ ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

43 Τότε οἱ δίκαιοι ἐκλαμπουσιν, ὥς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἐχὼν ὠτα ἀκουεῖν, ἀκουέτω.

44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θήσαυρῳ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὗρων ἀνθρώπος ἐκρύψε, καὶ ἀπο

§ 50. *Jesus gives commandment to cross the lake. Incidents on the way. A tempest stilled.*

MATTH. VIII.

MARK IV.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλὰς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὥστιάς γενομένης· Διελθόμεν εἰς τὸ πέραν.

(a) r. κατακαίεται· (b) → τουτοῦ.

§ 49. MATTH. XIII.

της χαρας αυτου ὑπαγει, και παντα ὅσα εχει πωλει, και αγοραζει τον αγρον εκεινον.

45 Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων ανθρωπω εμπορω, ζητουντι καλους μαργαριτας.

46 (c) Εἵρων δε ἓνα πολυτιμον μαργαριτην, απελθων πεπρακε παντα ὅσα ειχε, και ηγορασεν αυτον.

47 Παλιν ὁμοια εστιν ἡ βασιλεια των θρανων σαγηνη, βληθειση εις την θαλασσαν, και εκ παντος γενους συναγαγουση

48 Ἦν, ὅτε επληρωθη, αναβιθασαντες επι τον αυγιαλον, και καθισαντες συνελεξαν τα καλα εις αγγεια, τα δε σαπρα εξω εβαλον.

49 Οὕτως εσται εν τη συντελεια του αιωνος. Εξελευσονται οἱ αγγελοι, κ. αφορισει τους πονηρους εκ μεσου των δικαιων,

50 Και βαλουσιν αυτους εις την καμινον του πυρος· εκει εσται ὁ κλαυθμος και ὁ βρυγμος των οδοντων.

51 (d) Λεγει αυτοις ὁ Ἰησους· Συνηκατε ταυτα παντα; Λεγουσιν αυτω· Ναι, (e) κυριε.

52 Ὁ δε ειπεν αυτοις· Δια τουτο πας γραμματευσ, μαθητευθεις (f) τη βασιλεια των ουρανων, ἵμοιος εστιν ανθρωπω οικοδοεσποτη, ὅστις εκβαλλει εκ του θησαυρου αὐτου καινα και παλαια.

§ 50. *Jesus gives commandment to cross the lake. Incidents on the way. A tempest stilled.*

LUKE VIII.

JOHN.

22 Και εγενετο εν μια των ἡμερων, και αυτος ενεβη εις πλοιον, και οἱ μαθηται αυτου και ειπε προς αυτους· Διελθωμεν εις το περαν της λιμνης·

(c) r. Ὡς εἵρων (d) ≡ Λεγει αυτοις ὁ Ἰησους (e) → κυριε. (f) r. εις την βασιλειαν al. εν τη βασιλεια

MATTH. VIII.

MARK IV.

19 Καὶ προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδασκαλε, ἀκολουθήσω σοι, ὅπου εἶαν ἀπερχῇ.

20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλωπεκεὶς φώλεον εἰσὶν, καὶ τὰ πτερὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού τῃν κεφαλὴν κλιῶ.

21 Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπιτρέψον μοι πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου.

22 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

23 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν, ὥς ἦν ἐν τῷ πλοίῳ· καὶ ἀλλὰ δε (u) πλοῖα ἦν μετ' αὐτοῦ.

(u) r. πλοιαρία

LUKE IX.

JOHN.

57 (g) Ἐγενετο δε πορευομενων αυτων εν τη οδω, ειπε τις προς αυτον· Ακολουθησω σοι, οπου αν απερχη, (h) κυριε.

58 Και ειπεν αυτω ο Ιησους· Αί αλωπεκες φωλεους εχουσι, και τα πετεινα του ουρανου κατασκηνωσεις· ο δε υιος του ανθρωπου ουκ εχει, που την κεφαλην κλινη.

59 Ειπε δε προς ετερον· Ακολουθει μοι. Ο δε ειπε· Κυριε, επιτρεphon μοι απελθοντι πρωτον θαψαι τον πατερα μν.

60 Ειπε δε αυτω (i) ο Ιησους· Αφες τους νεκρους θαψαι τες εαυτων νεκρους· συ δε απελθων διαγγελλε την βασιλειαν του Θεου.

61 Ειπε δε και ετερος· Ακολουθησω σοι, κυριε· πρωτον δε επιτρεphon μοι αποταξασθαι τοις εις τον οικον μου.

62 Ειπε δε προς αυτον ο Ιησους· Ουδεις επιβαλων την χειρα αυτου επ' αροτρον, και βλεπων εις τα οπισω, ευθετος εστιν εις την βασιλειαν του Θεου.

LUKE VIII.

22 Και ανηχθησαν.

(g) ≈ Και πορευομενων (h) → κυριε. (i) ⇔ ο Ιησους

MATTH. VIII.

MARK IV.

24 Καὶ ἰδού, σεισμός μέγας· ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλυπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκαθευδε.

25 Καὶ προσελθόντες οἱ μαθηταὶ (h) ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλυμένα.

26 Καὶ λέγει αὐτοῖς· Τι δειλοὶ ἐστε, ὀλιγοπίστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη.

27 Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποῦλος ἐστὶν ὅτις, ὅτι καὶ οἱ ἀνέμοι καὶ ἡ θαλάσσα ὑπακούουσιν αὐτῷ;

37 Καὶ γινέται λαίλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε (i) αὐτὸ ἤδη γεμίζεσθαι.

38 Καὶ ἦν αὐτὸς (o) ἐν τῇ πρυμνῇ, ἐπὶ τὸ προσκεφαλαιὸν καθευδὼν· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ· Διδασκαλε, οὐ μέλει σοι, ὅτι ἀπολλυμένα;

39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ· Σιώπα, πέφμωσο. Καὶ ἐκοπασεν ὁ ἀνεμὸς, καὶ ἐγένετο γαλήνη μεγάλη.

40 Καὶ εἶπεν αὐτοῖς· Τι δειλοὶ ἐστε (e) οὕτως; πῶς οὐκ ἐχετε πίστιν;

41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἐλέγον πρὸς ἀλλήλους· Τίς ἀρα ὅτις ἐστίν, ὅτι καὶ ὁ ἀνεμὸς καὶ ἡ θαλάσσα ὑπακούουσιν αὐτῷ;

(h) † αὐτοῦ (i) ~ ἤδη γεμίζεσθαι τὸ πλοῖον. (o) r. ∪ ἐπὶ (e) ∪ οὕτως ἐχετε Alii: ~ ὅπως οὕτως ἐχετε

LUKE VIII.

JOHN.

23 Πλεοντων δε αυτων,
αφυπνωσε· Και κατεβη λαι-
λαψ ανεμου εις την λιμνην,
και συνεπληρουντο, και εκιν-
δυνευον.

24 Προσελθοντες δε διηγει-
ραν αυτον, λεγοντες· Επισ-
τατα, επιστατα, απολλυμε-
θα. 'Ο δε εγερθεις επελιμησε
τω ανεμω και τω κλυδωνι τω
υδατος· και επανσαντο, και
εγενετο γαληνη.

25 Επε δε αυτοις· Πη εσιν
η πιστις υμων ; Φοβηθεντες
δε εθαυμασαν, λεγοντες προς
αλληλους· Τις αρα ετος εσιν,
οτι και τοις ανεμοις επιτασσει
και τω υδατι, και υπακουουσιν
αυτω ; —

§ 51. *Jesus heals two demoniacs of Gadara.*

MATTH. VIII.

MARK V.

28 Καὶ ἐλθόντι αὐτῷ εἰς τὴν περὰν, εἰς τὴν χώραν τῶν (α) Γεργεσηνῶν, ὑπῆντησαν αὐτῷ δύο δαίμονιζόμενοι, ἐκ τῶν μνημείων ἐξέρχομενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινα παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

29 Καὶ ἰδὼν, ἐκράξαν λέγοντες· Τί ἡμῖν καὶ σοί, (β) υἱὲ τοῦ Θεοῦ; Ἠλθες ὧδε προκαίρου βασανίσαι ἡμᾶς;

ΚΑΙ (c) ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν (d) Γαδαρηνῶν.

2 Καὶ ἐξελθόντι αὐτῷ ἐκ τῶν πλοίων, εὐθέως ἀπῆντησεν αὐτῷ ἐκ τῶν μνημείων ἀνθρώπος ἐν πνεύματι ἀκαθάρτῳ,

3 ὅς τὴν κατοικησὶν εἶχεν ἐν τοῖς (e) μνημασί· καὶ οὐτε ἄλυσεν οὐδεὶς ἠδυνάτο αὐτὸν δεῖναι,

4 Διὰ τὸ αὐτὸν πολλακίς πεδαῖς καὶ ἄλυσεσι δεδεσθαι, καὶ διεσπασθαι ὑπ' αὐτῆς τὰς ἄλυσεις, καὶ τὰς πεδάς συντετριφθαι· καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι·

5 Καὶ διαπαντός, νυκτός καὶ ἡμέρας, ἐν τοῖς μνημασί καὶ ἐν τοῖς ὀρεσὶν ἦν κραζὼν, καὶ κατακοπῶν ἑαυτὸν λίθοις.

6 Ἰδὼν δὲ τὸν Ἰησοῦν (f) ἀπομακροθὲν, ἐδράμε, καὶ προσεκύνησεν αὐτῷ·

7 Καὶ κραξάς φωνῇ μεγάλῃ, (g) εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς.

(a) ≈ Γερασσηνῶν, *Alīi* ∪ Γαδαρηνῶν, (b) † Ἰησοῦ,

(c) ∪ ἦλθεν (d) ≈ Γερασσηνῶν. *Alīi* : Γεργεσηνῶν.

(e) r. μνημειοῖς (f) → ἀπο (g) ≈ λέγει·

§ 51. *Jesus heals two demoniacs of Gadara.*

LUKE VIII.

JOHN.

26 Καὶ κατέπλευσαν εἰς τὴν
χωρὰν τῶν ^(a)Γαδαρηνῶν, ἥ τις
ἐστὶν ^(b)ἀντιπερὰ τῆς Γαλι-
λαιας.

27 Εξελθόντι δὲ αὐτῷ ἐπὶ
τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ
τις ἐκ τῆς πόλεως, ὃς εἶχε δαι-
μονία ἐκ χρόνων ἰκανῶν, καὶ
ἱμάτιον οὐκ ἐνεδιδύσκειτο, καὶ
ἐν οἰκίᾳ οὐκ ἐμενεν, ἀλλ' ἐν
τοῖς μνημασίν.

28 Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ
ἀνακραξάς, προσέπεσεν αὐτῷ,
καὶ φωνῇ μεγάλῃ εἶπε· Τί
ἐμοὶ καὶ σοί, ^(c)Ἰησοῦ, υἱὲ
^(d)τοῦ Θεοῦ ὑψίστου; δεο-
μαι σὺ, μὴ με βασανίσῃς.

(a) ≈ Γερασσηνῶν, *Alis*: Γεργεσηνῶν, (b) ≈ ἀντιπερα

(c) → Ἰησοῦ, (d) → τοῦ Θεοῦ

MATTH. VIII.

MARK V.

8 (Ἐλεγε γὰρ αὐτῷ· Ἐξέλθε
το πνεῦμα το ἀκαθάρτον ἐκ
τοῦ ἀνθρώπου.)

9 Καὶ ἐπηρώτα αὐτὸν· Τι
σαι ὄνομα; Καὶ (α) λέγει αὐ-
τῷ· Λέγων ὄνομα μοι· ὅτι
πολλοὶ ἐσμεν.

10 Καὶ παρεκαλεῖ αὐτὸν
πολλά, ἵνα μὴ αὐτοὺς ἀποσ-
τείλῃ ἐξω τῆς χώρας.

30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν
ἀγέλη χοίρων πολλῶν βοσ-
κομένη.

31 Οἱ δὲ δαίμονες παρεκαλῶν
αὐτὸν, λέγοντες· Εἰ ἐκβαλ-
λεις ἡμᾶς, (ω) ἀποστείλον ἡμᾶς
εἰς τὴν ἀγέλην τῶν χοίρων.

32 Καὶ εἶπεν αὐτοῖς· Ὑπα-
γετε. Οἱ δὲ ἐξελθόντες ἀπηλ-
θον εἰς (x) τοὺς χοίρους. Καὶ
ἰδὼν, ὥρμησε πᾶσα ἡ ἀγέλη
(y) κατὰ τοῦ κρημνοῦ εἰς τὴν

11 Ἦν δὲ ἐκεῖ (b) πρὸς τῷ ὄρει
ἀγέλη χοίρων (c) μεγάλη βοσ-
κομένη.

12 Καὶ παρεκαλῶσαν αὐτὸν
(d) οἱ δαίμονες, λέγοντες·
Πεμψον ἡμᾶς εἰς τοὺς χοίρους,
ἵνα εἰς αὐτοὺς εἰσελθῶμεν.

13 Καὶ ἐπέτρεψεν αὐτοῖς εὐ-
θεῶς (e) ὁ Ἰησοῦς. Καὶ ἐξελθόν-
τα τὰ πνεύματα τὰ ἀκαθάρτα
εἰσηλθόν εἰς τοὺς χοίρους· καὶ
ὥρμησεν ἡ ἀγέλη κατὰ τοῦ

(ω) r. Ὁ ἐπιτρέψον ἡμῖν ἀπελθεῖν (x) r. τὴν ἀγέλην
τῶν χοίρων. (y) † τῶν χοίρων (α) r. Ὁ ἀπεκριθὲς λέγων·
(b) r. πρὸς τὰ ὄρη Αἰλῖ : → πρὸς τῷ ὄρει (c) → μεγάλην
(d) † πάντες Item † οἱ δαίμονες, (e) † ὁ Ἰησοῦς.

LUKE VIII.

JOHN.

29 (Παρηγγαλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοὶς γὰρ χρόνοις σινηρηπιακεῖ αὐτόν· καὶ ἐδεσμεῖτο ἄλυσεναι καὶ πεδαῖς, φυλασσόμενος· καὶ διαρρήσων τὰ δεσμά, ἤλυνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρημούς.)

30 Ἐκπρωτῆσε δὲ αὐτόν ὁ Ἰησοῦς, λέγων· Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε· Λέγεω· ὅτι δαίμονια πολλὰ εἰσῆλθεν εἰς αὐτόν.

31 Καὶ (s) παρεκαλεῖ αὐτόν, ἵνα μὴ ἐπιταῇ αὐτοῖς εἰς τὴν ἀβυσσὸν ἀπελθεῖν.

32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσχομένων ἐν τῷ ὄρει· καὶ παρεκαλοῦν αὐτόν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.

33 Ἐξελθόντα δὲ τὰ δαίμονια ἀπὸ τοῦ ἀνθρώπου, (k) εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπέπνιγνεν.

(s) ≈ παρεκαλῶν (k) ≈ εἰσῆλθον.

ΜΑΤΤΗ. VIII.

MARK V.

θαλασσαν, και απεθανον εν
τοις υδασιν.

33 Οἱ δε βοσκοντες εφυγον,
και απελθοντες εις την πολιν,
απηγγειλαν παντα, και τα
των δαμονιζομενων.

34 Και ιδου, πασα ἡ πολις
εξηλθεν εις συναντησιν τῷ
Ιησῷ· και ιδοντες αὐτον,
παρεκαλεσαν, ὡπως μεταβῇ
απο των ὄριων αὐτων.

κρημνου εις την θαλασσαν·
(f) ησαν δε ὡς δισχιλιοι· και
επνιγοντο εν τη θαλασση.

14 Οἱ δε βοσκοντες (ε) αὐτης
εφυγον, και (h) απηγγειλαν
εις την πολιν, και εις τους
αγρους. Και (i) εξηλθον ιδεν,
τι εστι το γεγονος.

15 Και ερχονται προς τον
Ιησῶν, κ. θεωρουσι τον δαι-
μονιζομενον καθημενον (k) και
εμπατισμενον, και σφραγιζοντα,
(l) τον εσχηκοτα τον λεγεωνα·
και εφοβηθησαν.

16 Και διηγησαντο αυτοις οἱ
ιδοντες, πως εγενετο τῷ δαιμο-
νιζομενῳ, κ. περι των χοιρων.

17 Και ηρξαντο παρακαλειν
αὐτον απελθεν απο των ὄριων
αὐτων.

18 Και (m) εμβαιοντος αὐτου εις
το πλοιον, παρακαλει αὐτον ὁ
δαμονισθεις, ἵνα η μετ' αὐτου.

19 (n) Και οκ αφηκεν αὐτον,
αλλα λεγει αὐτῷ· Ὑπαγε εις
τον οικον σου προς τους σους,
και αναγγειλον αὐταις, ὅτι
σοι ὁ κυριος (o) πεποιηκε, και
ηλεησε σε.

(f) = ησαν δε *Alia om.* ησαν δε ὡς δισχιλιοι (g) r. τους
χοιρους (h) r. απηγγειλαν (i) ≈ ηλθον (k) → και
(l) = τον εσχηκοτα τον λεγεωνα (m) ≈ εμβαιοντος
(n) r. Ὁ δε Ιησους ουκ (o) r. εποησε,

LUKE VIII.

JOHN.

34 Ἰδόντες δὲ οἱ βουσκῶντες
το (l) γεγονός, ἐφυγον καὶ (m)
ἀπηγγείλαν εἰς τὴν πόλιν καὶ
εἰς τοὺς ἀγρούς.

35 Ἐξήλθον δὲ ἰδεῖν τὸ γε-
γονός· καὶ ἦλθον πρὸς τὸν
Ἰησοῦν, καὶ εὗρον καθήμενον
τὸν ἄνθρωπον, ἀφ' ὃ το δαι-
μόνια ἐξελήλυθει, ἱματισμένον
καὶ σωφρονεῦντά, παρὰ τοὺς
πόδας τοῦ Ἰησοῦ καὶ ἐθαύ-
θησαν.

36 Ἀπηγγείλαν δὲ αὐτοῖς (n)
καὶ οἱ ἰδόντες, πῶς ἐσώθη (o) ὁ
δαμονισθείς.

37 Καὶ ἤρξαντο ἐκτονάζειν
τὸ πλῆθος τῆς περιχαρᾶς τῶν
Γαλιλαίων, ἀπελθεῖν ἀπ' αὐ-
τῶν ὅτι φόβῳ μεγάλῳ συνε-
χόντο. Αὐτὸς δὲ ἐμβὰς εἰς τὸ
πλοῖον, ὑπεστράψεν.

38 Ἦδυντο δὲ αὐτοῦ ὁ ἄνθρωπος,
ἀφ' ὃ ἐξελήλυθει τὰ δαιμόνια,
ἵνα σὺν αὐτῷ. Ἀπελὰσε δὲ
αὐτὸν (p) ὁ Ἰησοῦς, λέγων

39 Ὑποστρέφε εἰς τὸν οἶκόν σου

(l) r. γεγεννημένον, (m) † ἀπελθόντες (n) = καὶ
(o) = ὁ δαμονισθείς. Alit: ὁ Λεγεών. (p) = ὁ Ἰησοῦς,

MATTH. VIII.

§ 51.

MARK V.

20 Καὶ ἀπηλθε, καὶ ᾗξατο
κηρυσσεῖν ἐν τῇ Δεκαπολεὶ,
ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς
καὶ πάντες θαυμάζον.

§ 52. *Levi's feast. Jesus' consequent discourse. The raising of Jairus' daughter.*

MATTH. IX.

MARK V.

ΚΑΙ ἐμβὰς εἰς ^(a)το πλοῖον,
διεπεράσε, καὶ ἦλθεν εἰς τὴν
ἰδίαν πόλιν.

21 Καὶ διαπερασάμενος τοῦ
Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς
τὸ πέραν, συνηχθὲν ὄχλος πο-
λὺς ἐπ' αὐτόν· καὶ ἦν παρὰ
τὴν θάλασσαν.

MARK II.

10 Καὶ ἐγένετο, αὐτοῦ ἀν-
ακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδὼ,
πολλοὶ τέλωναι καὶ ἁμαρτω-
λοὶ ἐλθόντες συνανέκειντο τῷ
Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

15 Καὶ ἐγένετο ἐν τῷ καλῷ
κεισθαι αὐτόν ἐν τῇ οἰκίᾳ
αὐτοῦ, καὶ πολλοὶ τέλωναι καὶ
ἁμαρτωλοὶ συνανέκειντο τῷ
Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ·
ἦσαν γὰρ πολλοὶ, καὶ ἠκολυ-
θῆσαν αὐτῷ.

11 Καὶ ἰδόντες οἱ Φαρισαῖοι,
εἶπον τοῖς μαθηταῖς αὐτοῦ·
Διὰ τί μετὰ τῶν τέλωνων καὶ
ἁμαρτωλῶν ἐσθίει ὁ διδασκα-
λὸς ὑμῶν;

16 Καὶ οἱ γραμματεῖς καὶ οἱ
Φαρισαῖοι, ἰδόντες αὐτόν ἐσ-
θιόντα μετὰ τῶν τέλωνων καὶ
ἁμαρτωλῶν, ἐλέγον τοῖς μα-
θηταῖς αὐτοῦ· Τί ὅτι μετὰ
τῶν τέλωνων καὶ ἁμαρτωλῶν
ἐσθίει καὶ πίνει;

12 Ὁ δὲ Ἰησοῦς ἀκούςας, εἶπεν
^(b)αὐτοῖς· Οὐ χρεῖαν ἔχουσιν

17 Καὶ ἀκούσας ὁ Ἰησοῦς λε-
γεῖ αὐτοῖς· Οὐ χρεῖαν ἔχουσιν

(a) → το (b) → αὐτοῖς

LUKE VIII.

§ 51.

JOHN.

σου, και διηγου, ὅσα ἐποίησε
 σοι ὁ Θεός. Καὶ ἀπηλθε, καθ'
 ὅλην τὴν πόλιν κηρύσσων,
 ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

§ 52. *Levi's feast. Jesus' consequent discourse. The
 raising of Jairus' daughter.*

LUKE VIII.

JOHN.

40 Ἐγενετο δὲ ἐν τῷ ὑποσ-
 τρεῖν αὐτὸν τὸν Ἰησοῦν, ἀπεδέξατο
 αὐτὸν ὁ ὄχλος· ἦσαν γὰρ
 πάντες προσδοκῶντες αὐτόν.

LUKE V.

29 Καὶ ἐποίησε δοχὴν μεγα-
 λὴν (h) Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ
 αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν
 πολλὸς, καὶ ἄλλων, οἱ ἦσαν
 μετ' αὐτῶν κατακειμένοι.

30 Καὶ ἐπογγυζοῦν οἱ γραμ-
 ματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι
 πρὸς τοὺς μαθητὰς αὐτοῦ,
 λέγοντες· Διατί (z) μετὰ τῶν
 τελωνῶν καὶ ἁμαρτωλῶν ἐσ-
 θίετε καὶ πίνετε ;

31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶ-
 πε πρὸς αὐτοὺς· Οὐ χρειαὶν ἐχθ-

(h) † ὁ (z) r. Ὡς μετὰ τελωνῶν

MATTH. IX.

MARK II.

οἱ ἰσχυοντες ἰατροῦ, ἀλλ' οἱ
κακῶς εχοντες.

13 Πορευθεντες δε μαθετε,
τι εστιν· „^(k) Ἐλεον δελω, κα-
ου δυσιαν.,, Ου γαρ ηλθον
καλεσαι δικαιους, ἀλλ' ἁμαρ-
τωλους. (r)

14 Τότε προσερχονται αὐτῷ
οἱ μαθηται Ἰωαννου, λεγοντες·
Διατι ἡμεῖς καὶ οἱ Φαρισαῖοι
νηστευομεν πολλὰ, οἱ δε μα-
θηται σου οὐ νηστεουσι ;

15 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·
Μη δυνανται οἱ υἱοὶ τοῦ νυμ-
φῶνος πενθεῖν, ἐφ' ὅσον μετ'
αὐτῶν ἐστὶν ὁ νυμφίος ; Ἐλευ-
σονται δε ἡμεῖς, ὅταν ἀπαρθῇ
ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε
νηστευσουσιν.

16 Οὐδεὶς δε ἐπιβαλλει ἐπι-
βλημα ῥακούς ἀγναφοῦ ἐπι
ἱματίῳ παλαιῷ· αἶρει γὰρ το
πληρωμα αὐτοῦ ἀπο τοῦ ἱμα-
τιοῦ, καὶ χεῖρον σχίσμα γινε-
ται.

οἱ ἰσχυοντες ἰατροῦ, ἀλλ' οἱ
κακῶς εχοντες.

Οὐκ ηλθον κα-
λεσαι δικαιους, ἀλλὰ ἁμαρ-
τωλους. (d)

18 Καὶ ἦσαν οἱ μαθηται
Ἰωαννου καὶ (e) οἱ Φαρισαῖοι
νηστευοντες· καὶ ερχονται, καὶ
λεγουσιν αὐτῷ· Διατι οἱ μα-
θηται Ἰωαννου καὶ οἱ τῶν
Φαρισαίων νηστεουσιν, οἱ δε
σοὶ μαθηται οὐ νηστεουσι ;

19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·
Μη δυνανται οἱ υἱοὶ τῆς νυμ-
φῶνος, ἐν ᾧ ὁ νυμφίος μετ'
αὐτῶν ἐστὶ, νηστευεῖν ; (o) ὅσον
χρονον μετ' ἑαυτῶν ἐχῶσι τὸν
νυμφίον, καὶ δυνανται νηστευεῖν.

20 Ἐλευσονται δε ἡμεῖς,
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμ-
φίος, καὶ τότε νηστευσουσιν
ἐν (g) ἐκείνῃ τῇ ἡμέρᾳ.

21 (s) Οὐδεὶς ἐπιβλημα ῥακῶς
ἀγναφῆς ἐπιρράπτει ἐπὶ ἱματίῳ
παλαιῷ· εἰ δε μὴ, αἶρει το
πληρωμα αὐτοῦ καὶ τὸ καινὸν τε
παλαιον, καὶ χεῖρον σχίσμα
γίνεται.

(k) ∪ Ἐλεος (r) † εἰς μετάνοιαν. (d) † εἰς μετάνοιαν.

(e) r. ∪ οἱ τῶν Φαρισαίων (o) → ὅσον χρονον ad νη-
στευεῖν (g) r. ἐκείναις ταῖς ἡμέραις. (s) † Καὶ

LUKE V.

JOHN.

συν οἱ ὑγιαίνοντες ἰατρῶν, ἀλλ'
οἱ κακῶς ἔχοντες

32 Οὐκ ἐληλυθα καλεσαι
δικαίους, ἀλλὰ ἁμαρτωλούς
εἰς μετάνοιαν.

33 Οἱ δὲ εἶπον πρὸς αὐτόν·
Διὰ τί οἱ μαθηταὶ Ἰωάννου
νηστεύουσι πυκνά, καὶ δεήσεις
ποιοῦνται, ὁμοίως καὶ οἱ τῶν
Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι
καὶ πίνουσιν ;

34 Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴ
δυνασθε τὴν νύκτα τῷ νυμφῶνος,
ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν
ἐστὶ, ποιῆσαι νηστεύειν ;

35 Ἐλευσονται δὲ ἡμέραι, καὶ
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ
νυμφίος, τότε νηστεύουσιν
ἐν ἐκείναις ταῖς ἡμέραις.

36 Ἐλεγε δὲ καὶ παραβολὴν
πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπι-
βλημα (α) ἱματίου καινῷ ἐπι-
βαλλεῖ ἐπὶ ἱμάτιον παλαιόν·
εἰ δὲ μὴγε, καὶ τὸ καινὸν σχι-
ζει, καὶ τῷ παλαιῷ ὁ συμφῶναι
(x) ἐπιβλημα τὸ ἀπὸ τοῦ καινῷ.

(α) Ὑποῖον ἱματίου καινοῦ σχιστὰς ἐπιβάλλει (x) ἐπι-
βλημα

MATTH. IX.

17 Ουδε βαλλουσιν οινον νεον εις ασκους παλαιους· ει δε μηγε, ρηγνυνται οί ασκοι, και ὁ οινος εκχειται, και οἱ ασκοι απολυνται· αλλα βαλλουσιν οινον νεον εις ασκους καινους, και (α)αμφοτεροι συντηρουνται.

18 Ταυτα αυτου λαλουντος αυτοις, ιδε, αρχων (b)εισελθων προσεκυνει αυτω, λεγων· Ὅτι ἡ θυγατηρ μου αρτι ετελευτησεν· αλλα ελθων επιθες την χειρα σου επ' αυτην, και ζησεται.

19 Και εγερθεις ὁ Ἰησους ηκολουθησεν αυτω, και οἱ μαθηται αυτου.

20 Και ιδου, γυνη αίμορροουσα δωδεκα ετη,

προσελθουσα οπισθεν, ἤψατο του κρασπεδου ἱματιου αυτου.

MARK II.

22 Και ουδεις βαλλει οινον νεον εις ασκους παλαιους· ει δε μη, ρησσει ὁ οινος (d) ὁ νεος τους ασκους, και ὁ οινος εκχειται, και οἱ ασκοι απολυνται· αλλα οινον νεον εις ασκους καινους βλητεον.

MARK V.

22 Και (e)ιδου, ερχεται εις των αρχισυναγωγων, (f)ονοματι Ιαειρος· και ιδων αυτον, πιπτει προς τους ποδας αυτου,

23 Και παρεκαλει αυτον πολλα, λεγων· Ὅτι το θυγατριον μὲ εσχατως εχει· ινα ελθων επιθης αυτη τας χειρας, (g) ὁπως σωθῇ· και ζησεται.

24 Και απηλθε μετ' αυτου· και ηκολουθει αυτω οχλος πολυς, και συνεβληδον αυτον.

25 Και γυνη (h)τις ουσα εν ρυσει αίματος ετη δωδεκα,

26 Και πολλα παθουσα ὑπο πολλων ιατρων, και δαπανησασα (i) τα παρ' αυτης παντα, και μηδεν ωφεληθεισα, αλλα μαλλον εις το χειρον ελθουσα,

27 Ακουσασα περι του Ἰησου, ελθουσα εν τῷ οχλῳ οπισθεν, ἤψατο του ἱματιου αυτου.

(a) r. αμφοτερα (b) ~ εισελθων s. r. ελθων (d) ~ ὁ νεος (e) ~ ιδου, (f) ~ ονοματι Ιαειρος· (g) ~ ινα (h) ~ τις (i) r. τα παρ' εαυτης Alii : τα εαυτης

LUKE V.

JOHN.

37 Καὶ οὐδείς βαλλεῖ οἶνον
 νεὸν εἰς ἀσχοὺς παλαιούς· εὐ-
 δε μῆγε, ῥήξει ὁ νεὸς οἶνος
 τοὺς ἀσχοὺς, καὶ αὐτὸς ἐκχυ-
 θήσεται, καὶ οἱ ἀσκοὶ ἀπολ-
 ουνταί·

38 Ἀλλὰ οἶνον νεὸν εἰς ἀσ-
 χοὺς καινοὺς βλητέον· (q) καὶ
 ἀμφοτεροὶ συντηροῦνται.

39 Καὶ υἱὸς πίων παλαιόν,
 εὐθεὶς θελεῖ νεὸν· λέγει γάρ·
 Ὁ παλαιὸς χρηστοτερός ἐστίν.

LUKE VIII.

41 Καὶ ἰδοὺ, ἦλθεν ἀνὴρ, ὃ
 ὄνομα Ἰαείρος, καὶ αὐτὸς ἀρ-
 χὼν τῆς συναγωγῆς ὑπῆρχε·
 καὶ πεσὼν παρα τοὺς πόδας
 τοῦ Ἰησοῦ, παρεκαλεῖ αὐτὸν
 εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ·

42 Ὅτι θυγατὴρ μονογενῆς
 ἦν αὐτῷ ὡς ἑτῶν δώδεκα, καὶ
 αὕτη ἀπεθνήσκειν. Ἐν δὲ τῷ
 ὑπαγεῖν αὐτὸν, οἱ οὐχλοὶ συ-
 νεπνίγον αὐτὸν.

43 Καὶ γυνὴ οὖσα ἐν ῥύσει
 αἱμάτος ἀπὸ ἑτῶν δώδεκα,
 ἥτις (r) ἰατροῖς προσαναλώσα-
 σα ὅλον τὸν βίον, ἐκ ἰσχύσεν
 ὑπ' οὐδενὸς θεραπευθῆναι·

44 Προσελθούσα ὀπισθεν,
 ἥψατο τοῦ κρασπέδου τοῦ
 ἱματίου αὐτοῦ·

(q) → καὶ ἀμφοτεροὶ συντηροῦνται.

(r) r. εἰς ἰατροὺς

MATTH. IX.

21 Ελεγε γαρ εν εαυτη·
Εαν μονον ἄψωμαι τὸ ἱμάτιον
αυτου, σωθησομαι.

22 Καὶ εσωθη ἡ γυνή
απο της ὥρας ἐκείνης.

23 Ὁ δὲ Ἰησοῦς ἐπιστρα-
φεις καὶ ἰδὼν αὐτήν, εἶπε·
Θαρσεῖ, θυγατερ· ἡ πίστις
σου σεσῶκε σε.

MARK V.

28 (Ελεγε γαρ·^(k)) Ὅτι κεν
τῶν ἱματίων αὐτου ἄψωμαι,
σωθησομαι.)

29 Καὶ εὐθεὺς ἐξηρανθῆ ἡ
πηγὴ τοῦ αἵματος αὐτῆς· καὶ
ἐγνώ τῷ σώματι, ὅτι ἰαταὶ
ἀπο της μαστιγος.

30 Καὶ εὐθεὺς ὁ Ἰησοῦς ἐπι-
ιγνους ^(l) ἐν ἑαυτῷ τὴν ἐξ αἰ-
του δυνάμειν ἐξελθούσαν, ἐπισ-
τραφεις ἐν τῷ ὄχλῳ, ελεγε·
Τίς μου ἤφατο τῶν ἱματίων;

31 Καὶ ελεγον αὐτῷ οἱ μα-
θηταὶ αὐτου· Βλέπεις τὸν
ὄχλον συνθλιβόντα σε· καὶ
λεγεῖς· Τίς μου ἤφατο;

32 Καὶ περιεβλέπετο ἰδεῖν
τὴν τούτο ποιήσασαν.

33 Ἡ δὲ γυνή, φοβηθεῖσα
καὶ τρεμουσα, εἰδὼσα ὃ γέγονεν
ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν
αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν
τὴν ἀλήθειαν.

34 Ὁ δὲ εἶπεν αὐτῇ· Θυ-
γαῖτερ, ἡ πίστις σου σεσῶκε
σε· ὑπάγε εἰς εἰρήνην, καὶ
ὦθι ἰγῆς ἀπο της μαστιγος
σου.

35 Ἐνὶ αὐτου λαλούντος,
ἄρχονται ἀπὸ τοῦ ἀρχισυνα-
γῶγου, λέγοντες· Ὅτι ἡ θυ-

(k) add. ἐν ἑαυτῇ· (l) απ. ἐν ἑαυτῷ

LUKE VIII.

JOHN.

και παραχρομα
εστη ήρυσις τυ αιματος αυτης.

45 Και ειπεν ο Ιησους· Τις
ο άψαμενος μου; Αρνουμενων
δε παντων, ειπεν ο Πετρος και
(s) οί συν αυτω· Επιστατα, οί
οχλοι συνεχουσι σε και αποθ-
λιβουσι· (t) και λεγεις· Τις ο
άψαμενος μου;

46 Ο δε (u) Ιησους ειπεν·
‘Ηφατο μου τις· εγω γαρ εγ-
νων δυναμιν εξελθουσιν απ’
εμου.

47 Ιδουσα δε ή γυνη, ότι εκ-
ελαθε, τρεμουσα ηλθε, κ προσ-
πεσουσα αυτω, δι’ ήν αυτιαν
ήφατο αυτου, αστηγγειλεν (w)
αυτω ενωπιον παντος τυ λαου,
και ως ιαθη παραχρομα.

48 Ο δε ειπεν αυτη· (x) Θαρ-
σαι, θυγατερ· ή πιστις σου
σεσωκε σε· πορευου εις ειρη-
νην.

49 Ετι αυτου λαλουντος,
ερχεται τις παρα του αρχισυ-
ναγωγου, λεγων αυτω· ‘Οτι

(s) r. οί μετ’ αυτε· (t) → κ λεγεις· Τις ο άψαμενος μου;

(u) = Ιησους (w) = αυτω (x) → Θαρσει,

MATTH. IX.

MARK V.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς
τὴν οἰκίαν τοῦ ἀρχόντος,

καὶ ἰδὼν τοὺς
αὐλητάς, καὶ τὸν ὄχλον δο-
ρυβούμενον,

24 (c) Λέγει αὐτοῖς· Ἀναχω-
ρεῖτε· οὐ γὰρ ἀπεθάνε τὸ κο-
ρασίον, ἀλλὰ καθεύδει. Καὶ
κατεγελῶν αὐτοῦ.

25 Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,
εἰσελθὼν ἐκρατήσεν τῆς χειρὸς
αὐτῆς· καὶ ἠγερθὴ τὸ κορασίον.

26 Καὶ ἐξηλθεν ἡ φῆμη αὕτη
εἰς ὅλην τὴν γῆν ἐκείνην.

γατῆρ σου ἀπεθάνε· τί ἐτι-
σकुल्लेसि तον दिदासकालं ;

36 Ὁ δὲ Ἰησοῦς (m) εὐθὺς,
ἀκούσας τὸν λόγον λαλουμέ-
νον, λέγει τῷ ἀρχισυναγωγῷ·
Μὴ φοβοῦ, μόνον πιστεύε.

38 Καὶ ἐρχεται εἰς τὸν οἶκον
τοῦ ἀρχισυναγωγού,

37 Καὶ οὐκ ἀφήκεν οὐδένα
αὐτῷ συνακολουθεῖν, εἰ μὴ
Πέτρον, καὶ Ἰακώβον, καὶ Ἰωάν-
νην τὸν ἀδελφόν (n) Ἰακώβου·

38 καὶ θεωρεῖ
δορυβόν, (o) καὶ κλαίοντάς καὶ
ἀλαλαζόντάς πολλὰ.

39 Καὶ εἰσελθὼν λέγει αὐ-
τοῖς· Τί δορυβεῖσθε καὶ κλαι-
ετε; τὸ παιδίον οὐκ ἀπεθάνεν,
ἀλλὰ καθεύδει.

40 Καὶ κατεγελῶν αὐτοῦ.
Ὁ δὲ, ἐκβαλὼν πάντας, παρ-
αλαμβάνει τὸν πατέρα τοῦ
παιδίου, καὶ τὴν μητέρα, καὶ
τούς μετ' αὐτοῦ, καὶ εἰσπορ-
εῖται, ὅπου ἦν τὸ παιδίον. (p)

41 Καὶ κρατήσας τῆς χειρὸς
τοῦ παιδίου, λέγει αὐτῇ· Ταλ-
ίθα, κοῦμι· ὁ ἐστὶ μεθερμην-
ενομενόν· Τὸ κορασίον, σοὶ
λέγω, ἔγειρε.

42 Καὶ εὐθὺς ἀνέστη τὸ

(c) ὤλεγεν· Ἀναχωρεῖτε (m) → εὐθὺς, (n) ὠ αὐτοῦ.
(o) r. → καὶ (p) † ἀνακειμενόν. Alii κατακεκλιμενόν
f. καταβεβλημενόν.

LUKE VIII.

JOHN.

τεθνηκεν ἡ θυγατήρ σου· μη
σκυλλῃς τὸν διδασκαλόν.

50 Ὁ δὲ Ἰησοὺς ἀκούσας,
ἀπεκριθὴ αὐτῷ, λέγων· Μη
φοβού· μόνον πιστεύε, καὶ
σωθήσεται.

51 (e) Ἐλθὼν δὲ εἰς τὴν οἰ-
κίαν,

οὐκ ἀφήκεν εἰσελθεῖν
οὐδέναν, εἰ μὴ Πέτρον καὶ Ἰωαν-
νην καὶ Ἰακώβον, καὶ τὸν παῖ-
ρα τῆς παιδὸς καὶ τὴν μητέρα.

52 Ἐκλαίον δὲ πάντες, καὶ
ἐκοπτόντο αὐτήν.

Ὁ δὲ εἶπε·

Μη κλαίετε· οὐκ ἀπέθανεν,
ἀλλὰ καθεύδει.

53 Καὶ κατεγγέλων αὐτοῦ,
εἰδοτές ὅτι ἀπέθανεν.

54 Ἀὐτὸς δὲ (i) ἐκβάλων ἔξω
πάντας,

καὶ κρατήσας τῆς χειρὸς
αὐτῆς, ἐφώνησε, λέγων· Ἡ
παῖς, ἔγειρου.

55 Καὶ ἐπεστρέψε τὸ πνευ-
μα αὐτῆς, καὶ ἀνέστη παρα-

(e) γ. Εἰσελθὼν (i) → ἐκβάλων ἔξω πάντας, καὶ

MATTH. IX.

MARK V.

23 Και ελθων ὁ Ἰησους εἰς
την οικίαν του αρχοντος,

και ιδων τους
αυλητας, και τον οχλον δο-
ρυβουμενον,

24 (c) Λεγει αυτοις· Αναχω-
ρεῖτε· ου γαρ απεθανε το κο-
ρασιον, αλλα καθευδει. Και
κατεγγελων αυτου.

25 Ὅτε δε εξεβληθη ὁ οχλος,
εἰσελθων κρατησε της χειρος
αυτης· ἡ ηγερθη το κορασιον.

26 Και εξηλθεν ἡ φημη αὐτῇ
εἰς ὅλην την γην ἐκεῖνην.

γατῆρ σου απεθανε· τι ἐτι
σकुλλεις τον διδασκαλον ;

36 Ὁ δε Ἰησους (m) ευθεως,
ακουσας τον λογον λαλουμε-
νον, λεγει τῷ αρχισυναγωγῷ·
Μη φοβου, μονον πιστευε.

38 Και ερχεται εἰς τον οικον
του αρχισυναγωγου,

37 Και ουκ αφηκεν ουδενα
αυτῷ συνακολουθησαι, εἰ μη
Πετρον, και Ιακωβον, ἡ Ιωαν-
νην τον αδελφον (n) Ιακωβου·

38 και θεωρει
δορυβον, (o) και κλαιοντας και
αλαλαζοντας πολλα.

39 Και εἰσελθων λεγει αυ-
τοις· Τι δορυβεισθε και κλαι-
ετε; το παιδιον ουκ απεθανεν,
αλλα καθευδει.

40 Και κατεγγελων αυτου.
Ὁ δε, εκβαλων παντας, παρ-
αλαμβάνει τον πατερα του
παιδιου, και την μητερα, και
τους μετ' αυτου, και εἰσπορ-
ευεται, ὅπου ην το παιδιον. (p)

41 Και κρατησας της χειρος
του παιδιου, λεγει αυτῇ· Ταλ-
ιθα, κουμι· ὁ ἐστι μεθερμηνη-
ευομενον· Το κορασιον, σοι
λεγω, εγερσε.

42 Και ευθεως ανεστη το

(c) ὤλεσεν· Αναχωρεῖτε (m) → ευθεως, (n) ὠ αυτου.
(o) γ. → και (p) † ανακειμενον. Alii κατακεκλιμενον
f. καταβεβλημενον.

LUKE VIII.

JOHN.

τεθνηκεν ἡ θυγατηρ σου· μη
σκυλλε τον διδασκαλον.

50 Ὁ δὲ Ἰησοῦς ακουσας,
απεκριθη αυτω, λεγων· Μη
φοβου· μονον πιστευε, και
σωθησεται.

51 (e) Ελθων δε εις την οι-
κιαν,

ουκ αφηκεν εισελθειν
ουδενα, ει μη Πετρον κ̅ Ιωαν-
νην και Ιακωβον, και τον παλ-
ερα της παιδος κ̅ την μητερα.

52 Εκλαιον δε παντες, και
εκοπτοντο αυτην.

Ὁ δὲ εἶπε·

Μη κλαιετε· ουκ απεθανεν,
αλλα καθευδει.

53 Και κατεγελων αυτου,
ειδοτες οτι απεθανεν.

54 Αυτος δε (i) εκβαλων εξω
παντας,

και κρατησας της χειρος
αυτης, εφωνησε, λεγων· Ἡ
παις, θγειρου.

55 Και επεστρεψε το πνευ-
μα αυτης, και ανεστη παρα-

(e) r. Εισελθων (i) → εκβαλων εξω παντας, και

MARK V.

§ 52.

LUKE VIII.

κορασιον, και περιεπατει ην χρημα. Και διαταξεν αυτη γαρ ετων δωδεκα. Και εξεσ-δοθηναι φαγειν.

τησαν εκστασει μεγαλη.

56 Και εξεστησαν οι γονεις

43 Και διεστειλατο αυτοις αυτης. 'Ο δε παρηγγειλεν πολλα, ινα μηδεις γνω τουτο· αυτοις μηδεν ειπεν το γν- και ειπε δοθηναι αυτη φαγειν. γονος. ~

§ 53. *Jesus heals two blind men.*

MATTH. IX.

27 Και παραγοντι εκειθεν τω Ιησϋ, ηκολωθησαν αυτω δυο τυφλοι, κrazοντες κ λεγοντες· Ελεησον ημας, (c) υιε Δαυιδ.

28 Ελθοντι δε εις την οικιαν, προσηλθον αυτω οι τυφλοι, και λεγει αυτοις ο Ιησους· Πιστευετε, οτι δυναμαι τουτο ποιησαι ; Λεγουσιν αυτω· Ναι, κυριε.

29 Τότε ηψατο των οφθαλμων αυτων, λεγων· Κατα την πιστιν υμων γενηθητω υμιν.

30 Και ανερχθησαν αυτων οι οφθαλμοι. Και ενεδρμησαλο αυτοις ο Ιησους, λεγων· Ορατε, μηδεις γνωσκετω.

31 Οι δε εξελθοντες διεφημισαν αυτον εν ολη τη γη εκεινη.

§ 54. *Jesus casts out a dumb spirit. The Pharisees again blaspheme. [See § 42.]*

MATTH. IX.

32 Αυτων δε εξερχομενων, ιδε, προσηνεγκαν αυτω ανθρωπον κωφον, δαμονιζομενον.

33 Και εκβληθεντος του δαμονιου, ελαλησεν ο κωφος. Και θαυμασαν οι οχλοι, λεγοντες· (t) Ουδεποτε εφανεη ετως εν τω Ισραηλ.

34 Οι δε Φαρισαιοι ελεγον· Εν τω αρχοντι των δαμονιων εκβαλλει τα δαμονια.

(c) υιός (t) † 'Οτι

§ 55. *Jesus revisits Nazareth, and is again rejected there.*

MATTH. XIII.

54 Καὶ ἐλθὼν εἰς τὴν πατρι-
δα αὐτοῦ,

ἐδίδασκεν αὐτοὺς ἐν τῇ
συναγωγῇ αὐτῶν, ὥστε ἐκ-
πληττεῖσθαι αὐτοὺς, καὶ λεγεῖν·
Ποθεν τούτῳ ἡ σοφία αὕτη,
καὶ αἱ δυνάμεις;

55 Οὐχ ὅτις ἐστὶν ὁ τέκ-
τονος υἱός; ἢ ἡ μητὴρ αὐτοῦ
λεγεταὶ Μαρίαμ; καὶ οἱ ἀδελ-
φοὶ αὐτοῦ Ἰακώβος, καὶ Ἰωσὴς,
καὶ Σίμων, καὶ Ἰούδας;

56 Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐκ
πασαὶ πρὸς ἡμᾶς εἰσι; ποθεν
οὖν τούτῳ ταῦτα πάντα;

57 Καὶ ἐσκανδαλίζοντο ἐν
αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐ-
τοῖς· Οὐκ ἐστὶ προφήτης ἀτι-
μος, εἰ μὴ ἐν τῇ πατριδί αὐτοῦ,
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

58 Καὶ οὐκ ἐποίησεν ἐκεῖ
δυνάμεις πολλὰς,

διὰ τὴν
ἀπιστίαν αὐτῶν.

MARK VI.

ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ
ἦλθεν εἰς τὴν πατρίδα αὐτοῦ
καὶ ἀκολουθοῦσιν αὐτῷ οἱ
μαθηταὶ αὐτοῦ.

2 Καὶ γενομένου σαββάτου,
ἤρξατο ἐν τῇ συναγωγῇ διδά-
σκειν. Καὶ ^(b)πολλοὶ ἀκροῦντες
ἐξεπλησσοντο, λεγοντές· Πο-
θεν τούτῳ ταῦτα; καὶ τίς ἡ
σοφία ἡ δοθεῖσα αὐτῷ; ^(c)καὶ
δυνάμεις τοιαῦται διὰ τῶν
χειρῶν αὐτοῦ γίνονται.

3 Οὐχ ὅτις ἐστὶν ὁ τέκτων, ὁ
υἱὸς Μαρίας, ^(d)ἀδελφὸς δὲ
Ἰακώβου, καὶ Ἰωσὴ, καὶ Ἰσδα,
καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ
ἀδελφαὶ αὐτοῦ ὡς πρὸς ἡμᾶς;
Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

4 Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς·
Ὅτι οὐκ ἐστὶ προφήτης ἀτιμος,
εἰ μὴ ἐν τῇ πατριδί αὐτοῦ, καὶ
ἐν τοῖς συγγενεσί, καὶ ἐν τῇ
οἰκίᾳ αὐτοῦ.

5 Καὶ οὐκ ἠδύνατο ἐκεῖ οὐ-
δεμίαν δυνάμιν ποιῆσαι, εἰ μὴ
ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς
χειρας, ἐθεραπεύσε.

6 Καὶ θαυμάζε δια τὴν
ἀπιστίαν αὐτῶν.

(b) φροῖ (c) † ὅτι *Alit* ἵνα (d) καὶ ἀδελφός

§ 56. *The occasion of sending forth the twelve apostles to preach and work miracles.*

MATTH. IX.

86 Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν (u) ἐσकुλμένοι καὶ ἐρρίμμενοι, ὥσει πρόβατα μὴ ἔχοντα ποιμένα.

§ 57. *The twelve are sent forth, and instructed.*

MATTH. X.

ΚΑΙ προσκαλεσάμενος τοὺς δώδεκα μαθητάς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν (h) πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

5 Τοὺτους τῆς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπελθῆτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσελθῆτε.

6 Πορευέσθε δὲ μάλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

7 Πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

8 Ἀσθενούντας θεραπεύετε, (k) νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαίμονια ἐκβάλετε· δωρεὰν ἔλαβετε, δωρεὰν δοτε.

MARK VI.

7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ᾤξετο αὐτοὺς ἀποστελλεῖν δύο δύο· καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,

(u) r. εκλελυμένοι (h) add. κατὰ (k) r. λεπρούς καθαρίζετε, νεκρούς ἐγείρετε, *Alit* → νεκρούς ἐγείρετε,

§ 56. MATTH. IX.

87 Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θέρισμος πολὺς, οἱ δὲ ἔργαται ὀλιγοί.

88 Δεήθητε οὖν τοῦ κυρίου τοῦ θέρισμου, ὅπως ἐκβάλῃ ἔργατας εἰς τὸν θέρισμον αὐτοῦ.

§ 57. *The twelve are sent forth, and instructed.*

LUKE IX.

JOHN.

ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ
τοὺς δώδεκα, (x) ἔδωκεν αὐτοῖς
δύναμιν καὶ ἐξουσίαν ἐπὶ παν-
τὰ τὰ δαιμονία, καὶ νοσοῦς
θεραπεύειν.

2 Καὶ ἀπεστείλεν αὐτοὺς

κηρύσσειν τὴν
βασιλείαν τοῦ Θεοῦ, καὶ ἰασθαι
τοὺς (y) ἀσθενούντας.

(x) † μαθητὰς αὐτοῦ, (y) ἀσθενεῖς.

MATTH. X.

MARK VI.

9 Μη κλήσησθε χρυσον, μηδε αργυρον, μηδε χαλκον εις τας ζωνας υμων·

10 Μη πηραν εις οδον, μηδε δυο χιτωνας, μηδε υποδηματια, μηδε (c) ῥαβδον. Αξιος γαρ ο εργατης της τροφης αυτου εστιν.

11 Εις ην δ' αν πολιν η κωμην εισελθητε, εξετασατε, τις εν αυτη αξιος εστι· κακει μεινατε, εως αν εξελθητε.

12 Εισερχομενοι δε εις την οικιαν, ασπασασθε αυτην.(d)

13 Και εαν μεν η η οικια αξια, ελθετω η ειρηνη υμων επ' αυτην· εαν δε μη η αξια, η ειρηνη υμων προς υμας επιστραφητω.

14 Και ος εαν μη δεξηται υμας, μηδε ακουση της λογης υμων, εξερχομενοι της οικιας η της πολεως εκεινης, εκτιναξατε τον κονιορτον των ποδων υμων.

15 Αμην λεγω υμιν, ανεκτοτερον εσται γη Σοδομων και (e) Γομορρων εν ημερα κρισεως, η τη πολει εκεινη.

8 Και παρηγγειλεν αυτοις, ινα μηδεν αιρωσιν εις οδον, ει μη ῥαβδον μονον· μη πηραν, μη αρτον, μη εις την ζωνην χαλκον·

9 Αλλ' υποδεδεμενους σανδαλια· και μη (a) ενδυσησθε δυο χιτωνας.

10 Και ελεγεν αυτοις· Οπως εαν εισελθητε εις οικιαν, εκει μενετε εως αν εξελθητε εκειθεν.

11 Και οσοι αν μη δεξωνται υμας, μηδε ακουσωσιν υμων, εκπορευομενοι εκειθεν, εκτιναξατε τον χην τον υποκατω των ποδων υμων, εις μαρτυριον αυτοις.(b)

(c) ≈ ῥαβδους. (d) add. λεγοντες· Ειρηνη τω οικω τουτω.

(e) ≈ Γομορρας (a) γ. ενδυσασθαι (b) † Αμην λεγω υμιν, ανεκτοτερον εσται Σοδομοις η Γομορροις εν ημερα κρισεως, η τη πολει εκεινη.

LUKE IX.

JOHN.

3 Καὶ εἶπε πρὸς αὐτοὺς·
Μὴδὲν αἰρετε εἰς τὴν ὁδόν,
μητε (ε) ῥαβδόν, μητε πήραν,
μητε ἄρτον, μητε ἀργυρίον·
μητε ἀνα δύο χιτῶνας εἶναι.

4 Καὶ εἰς ἣν ἀν οἰκίαν εἰσ-
ελθῆτε, ἐκεῖ μένετε, καὶ ἐκεῖ-
θεν ἐξέρχεσθε.

5 Καὶ ὅσοι ἀν μὴ (h) δεξων-
ται ὑμᾶς, ἐξερχαμένοι ἀπο-
τῆς πόλεως ἐκείνης, καὶ τὸν
κοινορτόν ἀπο τῶν ποδῶν
ὑμῶν ἀποτιναξατε, εἰς μαρ-
τυρίον ἐπ' αὐτοὺς.

(g) r. ῥαβδούς (h) ~ δεχωνται

MATTH. X.

16 Ἰδου, ἐγὼ ἀποστελλῶ ὑμᾶς ὡς προβάτα ἐν μεσῷ λύκων. Γίνεσθε οὖν φρονιμοὶ ὡς οἱ ὄφεις, καὶ ἀκεραιοὶ ὡς αἱ περιστέραι.

17 Προσεχετε δὲ ἀπὸ τῶν ἀνθρώπων. Παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·

18 Καὶ ἐπὶ ἡγεμονίας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μάρτυριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

19 Ὅταν δὲ παραδίδωσιν ὑμᾶς, μὴ μεριμνήσητε, πῶς ἢ τι λαλήσητε· (α) δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τι λαλήσετε.

20 Οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν, τὸ λαλοῦν ἐν ὑμῖν.

21 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς·

22 Καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομα μου. Ὁ δὲ ὑπομείνας εἰς τέλος, ἕτος σωθήσεται.

23 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν (β) ἕτεραν· κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην. Ἀμὴν (γ) γὰρ λέγω ὑμῖν, οὐ μὴ τελεσῇτε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

24 Οὐκ ἐστὶ μαθητῆς ὑπὲρ τὸν διδασκαλόν, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.

25 Ἀρκετὸν τῷ μαθητῇ, ἵνα γεννηταὶ ὡς ὁ διδασκαλὸς αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. Ἐν τῷ οἰκοδεσποτῇ Βεελζεβούλ (δ) ἐπεκαλέσαν, πῶς μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ;

26 Μὴ οὖν φοβηθῇτε αὐτούς. Οὐδὲν γὰρ ἐστὶ κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.

(α) → δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τι λαλήσετε.

(β) γ. → ἕτεραν· κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν (γ) → γὰρ (δ) γ. ἐπαλεσαν,

MATTH. X.

27 Ὁ λεγὼ ὑμῖν ἐν τῇ σκοτίᾳ, εἰπατέ ἐν τῷ φωτί· καὶ ὁ εἰς τοὺς οὐς ἀκουετέ, κηρύξατε ἐπὶ τῶν δωματίων.

28 Καὶ μὴ (f) φοβείσθε ἀπὸ τῶν ἀποκτενοῦντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μάλ-
λον τὸν δυναμένον καὶ ψυχὴν καὶ σῶμα ἀπολεσαι ἐν γεννῇ.

29 Οὐχὶ δύο στρουθία ἀσφαρίου πωλεῖται; καὶ ἓν ἐξ αὐ-
τῶν οὐ πεσεῖται (g) ἐπὶ τὴν γῆν ἀνευ (h) τοῦ πατρὸς ὑμῶν.

30 Ὅμων δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι
εἰσι.

31 Μὴ οὖν φοβήθητε· πολλῶν στρουθίων διαφερετέ ὑμεῖς.

32 Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσθεν τῶν ἀν-
θρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἐμπροσθεν τοῦ πατρὸς
μου, τοῦ ἐν οὐρανοῖς.

33 Ὅστις δ' ἀν ἀρνήσῃται με ἐμπροσθεν τῶν ἀνθρώπων,
ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἐμπροσθεν τοῦ πατρὸς μου, τοῦ ἐν
οὐρανοῖς.

34 Μὴ νομίσῃτε, ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν·
οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μαχαίραν.

35 Ἤλθον γὰρ διχασαὶ ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ,
καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νυμφὴν κατὰ
τῆς πενθερᾶς αὐτῆς·

36 Καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οὐκ ἰσχυροὶ αὐτοῦ.

37 Ὁ φιλὼν πατέρα ἢ μητέρα ὑπὲρ ἐμε, οὐκ ἐστὶ μου
ἀξίος· καὶ ὁ φιλὼν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμε, οὐκ ἐστὶ μου
ἀξίος·

38 Καὶ ὅς τις λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ
ὀπίσω μου, οὐκ ἐστὶ μου ἀξίος.

39 Ὁ εἰρων τὴν ψυχὴν αὐτοῦ, ἀπολεσεὶ αὐτήν· καὶ ὁ
ἀπολεσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εἰρήσει αὐτήν.

40 Ὁ δεχόμενος ὑμᾶς, ἐμε δεχεται· καὶ ὁ ἐμε δεχόμενος,
δέχεται τὸν ἀποστείλαντά με.

(f) r. φοβήθητε (g) ἔπὶ τὴν γῆν Alii εἰς τὴν παγίδα

(h) add. τῆς βουλῆς

MATTH. X.

41 Ὁ δεχομενος προφητην εἰς ὄνομα προφητου, μισθον προφητου ληψεται· καὶ ὁ δεχομενος δικαιον εἰς ὄνομα δικαιου, μισθον δικαιου ληψεται.

42 Καὶ ὅς εἰαν ποτισῇ ἓνα τῶν μικρῶν τούτων ποτηριον ψυχρου (h) μονον, εἰς ὄνομα μαθητου, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολεσῇ τον μισθον αὐτου.

§ 58. *Jesus continues his tour through Galilee.*

MATTH. XI.

ΚΑΙ ἐγενετο, ὅτε ἐτέλεσεν ὁ Ἰησους διατασσων τοῖς δώδεκα μαθηταῖς αὐτου, μετέβη ἐκεῖθεν, του διδασκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν. ~

§ 59. *The twelve preach repentance, and work miracles, every where.*

MARK VI.

LUKE IX.

12 Καὶ ἐξελθόντες ἐκηρύσσον, ἵνα μετανοήσωσι·

13 Καὶ δαιμονία πολλὰ ἐξεβαλλον, καὶ ἡλείφον ἐλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθεράπευον.

6 Ἐξερχομενοι δὲ διηρχοντο κατὰ τὰς πόδας, εὐαγγελίζομενοι καὶ θεραπευόντες πανταχοῦ.

§ 60. *The death of John the Baptist.*

MATTH. XIV.

MARK VI.

6 Γενεσίων δὲ (o) αἰγόμενων του Ἡρώδου.

21 Καὶ γενομένης ἡμέρας εὐκαιρε, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποιεῖ τοῖς μεγίστασιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ τοῖς πρώτοις τῆς Γαλιλαίας·

(h) add. ὕδατος (o) αἰγόμενων

MATTH. XIV.

MARK VI.

6 αρχησατο ἡ θυγατηρ της Ἡρωδιαδος εν τῷ μεσῳ· και ηρесе τῷ Ἡρωδῃ.

7 Ὅθεν μεθ' ὅρκου ὡμολογησεν αὐτῇ δουναι, ὅ εαν αὐτησται.

8 Ἡ δε, προβιβασθεισα ὑπο της μητρος αὐτης,

Δος μοι, φησιν, ὡδε επι πινακι την κεφαλην Ἰωαννου του βαπτιστου.

9 Καὶ ἐλυπηθη ὁ βασιλεὺς· δια δε τους ὅρκους και τους συνανακειμενους, ἐκέλευσε δοθηναι.

10 Καὶ πεμφας

ἀπεκεφαλίσεν του Ἰωαννην εν τῇ φυλακῇ.

11 Καὶ ηνεχθη ἡ κεφαλη

22 Καὶ εἰσελθουσης της θυγατρος αὐτης της Ἡρωδιαδος, και ορχησαμενης, κα αρεσασης τῷ Ἡρωδῇ και τοις συνανακειμενοις, εἶπεν ὁ βασιλεὺς τῷ κορασιῳ· Αὐτησον με, ὅ εαν θελῃς, και δωσω σοι.

23 Καὶ ὡμοσεν αὐτῇ· Ὅτι ὅ εαν (b) με αὐτησῃς, δωσω σοι, ἕως ἡμῶν της βασιλειας μου.

24 Ἡ δε ἐξελθουσα, εἶπε τῇ μητρὶ αὐτης· Τι αὐτησῶμαι; Ἡ δε εἶπε· Την κεφαλὴν Ἰωαννου του βαπτιστου.

25 Καὶ εἰσελθουσα (c) εὐθεὺς μετὰ σπουδῆς πρὸς τον βασιλεα, φτήσατο, λεγουσα· Θελω ἵνα μοι δῷς ἐξ αὐτης επι πινακι την κεφαλὴν Ἰωαννου του βαπτιστου.

26 Καὶ περιλυπος γενομενος ὁ βασιλεὺς, δια τους ὅρκους και τους συνανακειμενους οὐκ ἠθελῆσεν αὐτὴν ἀθετησαι.

27 Καὶ εὐθεὺς ἀποστείλας ὁ βασιλεὺς σπεκουλατωρα, ἐπέταξεν ἐνεχθῆναι την κεφαλὴν αὐτου.

28 Ὁ δε ἀπελθὼν ἀπεκεφαλίσεν αὐτον εν τῇ φυλακῇ· και ηνεγκε την κεφαλὴν αὐ-

(b) → με (c) → εὐθεὺς

23

MATTH. XIV.

§ 60.

MARK VI.

<p>αυτου επι πινακι, και εδοθη τω κορασιω· και ηνεγκε τη μητρι αυτης.</p>	<p>του επι πινακι, και εδωκεν αυτην τω κορασιω· και το κορασιον εδωκεν αυτην τη μητρι αυτης.</p>
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§ 61. *Herod hears of Jesus' fame and desires to see him.*

MATTH. XIV.

MARK VI.

<p>ΕΝ εκείνω τῷ καιρῷ ηκούσεν Ἡρώδης ὁ τετραρχῆς τὴν ἀκοὴν Ἰησοῦ, 2 Καὶ εἶπε τοῖς παισὶν αὐ- τοῦ· Οὗτος ἐστὶν Ἰωάννης ὁ βαπτιστῆς· αὐλὸς ἠγέρθη ἀπο- τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυναμεῖς ἐνεργοῦσιν ἐν αὐτῷ·</p>	<p>14 Καὶ ἠκούσεν ὁ βασιλεὺς Ἡρώδης^(k) (φανερὸν γὰρ ἐγ- γενέτο τὸ ὄνομα αὐτοῦ,) καὶ (ε)ελέγεν· Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυναμεῖς ἐν αὐτῷ. 15 Ἄλλοι ^(d)ελέγον· Ὅτι Ἠλίας ἐστίν. Ἄλλοι δὲ ἐλε- γον· Ὅτι προφῆτης ἐστίν, ^(a)ὥς εἰς τῶν προφητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώδης, εἶπεν· ^(e)Ὅτι ὃν ἐγὼ ἀπεκε- φαλίσαι ^(o)Ἰωάννην, ⁽ⁱ⁾οὗτος ἠγέρθη ἐκ νεκρῶν.</p>
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(k) add. τὴν ἀκοὴν Ἰησοῦ, (g) ὡς ελέγον (d) ἤρθε
(a) † η (e) → Ὅτι (o) = Ἰωάννην, (i) r. ὁὗτος ἐστίν,
αὐτος ἠγέρθη Alii ὡς αὐτος ἠγέρθη

MATTH. XIV.

§ 60.

MARK VI.

12 Καὶ προσελθόντες οἱ μα-
θηταὶ αὐτοῦ ἔραν τὸ (c) σῶμα,
καὶ ἐθήκαν αὐτὸ· καὶ ἐλθόντες
ἀπηγγαίλαν τῷ Ἰησοῦ.

29 Καὶ ἀκούσαντες οἱ μαθηταὶ
αὐτοῦ, ἦλθον, καὶ ἔραν τὸ
πνεῦμα αὐτοῦ, καὶ ἐθήκαν αὐτὸ
ἐν μνημείῳ.

§ 61. *Herod hears of Jesus' fame and desires to see him.*

LUKE IX.

JOHN.

7 Ἦκουσε δὲ Ἡρώδης ὁ τε-
τραρχῆς τὰ γινόμενα (h) ὑπὲρ
αὐτοῦ πάντα· καὶ διηπόρει,
διὰ τὸ λεγέσθαι ὑπο τινῶν,
ὅτι Ἰωάννης ἐγγεγερταὶ ἐκ
νεκρῶν

8 Ὑπο τινῶν δὲ, ὅτι Ἠλίας
ἐφάνη· ἀλλῶν δὲ, ὅτι προ-
φήτης εἰς τῶν ἀρχαίων ἀν-
έστη.

9 Καὶ εἶπεν (d) Ἡρώδης· Ἰω-
άννην ἐγὼ ἀπεκεφάλισα· τίς
δὲ ἐστὶν οὗτος, περὶ ᾧ ἐγὼ
ἀκούω τοιαῦτα; Καὶ ἐξήτει
ἰδεῖν αὐτόν.

(c) τὸ πνεῦμα, (h) ὑπὲρ αὐτοῦ (d) † ὁ

§ 62. *The Twelve return.*

MARK VI.

LUKE IX.

30 Καὶ συναγονται οἱ ἀποστολὴν πρὸς τὸν Ἰησοῦν, καὶ ἀπηγγείλαν αὐτῷ πάντα, ^(k) καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν.

10 Καὶ ὑποστρέψαντες οἱ ἀποστολὴν διηγήσαντο αὐτῷ, ὅσα ἐποίησαν.

§ 63. *Five thousand are fed on five loaves and two fishes.*

MATTH. XIV.

MARK VI.

13 Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκεῖθεν ἐν πλοῷ εἰς ἐρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ πεζὴ ἀπὸ τῶν πόλεων.

32 Καὶ ἀπηλθὼν εἰς ἐρημον τόπον τῷ πλοῷ κατ' ἰδίαν.

33 Καὶ εἶδον αὐτοὺς ὑπάγοντας ^(c) καὶ ἐπεγινώσαν ^(d) πολλοὶ· καὶ πεζὴ ἀπὸ πασῶν τῶν πόλεων συνεδράμον ^(e) ἐκεῖ.

14 Καὶ ἐξελθὼν ^(a) ὁ Ἰησοῦς εἶδε πολὺν ὄχλον· καὶ ἐσπλαγχνίσθη ^(b) ἐπ' αὐτοῖς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

34 Καὶ ἐξελθὼν εἶδεν ^(f) πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα, μὴ ἔχοντα ποιμένα· καὶ ἡρξάτο διδάσκειν αὐτοὺς πολλὰ.

(k) = καὶ (a) = ὁ Ἰησοῦς (b) r. ἐπ' αὐτούς, (c) † οἱ ὄχλοι· (d) † αὐτὸν (e) ὡς καὶ ἦλθον αὐτοὺς. Sed r. ἐκεῖ, † καὶ προσηλθὼν αὐτοῖς, καὶ συνήλθον πρὸς αὐτὸν. Alii ἐκεῖ, καὶ προσηλθὼν f. προσηλθὼν αὐτούς. Alii ἐκεῖ, καὶ συνήλθον πρὸς αὐτὸν. (f) † ὁ Ἰησοῦς

§ 62. MARK VI.

81 Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ· καὶ οὐδὲ φαγεῖν ἠνέκαμον.

§ 63. *Five thousand are fed on five loaves and two fishes.*

LUKE IX.

10 καὶ παραλαβὼν αὐτοὺς ὑπεχώρησε κατ' ἰδίαν ^(*)εἰς ἓν τοπὸν ἐρημὸν πολλῶς καλουμένης Βηθσαῖδα.

11 Οἱ δὲ ὄχλοι γινόντες, ἠκολούθησάν αὐτῷ.

Καὶ δεξάμενος αὐτοὺς, εἰλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρειαζομένους θεραπείας, ἰατοῦ.

JOHN VI.

META ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας, ^(*)τῆς Τιβεриаδος.

2 Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώραν ^(*)τα σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

3 Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

4 Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

5 Ἐπαράσουν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἐρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον· Ποθεν ἀγορασόμεν ἄρτους, ἵνα φαγῶσιν ὅτοι;

6 (Τοῦτο δὲ εἶπε πειράζων

(*) add. εἰς τὰ μέρη (g) † αὐτοῦ (h) ~ εἰς τοπὸν ἐρημὸν Βηθσαῖδα. Alii: ~ εἰς πολὺν καλούμενην Βηθσαῖδα. Alii: ~ εἰς πόρτην λεγομένην Βηθσαῖδα. Alii: εἰς τοπὸν ἐρημὸν.

MATTH. XIV.

MARK VI.

15 Οψίας δε γενομένης, προσ-
ἦλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ,
λεγοντες· Ἐρημος ἐστὶν ὁ τό-
πος, καὶ ἡ ὥρα ἤδη παρήλθεν·
ἀπολυσσον τοὺς ὄχλους, ἵνα
ἀπελθόντες εἰς τὰς κώμας,
ἀγορασῶσιν ἑαυτοῖς βρώματα.

16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·
Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν·
δοτε αὐτοῖς ἡμεῖς φαγεῖν.

17 Οἱ δὲ λεγούσιν αὐτῷ· Οὐκ
ἔχομεν ὧδε, εἰ μὴ πεντε ἀρῆς
καὶ δυο ἰχθύας.

18 Ὁ δὲ εἶπε· Φερετε μοι
αὐτοὺς ὧδε.

19 Καὶ κελεύσας τῶν ὄχλων
ἀνακλιθῆναι ἐπὶ τοὺς χορ-
τοὺς,

(w) λαβὼν τοὺς πεντε
άρτους καὶ τοὺς δυο ἰχθύας,
ἀναβλέψας εἰς τὸν οὐρανόν,
εὐλόγησεν καὶ κλάσας, ἔθηκε

35 Καὶ ἤδη ὥρας πολλῆς
γενομένης, προσελθόντες αὐτῷ
οἱ μαθηταὶ αὐτοῦ, λέγουσιν·
Ὅτι ἐρημος ἐστὶν ὁ τόπος, καὶ
ἡ ὥρα πολλή·

36 Ἀπολυσσον αὐτοὺς, ἵνα
ἀπελθόντες εἰς τοὺς κῆλῳ
ἀγροὺς καὶ κώμας, ἀγορασῶσιν
(u) ἑαυτοῖς ἄρτους· τί γὰρ φα-
γῶσιν οὐκ ἔχουσιν.

37 Ὁ δὲ ἀποκριθεὶς εἶπεν
αὐτοῖς· Δοτε αὐτοῖς ἡμεῖς
φαγεῖν. Καὶ λέγουσιν αὐτῷ·
Ἀπελθόντες ἀγορασάμεν δι-
ναρίων διακοσίων ἄρτους, καὶ
δώμεν αὐτοῖς φαγεῖν·

38 Ὁ δὲ λέγει αὐτοῖς· Ποσῶς
ἄρτους ἔχετε· ὑπαγγέτε (ε) καὶ
ἰδετε. Καὶ γνόντες, λεγούσι·
Πεντε, καὶ δυο ἰχθύας.

39 Καὶ ἐπελάξεν αὐτοῖς ἀνα-
κλῖναι πάντας, συμποσῖα
συμποσῖα, ἐπὶ τῷ χλοῦρῳ
χορτῷ.

40 Καὶ ἀνετίθενον πρᾶσαι
πρᾶσαι, ἀνα ἑκάστην, καὶ ἀνα
πεντήκοντα.

41 Καὶ λαβὼν τοὺς πεντε
άρτους καὶ τοὺς δυο ἰχθύας,
ἀναβλέψας εἰς τὸν οὐρανόν,
εὐλόγησεν, καὶ κατέκλασε τῶς

(w) † καὶ (u) ἑαυτοῖς τί φαγῶσιν. Ὁ δὲ (ε) ‡ καὶ

LUKE IX.

12 Ἡ δὲ ἡμέρα ᾗξαντο πλη-
ναι· προσελθόντες δὲ οἱ δώδε-
κα, εἶπον αὐτῷ· Ἀπολύσον
τον ὄχλον, ἵνα (γ) πορευθέντες
εἰς τὰς κυκλῶ παρίας καὶ τοὺς
ἀγρούς, καταλυσώσι, καὶ εὐ-
ρώσῃν επισκτισμον· ὅτι ὥδε ἐν
ἐρημῷ τόπῳ ἐσμεν.

13 Εἶπε δὲ πρὸς αὐτούς· Δο-
τε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ
εἶπον· Οὐκ εἰσὶν ἡμῖν πλεον
ἢ πεντε ἄρτοι, καὶ ἰχθὺες δύο,
ἢ μήτι πορευθέντες ἡμεῖς ἀγο-
ράσωμεν εἰς πάντα τὸν λαὸν
τοῦτον βρώματα.

14 Εἶπε δὲ πρὸς τοὺς
μαθητάς αὐτῷ· Κατακλινάτε
αὐτοὺς κλισίας ἀνα πεντη-
κοντα.

15 Καὶ ἐποίησαν οὕτω, καὶ
ἀνεκλιναν ἅπαντας.

16 Λαβὼν δὲ τοὺς πεντε ἄρ-
τους καὶ τοὺς δύο ἰχθύας, ἀνα-
βλέψας εἰς τὸν οὐρανόν, εὐ-
λόγησεν αὐτούς· καὶ κατε-

JOHN VI.

αὐτὸν· αὐλὸς γὰρ ᾔδει τι ἐμελ-
λε ποιεῖν.)

7 Ἀπεκρίθη αὐτῷ Φίλιππος·
Διακοσίων δηνარიῶν ἄρτοι ἔκ-
αρκούνσιν αὐτοῖς, ἵνα ἕκαστος
αὐτῶν βραχὺ τι λάβῃ.

8 Λέγει αὐτῷ εἰς ἐκ τῶν
μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ
ἀδελφὸς Σίμωνος Πέτρου·

9 Ἐστὶ παιδαριον (κ) ἐν ᾧδε,
(η) ὃ ἔχει πεντε ἄρτους κριθίνους,
καὶ δύο ὀψάρια· ἀλλὰ ταῦτα
τί ἐστὶν εἰς τοσούτους;

10 Εἶπε (x) δὲ ὁ Ἰησοῦς· Ποι-
ήσατε τοὺς ἀνθρώπους ἀνα-
πεσεῖν. Ἦν δὲ χορτὸς πολὺς
ἐν τῷ τόπῳ.

11 Ἐλαβε δὲ τοὺς ἄρτους ὁ
Ἰησοῦς, καὶ εὐχαριστήσας διέ-
δωκε (z) τοῖς μαθηταῖς, οἱ δὲ
μαθηταὶ τοῖς ἀνακειμένοις·

(γ) γ. Ὡς ἀπελθόντες (κ) → ἐν (η) ὡς (κ) → δε (z) → τοῖς
μαθηταῖς, οἱ δὲ μαθηταὶ

MATTH. XIV.

MARK VI.

τοῖς μαθηταῖς τοὺς ἄρτους, οἱ
δε μαθηταὶ τοῖς ὄχλοις.

20 Καὶ ἐφαγον πάντες, καὶ
ἐχορτασθῆσαν·

καὶ ἦσαν το περισσεύον
των κλασμάτων, δώδεκα κο-
φίνους πληρεῖς.

21 Οἱ δὲ ἐσθιόντες ἦσαν ἀν-
δρες ὥσει πεντακισχίλιοι, χί-
ρις γυναικῶν καὶ παιδιῶν.

ἄρτους, καὶ εἶδον τοῖς μαθη-
ταῖς αὐτοῦ, ἵνα παραθῶσιν
αὐτοῖς· καὶ τοὺς δύο ἰχθύας
ἐμερίσε πασὶ.

22 Καὶ ἐφαγον πάντες, καὶ
ἐχορτασθῆσαν.

23 Καὶ ἦσαν κλασμάτων
δώδεκα κοφίνους πληρεῖς, καὶ
ἀπὸ των ἰχθύων.

24 Καὶ ἦσαν οἱ φαγοντες
τοὺς ἄρτους, ^(h) πεντακισχίλιοι
ἄνδρες.

§ 64. *Jesus walks on the sea.*

MATTH. XIV.

MARK VI.

22 Καὶ εὐθεὺς ἠναγκάσεν
(z) τοὺς μαθητάς (m) ἐμβῆναι
εἰς τὸ πλοῖον, καὶ προαγεῖν
αὐτὸν εἰς τὸ πέραν, ἕως ἃ ἀπο-
λύσῃ τοὺς ὄχλους.

25 Καὶ εὐθεὺς ἠναγκάσε τὴν
μαθητάς αὐτοῦ ἐμβῆναι εἰς τὸ
πλοῖον, καὶ προαγεῖν εἰς τὸ
πέραν πρὸς Βηθσαῖδαν, ἕως
αὐτοῦ ἀπολύσῃ τὸν ὄχλον.

(b) † ὥσει (z) † ὁ Ἰησοῦς (m) † αὐτοῦ

LUKE IX.

JOHN VI.

κλασε, και εδιδου τοις μαθη-
ταις, παρατιθεναι τω οχλω.

ὁμοίως και εκ των σφαριων,
ὅσον ηθελον.

17 Και εφαγον, και εχορ-
τασθησαν παντες·

12 Ὡς δε ενεπλησθησαν,
λεγει τοις μαθηταις αὐτου
Συναγαγετε τα περισσευσαντα
κλασματα, ινα μη τι απολη-
ται.

και ηρθη το περισσευσαν
αυτοις κλασματων, καφίνοι
δωδεκα.

13 Συναγαγον υν, και εγε-
μισαν δωδεκα κοφινους κλασ-
ματων εκ των πεντε αρτων
των κριθινων, ἃ περισσευσεν
τοις βεδρακοσιν.

14 Ησαν γαρ ὡςτις ανδρες
πεντακισχιλιοι.

10 Ανεπεσον (κ)ουν οἱ
ανδρες τον αριθμον ὡςτις πεν-
τακισχιλιοι.

14 Οἱ υν ανθρωποι ιδοντες ὁ
εποιησε σημειον ὁ Ἰησους, ελε-
γον· Ὅτι ἕτος εστιν αληθως ὁ
προφητης, ὁ ερχομενος εις τον
κοσμον.

§ 64. *Jesus walks on the sea.*

LUKE VIII.

JOHN.

(κ)ουν

MATTH. XIV.

MARK VI.

23 Και απολυσας τας οχλας, ανεβη εις το ορος κατ' ιδιαν προσευξασθαι. Οψιας δε γενομενης, μονος ην εκει.

24 Το δε πλοιον ηδη μεσον της θαλασσης ην, βασανιζομενον ὑπο των κυματων ην γαρ εναντιος ὁ ανεμος.

25 Τεταρτη δε φυλακη της νυκτος (p) απηλθε προς αυτους, (q) περιπατων επι της θαλασσης.

26 Και ιδοντες αυτον οι μαθηται επι την θαλασσαν περιπατουντα, εταραχθησαν, λεγοντες· Ὅτι φαντασμα εστι· και απο του φοβου εκραξαν.

27 Ευθεως δε ελαλησεν αυτοις ὁ Ιησους, λεγων· Θαρσειτε, εγω εμι· μη φοβεισθε.

28 Αποκριθεις δε αυτω ὁ Πετρος ειπε· Κυριε, ει συ ει, κελευσον με προς σε ελθειν επι τα ὕδατα.

29 Ὅ δε ειπεν· Ελθε. Και καταβας απο του πλοιου ὁ Πετρος, περιεπατησεν επι τα ὕδατα, ελθειν προς τον Ιησυν.

30 Βλεπων δε τον ανεμον ισχυρον, εφοβηθη· και αρξαμενος καταποντιζεσθαι, εκραξε, λεγων· Κυριε, σωσον με.

46 Και αποταξαμενος αυτοις, απηλθεν εις το ορος προσευξασθαι.

47 Και οψιας γενομενης, ην το πλοιον εν μεσω της θαλασσης· και αυτος μονος επι της γης.

48 Και ειδεν αυτους βασανιζομενους εν τω ελαυνειν ην γαρ ὁ ανεμος εναντιος αυτοις. Και περι τεταρτην φυλακην της νυκτος ερχεται προς αυτους, περιπατων επι της θαλασσης· και ηθελε παρελθειν αυτους.

49 Οι δε, ιδοντες αυτον περιπατουντα επι της θαλασσης, εδοξαν φαντασμα ειναι, και ανεκραξαν.

50 Παντες γαρ αυτον ειδον, και εταραχθησαν. Και ευθεως ελαλησε μετ' αυτων, κ λεγει αυτοις· Θαρσειτε· εγω εμι, μη φοβεισθε.

51 Και ανεβη προς αυτους εις το πλοιον· και εκοπασεν ὁ ανεμος. Και (a) λικαν (b) εκ περισσου εν εαυταις εξισταντο, (c) και εθαυμαζον.

52 Ου γαρ συνηκαν επι ταις αρλοις· ην γαρ ἡ καρδια αυτων πεπωρωμενη.

(p) ≈ ηλθε (q) † ὁ Ιησους, (a) → λικαν (b) → εκ περισσου (c) → και εθαυμαζον.

LUKE.

JOHN VI.

15 Ἰησους οὖν γινους ὅτι μελλουσιν ἐρχεσθαι, καὶ ἄρπάζειν αὐτον, ἵνα ποιήσωσιν αὐτον βασιλεα, ἀνεχώρησε ⁽ⁱ⁾παλιν εἰς τὸ ὄρος αὐτος μόνος.

16 Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν.

17 Καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοὺμ. Καὶ σκοτία ἤδη ἐγεγονε, καὶ οὐκ ἐληλυθεὶ πρὸς αὐτοὺς ὁ Ἰησους.

18 Ἡ τε θάλασσα, ἀνέμου μεγάλου πνεοντος, διττειροτο.

19 Βληλακοτες οὖν ὡς σταδίους εἰκοσιπεντε ἢ τριακοντα, θεωροῦσι τὸν Ἰησοῦν περιπατούντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν.

20 Ὁ δὲ λέγει αὐτοῖς· Ἐγὼ εἰμι, μὴ φοβεῖσθε.

21 Ἡθελον ὅν λαβεῖν αὐτον εἰς τὸ πλοῖον· καὶ εὐθεὺς τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν ὑπήγον.

(i) → παλιν

MATTH. XIV.

§ 64.

MARK VI.

81 Εὐθεὺς δὲ ὁ Ἰησοῦς ἐκλείνας
τὴν χεῖρα, ἐπελάβετο αὐτοῦ,
καὶ λέγει αὐτῷ· Ὀλιγοπίστε,
εἰς τί ἐδίστασας;

82 Καὶ ἐμβάντων αὐτῶν εἰς
τὸ πλοῖον, ἐκοπασεν ὁ ἀνέμος.

83 Οἱ δὲ ἐν τῷ πλοίῳ, ^(h) ἐλ-
θόντες προσεκύνησαν αὐτῷ,
λέγοντες· Ἀληθῶς θεὸς υἱὸς εἶ.

84 Καὶ διαπερὰσαντες, ἤλ-
θον εἰς τὴν γῆν Γεννησαρετ.

85 Καὶ ἐπιγνοντες αὐτὸν οἱ
ἄνδρες τοῦ τοπίου ἐκεῖνου,
ἀπεστείλαν εἰς ὅλην τὴν πε-
ριχωρὸν ἐκεῖνην· καὶ προσή-
νεγκαν αὐτῷ πάντας τοὺς
κακῶς ἔχοντας,

86 Καὶ παρεκαλοῦν αὐτὸν
ἵνα μόνον ἄψωνται τοῦ κρασ-
πέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι
ἦσαν, διεσώθησαν.

53 Καὶ διαπερὰσαντες ἤλθον
ἐπὶ τὴν γῆν Γεννησαρετ· ^(d) καὶ
προσώρμισθον.

54 Καὶ ἐξελθόντων αὐτῶν
ἐκ τοῦ πλοῦ, εὐθεὺς ἐπιγνοντες
αὐτὸν,

55 Περιδραμόντες ὅλην τὴν
περιχωρὸν ἐκεῖνην, ᾗξαντο
ἐπὶ τοῖς κραβάτοις τῆς κακῶς
ἔχοντος περιφέρειν, ὅπως ἤκουον,
ὅτι ἐκεῖ ἐστὶ.

56 Καὶ ὅπου αὐτὸν εἰσεπορεύετο
εἰς κώμας, ἢ πόλεις, ἢ ἀγροὺς,
ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς
ἀσθενούντας, καὶ παρεκαλοῦν
αὐτὸν, ἵνα κεν τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ ἄψωνται·
καὶ ὅσοι αὐτὸν ἤπιτοντο αὐτοῦ,
ἐσώζοντο. —

§ 65. *Jesus' discourses with the multitude in Capernaum, in the synagogue of that city, and with his disciples. Peter's confession.*

JOHN VI.

22 Τῇ ἐπαυριῶν ὁ ὄχλος, ὁ ἑστῆκός περὶ τῆς θαλάσσης, ἰδὼν, ὅτι πλοῖον αἰλλοὺν οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν, ^(a) καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ ^(c) πλοῖον, ἀλλὰ μόνον οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·

^(b) ἀπ. ἐλθόντες Ἀλ. οντες ^(d) ἀπ. καὶ προσώρμισθον.

^(a) † ἐκεῖνον, εἰς ὃ ἐνεβήσαν οἱ μαθηταὶ αὐτοῦ, ^(c) τ. πλοῖον,

JOHN VI.

23 (Αλλά δε ἦλθε πλοιαρία ἐκ Τιβεριαδὸς ἐγγὺς τοῦ τόπου, ὅπου ἐφαγον τὸν ἄρτον, ^(ε)ευχαριστήσαντος τοῦ κυρίου)

24 Ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς οὐκ ἐστὶν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνεβήσαν (ἑαυτοὶ εἰς τὰ πλοία, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν.

25 Καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, ποτε ὦδε γεγονάς;

26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λεγὼ ὑμῖν· Ζητεῖτε με, οὐχ ὅτι εἰδέτε σημεῖα, ἀλλ' ὅτι ἐφαγετέ ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε.

27 Ἔργαζεσθε μὴ τὴν βρωσὶν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσὶν τὴν μενουσάν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τούτου γὰρ ὁ πατὴρ ἐσφραγισεν ὁ θεός.

28 Εἶπον οὖν πρὸς αὐτὸν· Τι ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;

29 Ἀπεκρίθη (ε)ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τούτο ἐστὶ τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπεστείλεν ἐκεῖνος.

30 Εἶπον οὖν αὐτῷ· Τι οὖν ποιῆς συ σημεῖον, ἵνα ἴδωμεν καὶ πιστευσώμεν σοι; τι ἐργάζῃ;

31 Οἱ πατέρες ἡμῶν το μᾶζα ἐφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον· „Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.,,

32 Εἶπεν (d)οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λεγὼ ὑμῖν, οὐ Μωσὴς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.

33 Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν δίδους τῷ κόσμῳ.

34 Εἶπον οὖν πρὸς αὐτὸν· Κύριε, παντοτεὶ δός ἡμῖν τὸν ἄρτον τούτου.

35 Εἶπε (h)δε αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμὶ ὁ ἄρτος τῆς ζωῆς·

(ε) → ευχαριστήσαντος τοῦ κυρίου (f) † καὶ (g) ⇒ ὁ
(d) ⇒ οὖν (h) ⇒ δε

JOHN VI.

ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινασῇ· καὶ ὁ πιστεύων εἰς ἐμε, οὐ μὴ διψήσῃ πώποτε.

36 Ἀλλ' εἰπον ἡμῖν, ὅτι καὶ ἑώρακατε ⁽ⁱ⁾ με, καὶ οὐ πιστεύετε.

37 Πάν ὁ δίδωσι μοι ὁ πατήρ, πρὸς ἐμε ἔχει· καὶ τὸν ἐρχόμενον πρὸς με, οὐ μὴ ἐκβάλω ἔξω·

38 Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θελημα τοῦ ἐμοῦ, ἀλλὰ τὸ θελημα τοῦ πέμψαντός με.

39 Τοῦτο δὲ ἐστὶ τὸ θελημα τοῦ πέμψαντός με, ^(b) ἵνα πάν ὁ δέδωκε μοι, μὴ ἀπολεσῶ ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

40 Τοῦτο ^(j) γὰρ ἐστὶ τὸ θελημα τοῦ ^(k) πέμψαντός με, ἵνα πᾶς ὁ θείων τὸν υἱόν, καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

41 Ἐγὼ γινώσκον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ·

42 Καὶ εἶπον· Οὐχ οὗτος ἐστὶν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πᾶς οὖν λέγει ^(l) οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

43 Ἀπεκριθὴ ^(m) ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγυζέτε μετ' ἀλλήλων.

44 Οὐδεὶς δύναται ελθεῖν πρὸς με, εἰ μὴ ὁ πατήρ, ὁ πέμψας με, ἔλκυσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν ^(t) ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

45 Ἔστι γεγραμμένον ἐν τοῖς προφήταις· „Καὶ ἐσονται πάντες διδασκοί ⁽ⁿ⁾ θεοῦ., Πᾶς ^(o) ὁ ^(p) ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς με.

46 Οὐχ ὅτι τὸν πατέρα τίς ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ· οὗτος ἑώρακε τὸν πατέρα.

47 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμε, ἔχει ζωὴν αἰώνιον.

48 Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

(i) *om.* με, (b) † πατρός, (j) *r.* δε (k) ~ πατρός με, (l) → οὗτος· (m) † οὖν (t) *r. om.* ἐν (n) † τῷ (o) † ἐν (p) ὁ ἀκούων

JOHN VI.

49 Οἱ πατέρες ὑμῶν ἐφάγον το μαῖνα ἐν τῇ ἐρημῳ, καὶ ἀπεθάνον·

50 Οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φαγῇ, καὶ μὴ ἀποθάνῃ.

51 Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· εἰαν τις φαγῇ ἐκ τούτου τοῦ ἁρτοῦ, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δε, ὃν ἐγὼ δώσω, ἡ σαρκὶς μου ἐστὶν, (q)ῆν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

52 Βμαχόντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λεγοντες· Πῶς δυνατὰ οὗτος ἡμῖν δουναι τὴν σαρκα φαγεῖν;

53 Ἐπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμην ἀμην λεγῶ ὑμῖν, εἰαν μὴ φαγῇτε τὴν σαρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πῖντε αὐτοῦ τὸ αἷμα, οὐκ ἐχετε ζωὴν ἐν ἑαυτοῖς.

54 Ὁ τρώγων μὲ τὴν σαρκα, καὶ πῖνων μὲ τὸ αἷμα, ἐχει ζωὴν αἰωνίον· καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν ἐσχάτῃ ἡμέρᾳ.

55 Ἡ γὰρ σαρκὶς μου (r)ἀληθῶς ἐστὶ βρωσίς, καὶ τὸ αἷμα μου (r)ἀληθῶς ἐστὶ ποσίς.

56 Ὁ τρώγων μου τὴν σαρκα, καὶ πῖνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.

57 Καθὼς ἀπεστείλε με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κακείνος (s)ζήσεται δι' ἐμε.

58 Οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἐφάγον οἱ πατέρες (t)ὑμῶν, (u)καὶ ἀπεθάνον· ὁ τρώγων τούτον τὸν ἄρτον, (v)ζήσεται εἰς τὸν αἰῶνα.

59 Ταῦτα εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καπερναοῦμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δυνατὰ αὐτοῦ ἀκοῦαι;

61 Ἐδιδως δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγυζοῦσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τούτο ὑμᾶς σκανδαλίζει;

62 Εἰαν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον;

(q)→ῆν ἐγὼ δώσω (r)≈ἀληθῆς bis. (s)↪ζήσκει (t)≡ὑμῶν (u)† τὸ μαῖνα, (v)≈ζήσκει

JOHN VI.

63 Το πνευμα εστι το ζωοποιουν· ἡ σαρξ ουκ ωφειλει υδεν.
Τα ρήματα, ἃ ἐγὼ (ω)λαλω ὑμιν, πνευμα εστι και ζωη εσθιν.

64 Αλλ' εἰσιν ἐξ ὑμων τινες, οἱ ου πιστευουσιν· ηδει γαρ
ἐξ αρχης ὁ Ἰησους, τινες εἰσιν οἱ μη πιστευοντες, και τις
εστιν ὁ παραδωσων αυτον.

65 Και ελεγε· Δια τουτο ειρηκα ὑμιν, ὅτι ουδεις δυναται
ελθειν προς με, εαν μη η δεδομενον αυτω εκ του πατρος
(x)μου.

66 Εκ τουτου πολλοι απηλθον των μαθητων αυτου εις τα
οπισω· και ουκετι μετ' αυτου περιπατουν.

67 Εἰπεν ουν ὁ Ἰησους τοις δωδεκα· Μη και ὑμεῖς θελετε
ὑπαγειν ;

68 Απεκριθη (y)αυτω Σιμων Πητρος· Κυριε, προς τινα
απελευσομεθα ; ρήματα ζωης αιωνιου εχεις·

69 Και ἡμεῖς πεπιστευκαμεν και γνωκαμεν, ὅτι συ εἰ ὁ
(z)ἅγιος του θεου.

70 Απεκριθη αυτοις (a)ὁ Ἰησους· Ουκ ἐγὼ ὑμας τες δωδεκα
εξελεξαμην ; και ἐξ ὑμων εἰς διαβολος εστιν.

71 Ελεγε δε τον Ιουδαν Σιμωνος Ισκαριωτην· ούτος γαρ
ἡμελλεν αυτον παραδιδοναι, εἰς (b)ων εκ των δωδεκα.

CHAP. VII.

ΚΑΙ περιπατει ὁ Ἰησους μετα ταυτα εν τη Γαλιλαια·
ου γαρ ηθελεν εν τη Ιουδαια περιπατειν, ὅτι εζητουν αυτον
οἱ Ιουδαιοι αποστειναι.

(ω) ≈ λελαληκα (κ) = τμ. (γ) † ουν (z) r. ∪ Χριστος,
ὁ υἱός τε θεοῦ τε ζώντος. (a) = ὁ Ἰησους (b) = τῶν

END OF PART IV.

PART V.

THE TRANSACTIONS OF TWELVE MONTHS, FROM THE BEGINNING OF THE THIRD PASSEVER.

§ 66. *Jesus' discourse with the Pharisees and Scribes, with the multitude and with his disciples, about eating with unwashed hands.*

MATTH. XV.

ΤΟΤΕ προσερχονται τῷ Ἰησοῦ
(a) οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες·

MARK VII.

ΚΑΙ συναγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων·

3 Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοινὰς χερεῖ, τὸτ' ἐστὶν ἀνιπτοὺς, ἐσθιοντάς (b) ἄρτους· (c)

3 (Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, εἰ μὴ πυγμὴ νύφωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων·

4 Καὶ ἀπὸ ἀγορᾶς, εἰ μὴ βαπτίζωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλὰ ἐστὶν, ἃ παραβὰς κρατεῖν, βαπτισμοὺς ποτηρίων, καὶ ξέστων, καὶ χαλκίων, καὶ κλινῶν·)

(a) om. οἱ (b) add. τοὺς (c) † ἐμμεψαντο. Alii : κατεγνώσαν.

MATTH. XV.

MARK VII.

2 Διατι οἱ μαθηται σου πα-
ραβαινουσι την παραδοσιν των
πρεσβυτερων ; 8 γαρ νιπτον-
ται τας χειρας αὐτων, όταν
αρτον εσθιωσιν.

3 Ὁ δε αποκριθεις ειπεν αυ-
τοις

7 Ὑποκριται, καλως προε-
φητευσεν περι ὑμων Ἡσαΐας,
λεγων

8 „(h) Ὁ λαος οὗτος τοις χει-
λεσι με τιμα· ἡ δε καρδια αυ-
των πορῶ απεχει απ' εμου.

9 Ματην δε σεβονται με,
διδασκοντες διδασκαλιας, εν-
ταλματα ανθρωπων.,,

3 Διατι και ὑμεις παρα-
βαινετε την εντολην του θεου,
δια την παραδοσιν ὑμων ;

4 Ὁ γαρ (i) θεος ενετειλατο,
λεγων „Τιμα τον πατερα (k)

5 (d) Επειτα επερωσωσιν αυ-
τον οἱ Φαρισαιοι και οἱ γραμ-
ματεις· Διατι οἱ μαθηται σου
ου περιπατουσι κατα την πα-
ραδοσιν των πρεσβυτερων, αλ-
λα (e) κοινας χερσιν εσθιουσιν
τον αρτον ;

6 Ὁ δε αποκριθεις ειπεν αυ-
τοις

Ὅτι καλως προεφητευ-
σεν Ἡσαΐας περι ὑμων των
υποκριτων, ὡς γεγραπται·
„Οὗτος ὁ λαος τοις χειλεσι με
τιμα, ἡ δε καρδια αυτων πορ-
ῶ απεχει απ' εμου.

7 Ματην δε σεβονται με, δι-
δασκοντες διδασκαλιας, εν-
ταλματα ανθρωπων.,,

8 Αφεντες γαρ την εντολην
του θεου, κρατετε την παρα-
δοσιν των ανθρωπων, (f) βαπ-
τισμους ξεστων και ποτηριων·
και αλλα παρομοια τοιαυτα
πολλα ποιειτε.

9 Και ελεγεν αὐτοις· Καλως
αθετετε την εντολην του θεου,
ἵνα την παραδοσιν ὑμων
(g) τηρησητε.

10 Μωσης γαρ ειπε· „Τιμα
τον πατερα σου και την μη-

(h) r. Εγγιζει μοι ὁ λαος οὗτος τῷ στοματι αυτων, και
τοις χειλεσι (i) ὁ θεος ειπε Τιμα (k) † σου (d) ὡ και
(e) r. ὡ ανιπλῶσι (f) om. βαπτισμους ad ποιειτε. (g) ὡ σθη-
σητε.

MATTH. XV.

MARK VII.

και την μητερα,, και ,,Ο
κακολογων πατερα η μητερα,
θανατω τελευτατω,,

5 Ὑμεις δε λεγετε Ὅς αν
ειπη τῷ πατρι η τη μητρι·
Δωρον, ὁ εαν ἐξ εμου ωφελη-
θης· (z) και ου μη (u) τιμησῃ
τον πατερα αὐτου η την μητερα
αὐτου.

6 Και ηγωρασατε την εντο-
λην του θεου δια την παρα-
δοσιν ὑμων.

10 Και προσκαλεσαμενος
τον οχλον, επεν αυτοις· Α-
κουετε και συνιετε.

11 Ου το εισερχομενον εις
το στομα κοινοι τον ανθρω-
πον· αλλα το εκπορευομενον
εκ του στοματος, τουτο κοινοι
τον ανθρωπον.

12 Τότε προσελθοντες οί μα-
θηται αυτου, επον αυτω· Οι-
δας, ὅτι οί Φαρισαιοι, ακου-

τερα σου,, και ,,Ο κακολο-
γων πατερα η μητερα, θανα-
τω τελευτατω,,

11 Ὑμεις δε λεγετε· Εαν
ειπη ανθρωπος τῷ πατρι η τη
μητρι· Κορβαν (ὁ εσθ, δωρον,) ὁ
εαν ἐξ εμου ωφεληθης·

12 (x) Και ουκετι αφιετε
αυτον ουδεν ποιησαι τῷ πατρι
αὐτου, η τη μητρι αὐτου,

13 Ακυρυντες τον λογον του
θεου τη παραδοσει ὑμων, η
παρεδωκατε κ παρομοια τοι-
αυτα πολλα ποιετε.

14 Και προσκαλεσαμενος
(d) παντα τον οχλον, ελεγεν
αυτοις· Ακουετε μου παντες,
και συνιετε.

15 Ουδεν εστιν εξωθεν του
ανθρωπου, εισπορευομενον εις
αυτον, ὁ δυναται αυτον κοι-
νωσαι· αλλα τα εκπορευομενα
απ' αυτου, εκεινα εστι τα
κοινωνητα τον ανθρωπον.

16 (e) Ει τις εχει ωτα ακυ-
ειν, αποκουτω.

17 Και ὅτε εισηλθεν εις οικον
απο του οχλου,

(z) → και (u) ὠτιμησει (κ) om. και (d) ≈ παλιν τον
(e) om. Ει ad αποκουτω.

MATTH. XV.

MARK VII.

σαντες τον λογον, εσκανδα-
λισθησαν ;

13 Ὁ δε αποκριθεις εἶπε·
Πασα φυτεια, ἣν ἐκ ἐφυτευ-
σεν ὁ πατήρ μου ὁ οὐράνιος,
ἐκριζώθησεται.

14 Ἀφετε αὐτους· ὁδηγοὶ
εἰσι τυφλοὶ τυφλῶν. Τυφλὸς
δε τυφλὸν εἰς ὁδηγῇ, ἀμφοτε-
ροι εἰς βοθινὸν πεσύνται.

15 Ἀποκριθεις δε ὁ Πέτρος
εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν
παραβολὴν ταύτην.

16 Ὁ δε Ἰησοῦς εἶπεν· Ἀκμὴν
καὶ ὑμεῖς ἀσύνετοί ἐστε ;

17 Οὕτω νοεῖτε, ὅτι παντὸς
εἰσπορευομένου εἰς τὸ στόμα,
εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς
ἀφ᾽ ἐδρώνᾳ ἐκβάλλεται ;

18 Τα δε ἐκπορευόμενα ἐκ
τοῦ στόματος, ἐκ τῆς καρδίας
ἐξέρχεται, κακὴνὰ κοινὸν τὸν
ἀνθρώπον.

19 Ἐκ γὰρ τῆς καρδίας ἐξέρ-
χονται διαλογισμοὶ πονηροὶ·
φονοὶ, μοιχεῖαι, πορνεῖαι, κλο-
παί, ψευδομαρτυρίαι, βλασ-
φημίαι.

20 Ταῦτα ἐστὶ τὰ κοινῶντα
τὸν ἀνθρώπον· τὸ δε ἀνὴρ τοῖς
χερσὶ φαγεῖν οὐ κοινὸν τὸν
ἀνθρώπον.

17 ἐπιρωτῶν αὐτὸν οἱ
μαθηταὶ αὐτοῦ (ο) περὶ τῆς
παραβολῆς.

18 Καὶ λέγει αὐτοῖς· Οὕτω
καὶ ὑμεῖς ἀσύνετοί ἐστε ; Οὐ
νοεῖτε, ὅτι παντὸς ἐξῶθεν, εἰσ-
πορευομένου εἰς τὸν ἀνθρώπον,
οὐ δύναται αὐτὸν κοινῶσαι ;

19 Ὅτι ἐκ εἰσπορευεται αὐτῷ
εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν
κοιλίαν· καὶ εἰς τὸν ἀφ᾽ ἐδρώνᾳ
ἐκπορευεται, καθαρίζον πάντα
τὰ βρώματα.

20 Ἐλεγε δὲ· Ὅτι τὸ ἐκ τοῦ
ἀνθρώπου ἐκπορευόμενον, ἐκεί-
νο κοινὸν τὸν ἀνθρώπον·

21 Ἐσῶθεν γὰρ ἐκ τῆς καρ-
δίας τῶν ἀνθρώπων οἱ διαλο-
γισμοὶ οἱ κακοὶ ἐκπορεύονται·
μοιχεῖαι, πορνεῖαι, φονοί,

22 Κλοπαί, πλεονεξίαι, πο-
νηρίαι, δόλος, ἀσελγεία, οφ-
θαλμὸς πονηρὸς, βλασφημία,
ὑπερηφάνια, ἀφροσύνη·

23 Πάντα ταῦτα τὰ πονηρὰ
ἐσῶθεν ἐκπορευεται, καὶ κοινὸν
τὸν ἀνθρώπον.

(ο) ~ τὴν παραβολὴν.

§ 67. *Jesus heals the daughter of a Syrophenician woman.*

MATTH. XV.

MARK VII.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μερῇ Τυροῦ καὶ Σιδωνος.

22 Καὶ ἰδοὺ, γυνὴ Χαναναία, ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθούσα, ἐκραυγασεν αὐτῷ, λέγουσα· Ἐλέησον με, κυριε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαμονίζεται.

23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ, ᾠκτωκὼν αὐτὸν, λέγοντες· Ἀπολύσον αὐτήν, ὅτι κραζει σπουδῆν ἡμῶν.

24 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεσταλήν, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπελωλότα οὐκ Ἰσραηλ.

25 Ἡ δὲ ἐλθούσα (g) προσεκύνη αὐτῷ, λέγουσα· Κύριε, βοήθει μοι.

26 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἐστὶ καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.

27 Ἡ δὲ εἶπε· Ναι, κυριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πίπτον-

21 Καὶ ἐκεῖθεν ἀναστὰς, ἀσπληθὲν εἰς τὰ μεθόρια Τυροῦ (h) καὶ Σιδωνος· καὶ εἰσελθὼν εἰς (i) τὴν οἰκίαν, οὐδεὶς ἠθέλεε γινῶναι· καὶ οὐκ ἠδυνήθη λαβεῖν.

25 Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγατρίον αὐτῆς πνεῦμα ἀκαθάρτον, ἐλθούσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ.

26 (Ἦν δὲ ἡ γυνὴ Ἑλληνίς, (i) Συροφονικίσσα τῷ γενεῖ) καὶ ᾠκτωκὼν αὐτὸν, ἵνα τὸ δαίμονιον ἐκβάλῃ (a) ἐκ τῆς θυγατρὸς αὐτῆς.

27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ· Ἀφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ, λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.

28 Ἡ δὲ ἀπεκρίθη, καὶ λέγει αὐτῷ· Ναι, κυριε· καὶ γὰρ τὰ κυνάρια ὑποκατῶ τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδιῶν.

(g) ~ προσεκύνησεν (h) → καὶ Σιδωνος· (i) ~ τὴν (i) r. Συροφονικίσσα (a) ~ ἐκ Αἰθιοπίας

ΜΑΤΤΗ. XV.

MARK VII.

των απο της τραπεζης των κυριων αυτων.

28 Τότε αποκριθεις ο Ιησους ειπεν αυτη· Ω γυναι, μεγαλη σου η πιστις· γενηθητω σοι, ως δελεις. Και ιαθη η θυγατηρ αυτης απο της ωρας εκεινης.

29 Και ειπεν αυτη· Δια τον τον λογον υπαγε· εξεληλυθε το δαμονιον εκ της θυγατρος σου.

30 Και απελθουσα εις τον οικον αυτης, ευρε το δαμονιον εξεληλυθος, η την θυγατερα βεβλημενην επι της κλινης.

§ 68. *Jesus restores a person to hearing and speech.*

ΜΑΤΤΗ. XV.

MARK VII.

29 Και μεταβας εκειθεν ο Ιησους, ηλθε παρα την δαλασσαν της Γαλιλαιας· και αναβας εις το ορος, εκαθητο εκει.

31 Και παλιν εξελθων εκ των οριων Τυρ.^(e) η Σιδωνος, ηλθεν⁽ⁿ⁾ εις την δαλασσαν της Γαλιλαιας, ανα μεσον των οριων Δεκαπολειως.

MARK VII.

32 Και φερουσιν αυτω κωφον^(k) μογιλαλον, η παρακαλουν αυτον, ινα επιθη αυτω την χειρα.

33 Και απολαβομενος αυτον απο του οχλου κατ' ιδιαν, εβαλε τους δακτυλους αυτου εις τα ωτα αυτου, και πτυσας ηψατο της γλωσσης αυτου·

34 Και αναβλεψας εις τον ουρανον, εστεναξε, και λεγει αυτω· Εφφαθα, ο εστι, διανοιχθητι.

35 Και^(ε) ευθεως δηγνοιχθησαν αυτου αι ακουαι· και ελυθη ο δεσμος της γλωσσης αυτου, και ελαλει ορθως.

36 Και διεστείλατο αυτοις, ινα μηδενι ειπωσιν· οσον δε αυτος αυτοις διεστελλετο, μαλλον περισσοτερον εκηρυσσαν.

37 Και υπερπερισσως εξεπλησσοντο, λεγοντες· Καλως παντα πεποιηκε· και τους κωφους ποιει ακουειν, και τους αλαλους λαλειν.

(e) ∪ ηλθε δια Σιδωνος εις (n) r. προς (k) ∪ και μογιλαλον, (g) om. ευθεως

MATTH. XV.

80 Καὶ προσήλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χῶλους, τυφλοὺς, κωφοὺς, κνῆλους, καὶ ἑτέροους πολλοὺς· καὶ ἐρίψαν αὐτοὺς παρα τοὺς ποδας (n) τοῦ Ἰησοῦ, καὶ ἐθεράπευσεν αὐτοὺς·

31 Ὡστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφῶς λαλοῦντας, κνῆλους ὑγίαις, χῶλους περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

§ 69. *Jesus feeds more than four thousand with seven loaves and a few fishes.*

MATTH. XV.

MARK VIII.

32 Ὁ δὲ Ἰησοῦς, προσκαλεσαμενος τοὺς μαθητάς αὐτοῦ, εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη (γ) ἡμέραι τρεῖς, προσμενουσί μοι, καὶ οὐκ ἔχουσι τι φαγῶσι· καὶ ἀπολῦσαι αὐτοὺς νηστεῖς ὃ δέλω, μηποτέ ἐκλυθῶσιν ἐν τῇ ὁδῷ.

33 Καὶ λεγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι ὄχλον τοσούτον;

34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ποσους ἄρτους ἔχετε; Οἱ δὲ

ΕΝ ἐκεῖναις ταῖς ἡμέραις, (a) παμπολλοῦ ὄχλου ὄντος, καὶ μὴ ἔχοντων τι φαγῶσι, προσκαλεσαμενος (b) τοὺς μαθητάς (c) αὐτοῦ, λέγει αὐτοῖς·

2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη (h) ἡμέραι τρεῖς, προσμενουσί μοι, καὶ οὐκ ἔχουσι τι φαγῶσι.

3 Καὶ εἰαν ἀπολῦσω αὐτοὺς νηστεῖς εἰς οἶκον αὐτῶν, ἐκλυθησονται ἐν τῇ ὁδῷ· τινες γὰρ αὐτῶν μακροθεν ἤκουσι.

4 Καὶ ἀπεκριθῆσαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;

(n) ὡς αὐτοῦ· (γ) r. ἡμέρας τρεῖς προσμενουσί (a) παμπολλοῦ (b) † ὁ Ἰησοῦς (c) → αὐτοῦ, (h) r. ἡμέρας τρεῖς προσμενουσί μοι, καὶ οὐκ *Alii*: ἡμέραι τρεῖς εἰσιν, ἀπο ποτε ὧδε εἰσι, καὶ οὐκ

MATTH. XV.

ειπον· Ἑπτα, και ολιγα ιχθυδια.

35 Και εκελευσε τοις οχλοις αναπεσειν επι την γην.

36 Και λαβων τους επτα αρτους και τους ιχθυας, ευχαριστησας εκλασε, και εδωκε τοις μαθηταις αυτου, οι δε μαθηται τω οχλω.

37 Και εφαγον παντες, και εχορτασθησαν· και ησαν το περισσευον των κλασματων, επτα σπυριδας πληρεις.

38 Οι δε εσθιοντες ησαν τετρακισχιλιοι ανδρες, χωρις γυναικων και παιδιων.

39 Και απολυσας τας οχλας, (f) ανεβη εις το πλοιον, και ηλθεν εις τα ορια Μαγδαλα.

MARK VIII.

5 Και επηρωτα αυτας· Ποσους εχετε αρτους; Οι δε ειπον· Ἑπτα.

6 Και παρηγγειλε τω οχλω αναπεσειν επι της γης· και λαβων τους επτα αρτους, ευχαριστησας εκλασε, και εδιδε τοις μαθηταις αυτου, ινα παρθωσι· και παρεθηκαν τω οχλω.

7 Και ειχον ιχθυδια ολιγα· η ευλογησας, ειπε παραθειναι (x) και αυτα.

8 Εφαγον δε, και εχορτασθησαν· η ησαν περισσευματα κλασματων, επτα σπυριδας.

9 Ησαν δε (k) οι φαγοντες, ως τετρακισχιλιοι· και απελυσεν αυτους.

10 Και ευθεως εμβας εις το πλοιον μετα των μαθητων αυτου, ηλθεν εις τα μερη Δαλμανουθα.

§ 70. *The Pharisees and Sadducees again ask a sign.*

[See § 43.]

MATTH. XVI.

ΚΑΙ προσελθοντες οι Φαρισαιοι και Σαδδουκαιοι, πειραζοντες επηρωτησαν αυτον, σημειον εκ του ουρανου επιδειξαι αυτοις.

MARK VIII.

11 Και εξηλθον οι Φαρισαιοι, και ηρξαντο συζητειν αυτω, ζητουντες παρ' αυτου σημειον απο του ουρανου, πειραζοντες αυτον.

(f) r. ενεβη (x) → και αυτα. (k) ⇌ οι φαγοντες,

MATTH. XVI.

2 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ^(h)Θψίας γενομένης, λέγετε· Ἐυδία· πυρράζει γὰρ ὁ οὐρανός.

3 Καὶ πρῶτον· Σήμερον χειμῶν· πυρράζει γὰρ στυγνάζων ὁ οὐρανός. ^(y)Ἐποκριταί, το μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;

4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ το σημεῖον Ἰωάννα ^(b)τοῦ προφήτου.

MARK VIII.

12 Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

§ 71. *The disciples are cautioned against the leaven of the Pharisees, of the Sadducees, and of Herod.*

MATTH. XVI.

4 Καὶ καταλιπὼν αὐτούς, ἀπῆλθε.

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ περὶον, ἐπελαθόντο ἄρτους λαβεῖν.

6 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὅρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

MARK VIII.

13 Καὶ ἀφείς αὐτούς, ἐμβὰς πάλιν ^(ε)εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ περὶον.

14 Καὶ ἐπελαθόντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.

15 Καὶ διεστειλλετο αὐτοῖς, λέγων· Ὅρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου.

^(h) om. Θψίας ad οὐ δύνασθε. ^(y) ⇨ Ἐποκριταί, ^(b) → τοῦ προφήτου. ^(ε) ⇨ εἰς τὸ πλοῖον,

MATTH. XVI.

MARK VIII.

7 Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλαβομεν.

8 Γνους δὲ ὁ Ἰησοῦς εἶπεν^(s)· Τι διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγοπιστοὶ, ὅτι ἄρτους οὐκ ἐλάβετε;

9 Οὐκ ᾠοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε;

10 Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σφυρίδας ἐλάβετε;

11 Πῶς ἔ νοεῖτε, ὅτι οὐ περι^(a)ἄρτου ^(k)εἶπον ὑμῖν προσεχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;

12 Τότε συνήκαν, ὅτι οὐκ εἶπε προσεχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

16 Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες· Ὅτι ἄρτους οὐκ ἐχομεν.

17 Καὶ γνους ὁ Ἰησοῦς, λέγει αὐτοῖς· Τι διαλογίζεσθε, ὅτι ἄρτους οὐκ ἐχετε; Οὐκ ᾠοεῖτε, οὐδὲ συνιετε; ^(d)Ετι πεπωρωμένην ἐχετε τὴν καρδίαν ὑμῶν;

18 Ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὠτὰ ἔχοντες οὐ ἀκούετε; καὶ ἔ μνημονεύετε;

19 Ὅτε τοὺς πέντε ἄρτους ἐκλάσα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πληρεῖς κλασμάτων ἤρατε; Λέγουσιν αὐτῷ· Δώδεκα.

20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τῆς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον· Ἑπτὰ.

21 Καὶ εἶπεν αὐτοῖς· Πῶς οὐ συνιετε;

^(s) † αὐτοῖς· ^(a) ≈ ἄρτων, ^(k) ≈ εἶπον ὑμῖν· Προσεχετε Αἰίιιι εἶπον ὑμῖν; προσεχετε δὲ f. εἶπον ὑμῖν προσεχειν; Προσεχετε δὲ ^(d) → ετι

§ 72. *Jesus restores a blind man to sight near
Bethsaida.*

MARK VIII.

22 Καὶ ^(*)ερχεται εἰς ⁽ⁿ⁾Βηθσαιῶδαν. Καὶ φερουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν, ἵνα αὐτοῦ ἅψ-
ηται.

23 Καὶ ἐπιλαβομένου τῆς χειρὸς τοῦ τυφλοῦ, ἐξηγαγὼν αὐτὸν ἐξω τῆς κωμῆς· καὶ πτυσάς εἰς τὰ ὀμματα αὐ-
τοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπῆρωτα αὐτὸν, εἰ τι βλεπεί.

24 Καὶ ἀναβλέψας εἶπεν· Βλέπω τοὺς ἀνθρώπους, ^(h)ὥς
δένδρα, περιπατοῦντας.

25 Ἐτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς
αὐτοῦ, ^(r)καὶ ἐποίησεν αὐτὸν ἀναβλεψαί· καὶ ἀποκατεστάθη,
καὶ ἐνεβλέψε τῇ λαύῳ ^(u)ἅπαντας.

26 Καὶ ἀπεστείλεν αὐτὸν εἰς ^(g)οἶκον αὐτοῦ, λέγων·
Μὴδε εἰς τὴν κωμὴν εἰσελθῆς, ^(p)μηδε εἰπῆς τινὶ ἐν τῇ
κωμῇ. |

(a) ~ ερχονται (n) ~ Βηθανίαν. (b) ~ ὅτι ὥς δένδρα
ὄρω, περιπατοῦντας. (r) → καὶ ἐποίησεν αὐτὸν ἀναβλε-
ψαί· (u) ~ ἅπαντα. (g) † τον (p) om. μηδε εἰπῆς
τινὶ ἐν τῇ κωμῇ.

§ 73. *Peter repeats his confession, that Jesus is the Christ.*
[See § 65.]

MATTH. XVI.

MARK VIII.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τα-
μερὴ Καίσαρειας τῆς Φιλιππῶν,
ἠρώτα τοὺς μαθητάς αὐτοῦ,
λεγων· Τίνα (b) με λεγούσιν
οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ
ἄνθρωπου;

14 Οἱ δὲ εἶπον· Οἱ μὲν, Ἰω-
άννην τὸν βαπτιστὴν· ἄλλοι
δὲ, Ἡλιᾶν· ἕτεροι δὲ, Ἰερεμι-
ᾶν, ἢ ἓνα τῶν προφητῶν.

15 Λεγεί αὐτοῖς· Ὑμεῖς δὲ
τίνα με λέγετε εἶναι;

16 Ἀποκριθεὶς δὲ Σίμων Πε-
τρος εἶπε· Σὺ εἶ ὁ Χριστός, ὁ
υἱὸς τοῦ Θεοῦ τοῦ ζῶντος,

17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτῷ· Μακάριος εἶ, Σι-
μὼν βαρ Ἰωνᾶ· ὅτι σὰρξ καὶ
αἷμα ἐκ ἀπεκαλύψε σοι, ἀλλ'
ὁ πατήρ μου, ὁ ἐν τοῖς οὐρα-
νοῖς,

18 Καγὼ δὲ σοι λέγω, ὅτι σὺ
εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ
πέτρᾳ οἰκοδομήσω μου τὴν ἐκ-
κλησίαν, καὶ πύλαι ᾗδου οὐ
κατισχύσουσιν αὐτῆς·

19 Καὶ δώσω σοι τὰς κλεῖς
τῆς βασιλείας τῶν οὐρανῶν καὶ

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ
οἱ μαθηταὶ αὐτοῦ εἰς τὰς κω-
μας Καίσαρειας τῆς Φιλιππῶν.
Καὶ ἐν τῇ ὁδῷ ἐπὶ ἠρώτα τοὺς
μαθητάς αὐτοῦ, λεγων αὐτοῖς·
Τίνα με λεγούσιν οἱ ἄνθρωποι
εἶναι;

28 Οἱ δὲ ἀπεκρίθησαν· Ἰω-
άννην τὸν βαπτιστὴν· καὶ
ἄλλοι, Ἡλιᾶν· ἄλλοι δὲ, ἓνα
τῶν προφητῶν.

29 Καὶ αὐτός (u)λεγει αὐ-
τοῖς· Ὑμεῖς δὲ τίνα με λέγετε
εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος
λεγει αὐτῷ· Σὺ εἶ ὁ Χριστός.

(b) → με (u) ὤεπηρώτα αὐτοῦς

§ 73. *Peter repeats his confession, that Jesus is the Christ.*
 [See § 65.]

LUKE IX.

JOHN.

18 Καὶ ἐγένετο ἐν τῷ εἶναι
 αὐτὸν προσευχομένον κατα-
 μονάς, συνέσαν αὐτῷ οἱ μα-
 θηταί· καὶ ἐπηρώτησεν αὐτοὺς,
 λέγων· Τίνα με λεγούσιν οἱ
 ὄχλοι εἶναι;

19 Οἱ δὲ ἀποκριθέντες εἶπον·
 Ἰωάννην τὸν βαπτιστὴν· ἄλ-
 λοι δὲ, Ἡλίου· ἄλλοι δὲ, ὅτι
 προφήτης τις τῶν ἀρχαίων
 ἀνέστη.

20 Ἐπεὶ δὲ αὐτοῖς· Ὑμεῖς δὲ
 τίνα με λέγετε εἶναι; Ἀποκ-
 ριθεὶς δὲ ὁ Πέτρος εἶπε· Τὸν
 Χριστὸν (r) τοῦ Θεοῦ.

(r) *add. υἱόν*

MATTH. XVI.

§ 73.

MARK VIII.

ὁ εἰς τὴν γῆν, ἐσ-
ταί δεδεμένον ἐν τοῖς ὕαινοις·
καὶ ὁ εἰς τὴν γῆν,
ἐσται λελυμένον ἐν τοῖς οὐ-
ρανοῖς.

20 Τότε ^(c)διεστείλατο τοῖς
μαθηταῖς αὐτοῦ, ἵνα μὴδενὶ
εἰπώσιν, ὅτι αὐτὸς ἐστὶν ^(k)ὁ
Χριστός·

30 Καὶ ἐπετίμησεν αὐτοῖς,
ἵνα μὴδενὶ λεγῶσι περὶ αὐ-
τοῦ.

§ 74. *Jesus plainly foretells his sufferings and resurrection, rebukes Peter, exhorts all to self-denial.*

MATTH. XVI.

MARK VIII.

21 Ἀπο τότε ἤρξατο ὁ Ἰησοῦς
δεικνύναι τοῖς μαθηταῖς αὐτοῦ,
ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἰε-
ροσόλυμα, καὶ πολλὰ παθεῖν
ἀπο τῶν πρεσβυτέρων καὶ ἀρ-
χιερῶν καὶ γραμματέων, καὶ
ἀποκτανθῆναι, καὶ τῇ τρίτῃ
ἡμέρᾳ ἐγερθῆναι.

22 Καὶ προσλαβομένος αὐ-
τὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾶν
αὐτῷ, λέγων· Ἰλέως σοι, κυ-
ριε· ὃ μὴ ἐσται σοι τοῦτο.

23 Ὁ δὲ στραφείς εἶπε τῷ
Πέτρῳ· Ὑπάγε ὀπίσω μου,
σατανα· σκανδαλὸν μου εἶ-
ς, ὅτι οὐ φρονεῖς τα τοῦ Θεοῦ,
ἀλλὰ τα τῶν ἀνθρώπων.

31 Καὶ ἤρξατο διδάσκειν
αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ
ἀνθρώπου πολλὰ παθεῖν, καὶ
ἀποδοκιμασθῆναι ^(h)ἀπο τῶν
πρεσβυτέρων ^(z)καὶ τῶν ἀρχι-
ερῶν καὶ τῶν γραμματέων,
καὶ ἀποκτανθῆναι, καὶ μετὰ
τρεῖς ἡμέρας ἀναστῆναι·

32 Καὶ παρήρσια τὸν λόγον
ἐλάλει. Καὶ προσλαβομένος
αὐτὸν ὁ Πέτρος, ἤρξατο ἐπι-
τιμᾶν αὐτῷ.

33 Ὁ δὲ ἐπιστραφείς, καὶ ἰδὼν
τὴν μαθητῆς αὐτοῦ, ἐπετίμησε τῷ
Πέτρῳ, λέγων· Ὑπάγε ὀπίσω
μου, σατανα· ὅτι ὃ φρονεῖς τα τῶν
ἀνθρώπων, ἀλλὰ τα τῶν ἀνθρώπων.

(c) ≈ ἐπετίμησεν (k) † Ἰησοῦς. (h) ≈ ὑπο (z) r. ∪ καὶ
ἀρχιερέων καὶ γραμματέων,

LUKE IX.

§ 73.

JOHN.

21 Ὁ δὲ επιτιμησας αυτοις,
παρηγγειλε μηδενι (ε)λεγειν
τουτο·

§ 74. *Jesus plainly foretells his sufferings and resurrection, rebukes Peter, exhorts all to self-denial.*

LUKE IX.

JOHN.

22 Ειπων· Ὅτι δει τον υιον
του ανθρωπου πολλα παθειν,
και αποδοκιμασθηναι απο των
πρεσβυτερων και αρχιερων κ
γραμμαλεων, κ αποκλανθηναι,
και τη τριτη ημερα (x)εγερ-
θηναι.

(ε) τ.νειπειν (κ) αναστηναι.

MATTH. XVI.

24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἰ τις θέλει ὀπίσω μελθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀρατῶ τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.

25 Ὃς γὰρ ἀν θέλῃ τὴν ψυχὴν αὐτῆς σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἀν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὕρησκει αὐτήν.

26 Τί γὰρ ὠφελεῖται ἄνθρωπος, εἰὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀνταλλάγμα τῆς ψυχῆς αὐτοῦ;

27 Μελλεῖ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἕκαστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

28 Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες (e) τῶν ὧδε ἐστῶτων, οἵ-

MARK VIII.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον συν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς· (a) Ὅστις θέλει ὀπίσω μου (b) ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀρατῶ τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.

35 Ὃς γὰρ ἀν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἀν ἀπολέσῃ (c) τὴν ἑαυτοῦ ψυχὴν ἐνεκεν ἐμοῦ καὶ τοῦ ευαγγελίου, (d) σῶσει αὐτήν.

36 Τί γὰρ ὠφελήσει (z) ἄνθρωπον, εἰὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;

37 Ἡ τί δώσει ἄνθρωπος ἀνταλλάγμα τῆς ψυχῆς αὐτοῦ;

38 Ὃς γὰρ ἀν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λογούς ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλιδί καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνησέσθαι αὐτόν, ὅταν ἐλθῇ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

MARK IX.

ΚΑΙ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν

(e) r. τῶν ὧδε ἐστήκοτων, al. ὧδε ἐστῶτες, (a) ∪ Εἰ τις
(b) r. ἐλθεῖν, (c) → τὴν ἑαυτοῦ ψυχὴν, (d) † οὗτος
(z) ∪ ἄνθρωπος,

LUKE IX.

JOHN.

23 Ελεγε δε προς παντας
 Ει τις θελει σπσω με (r)ερ-
 χεσθαι, αρνησασθω εαυτον, (g)
 και αρατω τον σταυρον αυτου
 (n)καθ' ημεραν, κ ακολουθειλω
 μοι.

24 Ος γαρ αν θελη την
 ψυχην αυτου σωσαι, απολεσει
 αυτην· ος δ' αν απολεση την
 ψυχην αυτου ενεκεν εμου, υτος
 σωσει αυτην.

25 Τι γαρ ωφελειται ανθρω-
 πος κερδησας τον κοσμον ολον,
 εαυτον δε απολεσας, η ζημι-
 ωθεις ;

26 Ος γαρ αν επαισχυνθη
 με και τους εμους λογους, τυτον
 ο υιος του ανθρωπου επαισχ-
 υνθησεται, όταν ελθη εν τη
 δοξη αυτου, και του πατρος,
 και των αγγων αγγελων.

27 Λεγω δε υμιν αληθως,
 εισιτινες των ωδε (m)εστωων,

(r) r. ελθειν, απαρνησασθω (g) → κ αρατω ad ημεραν,
 (n) ⇔ καθ' ημεραν, (m) r. εστηκοτων,

27

MATTH. XVI.

MARK IX.

τινες ο μη γευσονται θανατον, ὡςδε ἰστηκοτων, οἱτινες ου μη
 ἕως αν ιδωσι τον υιον του γευσονται θανατου, ἕως αν
 ανθρωπου ερχομενον εν τη ιδωσι την βασιλειαν του θεου
 βασιλεια αυτου. εληλυθυιαν εν δυναμει.

§ 75. *Jesus' transfiguration. His discourse with the three disciples, as they were descending from the mountain.*

MATTH. XVII.

MARK IX.

Και μεθ' ἡμερας ἕξ παρα-
 λαμβανει ὁ Ἰησοῦς τον Πέτρον,
 και Ιακωβον, και Ιωαννην τον
 αδελφον αυτου· και αναφερει
 αυτους εις ορος ὑψηλον κατ'
 ιδιαν.

2 Καὶ μετεμορφωθη εμπροσ-
 θεν αυτων, και ελαμψε το
 προσωπον αυτου ὡς ὁ ἥλιος·
 τα δε ἱματια αυτου εγενετο
 λευκα ὡς το φως.

3 Καὶ ιδου, ωφθησαν αυτοις
 Μωσης και Ηλιας, μετ' αυτου
 συλλαλουντες.

2 Καὶ μεθ' ἡμερας ἕξ παρα-
 λαμβανει ὁ Ἰησοῦς τον Πέτρον,
 και τον Ιακωβον, και (b) Ιωαν-
 νην, και ἀναφέρει αυτους εις
 ορος ὑψηλον κατ' ιδιαν μονας·
 και μετεμορφωθη εμπροσθεν
 αυτων.

3 Καὶ τα ἱματια αυτου εγεν-
 ετο στιλβοντα, λευκα λιαν
 (c) ὡς χιων, (d) οἷα γναφεως
 ἐπὶ τῆς γῆς ου δυναται (e)
 λευκαναι.

4 Καὶ ωφθη αυτοις Ηλιας
 συν Μωσει και ἦσαν συλλα-
 λουντες τῷ Ἰησοῦ.

(b) † τον (c) ≡ ὡς χιων, (d) om. οἷα ad λευκαναι.
 (e) φροῦτω

LUKE IX.

JOHN.

οἱ ἔμνη (p) γευσονται θανάτου,
 ἕως ἂν ἰδῶσι τὴν βασιλείαν
 τοῦ Θεοῦ.

§ 75. *Jesus' transfiguration. His discourse with the three disciples, as they were descending from the mountain.*

LUKE IX.

JOHN.

28 Εγενετο δὲ μετὰ τοὺς
 λαοὺς τούτους, ὥσπερ ἡμέραι
 οκτώ, καὶ παραλαβὼν^(a) Πε-
 τρον καὶ Ἰωάννην καὶ Ἰακώβον,
 ἀνέβη εἰς τὸ ὄρος προσευξάσ-
 θαι.

29 Καὶ ἐγενέτο, ἐν τῷ προσ-
 ευχεσθαι αὐτόν, τὸ εἶδος τοῦ
 προσώπου αὐτοῦ ἕτερον, καὶ ὁ
 ἱματισμὸς αὐτοῦ λευκὸς ἐξασ-
 τραπτῶν.

30 Καὶ ἰδοὺ, ἄνδρες δύο συν-
 ἐλαλουν αὐτῷ, οἵτινες ἦσαν
 Μωσῆς καὶ Ἠλίας·

31 Οἱ ὀφθέντες ἐν δόξῃ, ἐλε-
 γον τὴν ἐξοδὸν αὐτοῦ, ἣν ἐμελ-
 λε πληροῦν ἐν Ἱερουσαλὴμ.

32 Ὁ δὲ Πέτρος καὶ οἱ συν-
 αὐτῷ ἦσαν βεβαρημένοι ὑπ-
 νῷ. Διαγρηγορήσαντες δὲ
 εἶδον τὴν δόξαν αὐτοῦ, καὶ
 τοὺς δύο ἀνδράς τοὺς συνεσ-
 τῶτας αὐτῷ.

(p) γ.γευσονται (a) † τον

MATTH. XVII.

MARK IX.

4 Αποκριθεις δε ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κυριε, καλον ἐστίν ἡμας ὥδε εἶναι· εἰ θέλεις, ποιησώμεν ὥδε τρεῖς σκηνας, σοι μίαν, καὶ Μωσῇ μίαν, καὶ ἑνὶ Ἡλίᾳ.

5 Ἐπὶ αὐτοῦ λαλουντος, ἰδὼς, νεφέλη (α) φῶτος ἐπεσκίασεν αὐτούς· καὶ ἰδὼς, φωνὴ ἐκ τῆς νεφέλης, λεγούσα· „Οὗτος ἐστὶν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδοκῆσα· αὐτοῦ ἀκουστέ.“

6 Καὶ ἀκουσαντες οἱ μαθηταί, ἐπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφοδρά.

7 Καὶ προσελθὼν ὁ Ἰησοῦς, ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγερθητε, καὶ μὴ φοβείσθε.

8 Ἐπαραντες δὲ τοὺς ὀφθαλμούς αὐτῶν, οὐδεὶς εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

9 Καὶ καταβαινοντῶν αὐτῶν (b) ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λεγὼν· Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10 Καὶ ἐπῆρωτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λεγοντες·

5 Καὶ ἀποκρίθεις ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββί, καλον ἐστὶν ἡμας ὥδε εἶναι· καὶ ποιησώμεν σκηνας τρεῖς, σοι μίαν, καὶ Μωσῇ μίαν, καὶ ἑνὶ Ἡλίᾳ μίαν.

6 Οὐ γὰρ ᾔδει τί (f) λαλήσῃ· (g) ἦσαν γὰρ ἐκφοβοί.

7 Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης· (h) Οὗτος ἐστὶν ὁ υἱὸς μου ὁ ἀγαπητός· αὐτοῦ ἀκουέτε.

8 Καὶ ἑξαπύνα περιβλεψάμενοι, οὐκέτι οὐδεὶς εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μετ' ἑαυτῶν.

9 Καταβαινοντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διετείλατο αὐτοῖς, ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10 Καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συζητούντες, τί ἐστὶ (i) τὸ ἐκ νεκρῶν ἀναστῆναι.

11 Καὶ ἐπῆρωτων αὐτὸν, λεγοντες· Ὅτι λεγούσιν οἱ

(α) r. ≈ φωτεινὴ (b) r. ἀπὸ (f) ≈ λαλήσει· Alli : ἀποκριθῇ (g) ≈ ἐκφοβοί γὰρ ἐγενοντο. (h) † λεγούσα· (i) Ὅταν ἐκ νεκρῶν ἀναστῇ.

LUKE IX.

JOHN.

33 Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, ἔειπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάλα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοί, καὶ μίαν Μωσῇ, καὶ μίαν Ἠλῆ· μὴ εἰδὼς ὁ λέγει.

34 Ταῦτα δὲ αὐτοῦ λεγόντος, ἐγενεῖτο νεφέλη, καὶ ἐπέσκιασεν αὐτοὺς· ἐφοβήθησαν δὲ ἐν τῷ ἐκεῖνους εἰσελθεῖν εἰς τὴν νεφέλην.

35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα· „Οὗτός ἐστιν ὁ υἱὸς μου ὁ (b) ἀγαπητός· αὐτοῦ ἀκούετε.,,

36 Καὶ ἐν τῷ γενεσθαι τὴν φωνὴν, εἶρεθ(ε) ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσῆγησαν, καὶ οὐδενὶ ἀπηγγείλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.

(b) Ὁ κεκλελεγμένος *Alimus* : εκλεκτός (c) ἢ ὁ

MATTH. XVII.

§ 75.

MARK IX.

Τι οὖν οἱ γραμματεῖς λεγού-
σιν, ὅτι Ἡλίας δεῖ ελθεῖν πρῶ-
τον ;

11 Ὁ δὲ (c) Ἰησοῦς ἀποκριθεὶς
εἶπεν αὐτοῖς· Ἡλίας μὲν ἐρχε-
ται (d) πρῶτον, καὶ ἀποκα-
ταστήσει πάντα·

12 Λέγω δὲ ὑμῖν, ὅτι Ἡλίας

γραμματεῖς, ὅτι Ἡλίας δεῖ
ελθεῖν πρῶτον ;

12 Ὁ δὲ (e) ἀποκριθεὶς εἶπεν
αὐτοῖς· Ἡλίας μὲν ἐλθὼν πρῶ-
τον, ἀποκαθίστα πάντα· καί
πῶς γεγραπταί ἐπὶ τοῦ υἱοῦ
τοῦ ἀνθρώπου, ἵνα πολλὰ
παθῇ, καὶ ἐξουθενωθῇ.

§ 76. *Jesus casts out a dumb and deaf spirit.*

MATTH. XVII.

MARK IX.

14 Καὶ ἐλθόντων αὐτῶν
πρὸς τὸν ὄχλον, προσήλθεν
αὐτῷ ἄνθρωπος, γονυπετῶν
(a) αὐτόν,

15 Καὶ λέγων· Κύριε, ἐλε-
ησον μου τὸν υἱόν· ὅτι σελ-
ηνιάζεται, καὶ κακῶς πάσχει·
πολλακίς γὰρ πίπτει εἰς τὸ
πῦρ, καὶ πολλακίς εἰς τὸ
ὕδωρ.

16 Καὶ προσηνεύκα αὐτόν
τοῖς μαθηταῖς σου, καὶ οὐκ
ἠδυνήθησαν αὐτόν θεραπευ-
σαι.

14 Καὶ ἐλθὼν πρὸς τοὺς μα-
θητάς, εἶδεν ὄχλον πολὺν
περὶ αὐτοὺς, καὶ γραμματεῖς
συζητούντας αὐτοῖς.

15 Καὶ εὐθεὺς πᾶς ὁ ὄχλος,
(o) ἰδὼν αὐτόν, ἐξεθαμβήθη,
καὶ προστρέχοντες ἡσπάζοντο
αὐτόν.

16 Καὶ ἐπηρώτησεν (p) αὐτοὺς·
Τί συζητεῖτε (q) πρὸς αὐτούς ;

17 Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ
ὄχλου εἶπε· Διδασκαλέ, ἡνεύ-
κα τὸν υἱόν μου πρὸς σε,
ἐχόντα πνεῦμα ἀλαλόν.

18 Καὶ ὅπου ἂν αὐτόν κα-
ταλάβῃ, ῥήσσει αὐτόν· καὶ
αφρίζει, καὶ τρίζει τοὺς ὀδόν-
τας (r) αὐτοῦ, καὶ ξηραίνεται.

(c) ≡ Ἰησοῦς

(d) ≡ πρῶτον,

(e) ≈ εφη αὐτοῖς

(a) r. αὐτῷ,

(o) ≈ ἰδόντες αὐτόν, ἐξεθαμβήθησαν,

(p) r. ≈ τοὺς

γραμματεῖς

(q) ≈ πρὸς αὐτούς ;

Alii en ὑμῖν ;

(r) ≡ αὐτοῦ,

MATTH. XVII.

§ 75.

MARK IX.

ἤδη ἦλθε, καὶ οὐκ ἐπεγνώσαν
αὐτον, ἀλλ' ἐποίησαν ^(e) ἐν
αὐτῷ ὅσα ἠθέλησαν. Οὕτω καὶ
ὁ υἱὸς τοῦ ἀνθρώπου μελλεῖ
πάσχειν ὑπ' αὐτῶν.

13 Τότε συνήκαν οἱ μαθηταί,
ὅτι περὶ Ἰωαννοῦ τοῦ βαπτισ-
τοῦ εἶπεν αὐτοῖς. |

13 Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ
Ἠλίας ἐλήλυθε, καὶ ἐποίησαν
αὐτῷ ὅσα ἠθέλησαν, καθὼς
γεγραπται ἐπ' αὐτον.

§ 76. *Jesus casts out a dumb and deaf spirit.*

LUKE IX.

JOHN.

37 Ἐγενετο δὲ ἐν τῇ ἐξῇ
ἡμέρᾳ, κατελθόντων αὐτῶν
ἀπὸ τοῦ ὄρους, συνήτησεν
αὐτῷ ὄχλος πολὺς.

38 Καὶ ἰδού, ἀνὴρ ἀπὸ τοῦ
ὄχλου ἀνεβόησε, λέγων· Δι-
δασκαλε, δεομαι σου, ^(c)
ἐπιβλεψαὶ ἐπὶ τὸν υἱόν μου,
ὅτι μονογενὴς ἐστὶ μοι·

39 Καὶ ἰδού, πνεῦμα λαμ-
βάνει αὐτον, καὶ ἐξαίφνης
κραζει, καὶ σπαρασσει αὐτον
μετὰ φθοῦ, καὶ μογίς ἀποχω-
ρεῖ ἀπ' αὐτοῦ, συντρίβον αὐ-
τον.

40 Καὶ ἐδεηθὴν τῶν μαθη-
τῶν σου, ἵνα ^(d) ἐκβάλωσιν
αὐτό· καὶ οὐκ ἠδυνήθησαν.

(e) σπ.εν {c} r. ἐπιβλεψόν

{d} r. ἐκβαλλώσιν

MATTH. XVII.

MARK IX.

4 Αποκριθεις δε ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κυριε, καλον ἐστίν ἡμᾶς ὥδε εἶναι· εἰ θελεις, ποιησωμεν ὥδε τρεις σκηνας, σοι μιαν, και Μωσῇ μιαν, και μιαν Ἡλια.

5 Ἐτι αὐτου λαλουντος, ἰδὲ, νεφελη^(α) φωτος επεσκιασεν αὐτους· και ἰδου, φωνη εκ της νεφελης, λεγουσα· „Οὗτος ἐστίν ὁ υἱός μου ὁ αγαπητος, ἐν ᾧ ευδοκησα· αὐτου ακουετε.„

6 Και ακουσαντες οἱ μαθηται, επεσον επι προσωπον αὐτων, και εφοβηθησαν σφοδρα.

7 Και προσελθων ὁ Ἰησους, ἔψατο αὐτων, και εἶπεν· Ἐγερθητε, και μη φοβεισθε.

8 Ἐπαραντες δε τους οφθαλμους αὐτων, ουδενᾶ εἶδον, εἰ μη τον Ἰησουν μονον.

9 Και καταβαινοντων αὐτων^(b) εκ του ορους, ενετειλατο αὐτοις ὁ Ἰησους, λεγων· Μηδενι εἰπητε το ὄραμα, ἕως οὗ ὁ υἱός του ανθρωπου εκ νεκρων αναστη.

10 Και επηρωτησαν αὐτον οἱ μαθηται αὐτου, λεγοντες·

5 Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι· καὶ ποιήσωμεν σκῆνας τρεῖς, σοὶ μιαν, καὶ Μωσῇ μιαν, καὶ Ἡλῷ μιαν.

6 Οὐ γὰρ ᾔδει τι^(f) λαλήσῃ·^(g) ἦσαν γὰρ ἐκφοβοί.

7 Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης·^(h) Οὗτος ἐστὶν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.

8 Καὶ ἔκπινα περιβλεψάμενοι, οὐκέτι οὐδενᾶ εἶδον, ἀλλὰ τον Ἰησουν μονον μεθ' ἑαυτων.

9 Καταβαινοντων δε αὐτων ἀπο του ορους, διατειλατο αὐτοῖς, ἵνα μηδενι διηγησωνται ἃ εἶδον, εἰ μη ὅταν ὁ υἱός του ανθρωπου εκ νεκρων αναστη.

10 Καὶ τον λογον κρατησαν, προς ἑαυτους συζητουντες, τι ἐστὶ⁽ⁱ⁾ το εκ νεκρων αναστηναι.

11 Καὶ ἐπηρώτων αὐτον, λεγοντες· Ὅτι λεγουσιν οἱ

(a) r. ≈ φωτεινή (b) r. ἀπο (f) ≈ λαλήσει· *Alli* : ἀποκριθῇ· (g) ≈ ἐκφοβοὶ γὰρ ἐγένοντο. (h) † λεγουσα· (i) Ὅταν εκ νεκρων αναστη.

LUKE IX.

JOHN.

33 Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάλα, καλὸν ἐστὶν ἡμῶς ὡς εἶναι· καὶ ποιησώμεν σκηνὰς τρεῖς, μίαν σοι, καὶ μίαν Μωσῇ, καὶ μίαν Ἠλῆ· μὴ εἰδὼς ὁ λαγεῖ.

34 Ταῦτα δὲ αὐτοῦ λεγοντός, ἐγενέτο νεφέλη, καὶ ἐπέσκιασεν αὐτοὺς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.

35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λεγούσα· „Οὗτός ἐστιν ὁ υἱὸς μου ὁ (b) ἀγαπητός· αὐτοῦ ἀκούετε.”

36 Καὶ ἐν τῷ γενεσθαι τὴν φωνὴν, εἶρεθ^(c) ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἀσπληγίσαν, καὶ οὐδενὶ ἀπηγγείλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.

(b) *Ὁ κεκλελεγμένος Ἀλῆμ* : εκλεκτός (c) \equiv ὁ

MATTH. XVII.

§ 75.

MARK IX.

Τι οὖν οἱ γραμματεῖς λεγού-
σιν, ὅτι Ἡλὶαν δεῖ ελθεῖν πρω-
τον ;

11 Ὁ δὲ (c) Ἰησοῦς ἀποκριθεὶς
εἶπεν αὐτοῖς Ἡλίας μὲν ἐρχε-
ται (d) πρῶτον, καὶ ἀποκα-
ταστήσει πάντα·

12 Λέγω δὲ ὑμῖν, ὅτι Ἡλίας

γραμματεῖς, ὅτι Ἡλὶαν δεῖ
ελθεῖν πρῶτον ;

12 Ὁ δὲ (e) ἀποκριθεὶς εἶπεν
αὐτοῖς· Ἡλίας μὲν ἐλθὼν πρω-
τον, ἀποκαθίστα πάντα· καὶ
πῶς γεγραπταί ἐπὶ τὸν υἱὸν
τοῦ ἀνθρώπου, ἵνα πολλὰ
παθῇ, καὶ ἐξουδενωθῇ.

§ 76. *Jesus casts out a dumb and deaf spirit.*

MATTH. XVII.

MARK IX.

14 Καὶ ἐλθόντων αὐτῶν
πρὸς τὸν ὄχλον, προσήλθεν
αὐτῷ ἄνθρωπος, γονυπετῶν
(a) αὐτόν,

15 Καὶ λέγων· Κυριε, ἐλε-
ησον μου τὸν υἱόν· ὅτι σελ-
ηνιάζεται, καὶ κακῶς πάσχει·
πολλακίς γὰρ πίπτει εἰς τὸ
πῦρ, καὶ πολλακίς εἰς τὸ
ὕδωρ.

16 Καὶ προσηνεγκα αὐτόν
τοῖς μαθηταῖς σου, καὶ οὐκ
ἠδυνήθησαν αὐτόν· θεραπεύ-
σαι.

14 Καὶ ἐλθὼν πρὸς τοὺς μα-
θητάς, εἶδεν ὄχλον πολὺν
περὶ αὐτοὺς, καὶ γραμματεῖς
συζητοῦντας αὐτοὺς.

15 Καὶ εὐθεὺς πας ὁ ὄχλος,
(o) ἰδὼν αὐτόν, ἐξεθαμβήθη,
καὶ προστρέχοντες ἠσπαζόντο
αὐτόν.

16 Καὶ ἐπηρώτησεν (p) αὐτοὺς·
Τί συζητεῖτε (q) πρὸς αὐτούς ;

17 Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ
ὄχλου εἶπε· Διδασκαλε, ἠνεγ-
κα τὸν υἱόν μου πρὸς σε,
ἐχόντα πνεῦμα ἀλαλόν.

18 Καὶ ὅπου ἂν αὐτόν κα-
ταλάβῃ, ῥήσσει αὐτόν· καὶ
αφρίζει, καὶ τρίζει τοὺς ὀδόν-
τας (r) αὐτοῦ, καὶ ξηραίνεται.

(c) ≡ Ἰησοῦς

(a) r. αὐτῷ,

(p) r. ≈ τοὺς

Alii ἐν ὑμῖν ;

(d) ≡ πρῶτον,

(o) ≈ ἰδόντες αὐτόν, ἐξεθαμβήθησαν,

γραμματεῖς

(r) ≡ αὐτοῦ,

(e) ≈ εἶπεν αὐτοῖς

(q) ≈ πρὸς αὐτούς ;

MATTH. XVII.

§ 75.

MARK IX.

ἤδη ἦλθε, καὶ οὐκ ἐπεγνώσαν
αὐτον, ἀλλ' ἐποίησαν (e) ἐν
αὐτῷ ὅσα ἠθέλησαν. Οὕτω καὶ
ὁ υἱὸς τοῦ ἀνθρώπου μελλεῖ
πάσχειν ὑπ' αὐτῶν.

13 Τοῦτε συνήκαν οἱ μαθηταί,
ὅτι περὶ Ἰωάννου τοῦ βαπτισ-
τοῦ εἶπεν αὐτοῖς. |

13 Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ
Ἠλίας ἐληλυθε, καὶ ἐποίησαν
αὐτῷ ὅσα ἠθέλησαν, καθὼς
γεγραπταὶ ἐπ' αὐτον.

§ 76. *Jesus casts out a dumb and deaf spirit.*

LUKE IX.

JOHN.

37 Ἐγενετο δὲ ἐν τῇ ἐξῇ
ἡμέρᾳ, κατελθόντων αὐτῶν
ἀπο τοῦ ὄρους, συνήτησεν
αὐτῷ ὄχλος πολὺς.

38 Καὶ ἰδὼν, ἀνὴρ ἀπο τοῦ
ὄχλου ἀνέβησεν, λέγων· Δι-
δασκαλε, δεομαι σου, (c)
ἐπιβλεψαὶ ἐπὶ τὸν υἱόν μου,
ὅτι μονογενὴς ἐστὶ μοι·

39 Καὶ ἰδὼν, πνεῦμα λαμ-
βάνει αὐτον, καὶ ἐξαφνης
κραζει, καὶ σπαρασσει αὐτον
μετὰ ἀφρου, καὶ μογὶς ἀποχω-
ρεῖ ἀπ' αὐτοῦ, συντρίβον αὐ-
τον.

40 Καὶ ἐδεθθὴν τῶν μαθη-
τῶν σου, ἵνα (d) ἐκβάλωσιν
αὐτό· καὶ οὐκ ἠδυνήθησαν.

(e) om. εν [c] r. ἐπιβλεψον

[d] r. ἐκβαλλωσιν

MATTH. XVII.

MARK IX.

17 Αποκριθεις δε ὁ Ἰησοῦς
εἶπεν· Ὡ γενεα ἀπιστος καὶ
διδασκαλὴ διεσπασμένη· ἕως ποτε εἶσομαι
μεθ' ὑμῶν; ἕως ποτε ἀνεξο-
μαί ὑμῶν; φερετε μοι αὐτον
ᾧδε.

Καὶ εἶπον τοῖς μαθηταῖς σου,
ἵνα αὐτο ἐκβάλωσι, καὶ οὐκ
ἰσχύσαν.

19 Ὁ δὲ (ε) ἀποκριθεις αὐ-
τοῖς λέγει· Ὡ γενεα ἀπιστος,
ἕως ποτε πρὸς ὑμᾶς εἶσομαι;
ἕως ποτε ἀνεξομαί ὑμῶν;
φερετε αὐτον πρὸς με.

20 Καὶ ἤνεγκαν αὐτον πρὸς
αὐτον. Καὶ ἰδὼν (ι) αὐτον,
εὐθεὶς τὸ πνεῦμα ἐσπαραξεν
αὐτον· καὶ πεσὼν ἐπὶ τῆς γῆς,
ἐκυλιετο, ἀφρίζων.

21 Καὶ ἐπὶ ᾤκησεν τὸν πα-
τέρα αὐτου· Πόσος χρόνος
ἐστίν, ὥς τοῦτο γέγονεν αὐτῷ;
Ὁ δὲ εἶπε· Παιδιοθεν·

22 Καὶ πολλακις αὐτον καὶ
εἰς (υ) πυρ ἔβαλε καὶ εἰς ὕδα-
τα, ἵνα ἀπολέσῃ αὐτον ἀλλ',
εἰ τι δυνασάι, βοηθήσων ἡμῖν,
σπλαγχνισθεὶς ἐφ' ἡμᾶς.

23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·
(ω) Το, εἰ δυνασάι (x) πιστευ-
σαί· πάντα δυνάτα τῷ πισ-
τευοντι.

24 Καὶ εὐθεὶς κραξάς ὁ πα-
τήρ τοῦ παιδιοῦ, μετὰ δακρυ-
ῶν ἔλεγε· Πιστεύω· (y) βοήθει
μοῦ τῇ ἀπιστίᾳ.

(ε) r. ἀποκριθεις αὐτῷ *Alit*: ταῦτοις (ι) ὤντων το
πνεῦμα, εὐθύς (υ) ᾤκτο (ω) om. Το, (x) → πιστεῦσαι·
Alit: πιστεῦσαι *Al.* πιστεῦσαι; (y) † κυριε

LUKE IX.

JOHN.

41 Αποκριθεις δε ὁ Ἰησους
 ειπεν· ὦ γενεα ἀπιστος καὶ
 διεσπασμενη· ἕως ποτε εἶσομαι
 πρὸς ὑμᾶς, καὶ ἀνεξομαι ὑμῶν;
 Προσαγαγε τον υἱον σου (e)
 ὧδε.

42 Ἐτι δε προσερχομενου
 αὐτου, ἐρρήξεν αὐτὸν το
 δαιμονιον, καὶ συνεσπαραξεν.

(e) → ὧδε. *Sed r.* ὧδε τον υἱον σου.

MATTH. XVII.

MARK IX.

18 Καὶ ἐπετιμῆσεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαίμονιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπο τῆς ὥρας ἐκείνης.

19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν. Ἀμὴν γὰρ λέγω ὑμῖν, εἰν ἔχητε πίστιν ὡς κόκκον σινάπεως, εῖριτε τῷ ὄρει τοῦτῳ· Μεταβήθῃ ἐντευθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδύνατον ἔσται ὑμῖν.

21 (c) Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

25 Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυντρέχει ὄχλος, ἐπετιμῆσεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Το πνεῦμα το ἀλαλον καὶ κῶφον, ἐγὼ σοι ἐπιτάσσω· Ἐξέλθε ἐξ αὐτοῦ, καὶ μὴ κετι εἰσελθῇ εἰς αὐτόν.

26 Καὶ (d) κραξας, καὶ πολλὰ (f) σπαραξας, ἐξῆλθε. Καὶ ἐγένετο ὥσπερ νεκρὸς, ὥστε πολλὰς λέγειν, ὅτι ἀπέθανεν.

27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς, ἤγειρεν αὐτόν· καὶ ἀνέστη.

28 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

29 Καὶ εἶπεν αὐτοῖς· Τοῦτο το γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ (ε) καὶ νηστείᾳ.

§ 77. *Jesus again fortells his sufferings and resurrection.*

MATTH. XVII.

MARK IX.

30 Καὶ ἐκείθεν ἐξελθόντες, παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν, ἵνα τις γνῶ.

(c) om. Τοῦτο δὲ ad νηστείᾳ. (d) r. κραξαν, (f) r. σπαραξαν αὐτόν, (ε) om. καὶ νηστείᾳ.

LUKE IX.

JOHN.

Επιστιμωσεν δε ὁ Ἰησοῦς τὸ
πνεῦματι τῷ ἀκαθάρτῳ, καὶ

ἰασατο τὸν παῖδα, καὶ ἀπε-
δωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

43 Ἐξεπλησσοντο δε παντες
ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.

§ 77. *Jesus again foretells his sufferings and resurrection.*

LUKE IX.

JOHN.

43 Παντων δε θαυμαζοντων
ἐπὶ πασιν οἷς^(b) ἐποιεῖ^(c) ὁ
Ἰησοῦς, εἶπε πρὸς τοὺς μαθη-
τας αὐτοῦ

(b) ἢ ἐποίησεν

(c) ἢ ὁ Ἰησοῦς,

MATTH. XVII.

22 Αναστρεφόμενων δε αὐ-
των ἐν τῇ Γαλιλαίᾳ, εἶπεν
αὐτοῖς ὁ Ἰησοῦς· Μελλεῖ ὁ υἱὸς
τοῦ ἀνθρώπου παραδίδοσθαι
εἰς χεῖρας ἀνθρώπων,

23 Καὶ ἀποκτενοῦσιν αὐτόν·
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσε-
ται. Καὶ ἐλυπηθήσαν σφο-
δρά.

MARK IX.

31 Ἐδίδασκε γὰρ τοὺς μαθη-
τάς αὐτοῦ, καὶ εἶπεν αὐτοῖς·
Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παρ-
αδίδοται εἰς χεῖρας ἀνθρώπων,
καὶ ἀποκτενοῦσιν αὐτόν· καὶ
ἀποκτανθεὶς, ^(a) τῇ τρίτῃ ἡ-
μέρᾳ ἀναστήσεται.

32 Οἱ δὲ ἠγνοοῦν τὸ ῥήμα,
καὶ ἐφοβούντο αὐτόν ἐπερω-
τῆσαι.

§ 78. *Jesus works a miracle to pay the tribute money.*

MATTH. XVII.

24 Ἐλθόντων δε αὐτῶν εἰς
Καπερναῦν, προσήλθον οἱ τα-
διδραχμα λαμβανόντες τῷ
Πέτρῳ, καὶ εἶπον· Ὁ διδασ-
καλὸς ὑμῶν οὐ τελεῖ τὰ δι-
δραχμα;

25 Λεγεί· Ναί. Καὶ ὅτε
εἰσῆλθεν εἰς τὴν οἰκίαν, προ-
εφθασεν αὐτόν ὁ Ἰησοῦς, λε-
γὼν· Τι σοὶ δοκεῖ, Σίμων; Οἱ
βασιλεῖς τῆς γῆς ἀπὸ τινῶν
λαμβάνουσι τέλη ἢ κῆνσον;
ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ
τῶν ἀλλοτρίων;

MARK IX.

33 Καὶ ἦλθεν εἰς Καπερνα-
ουμ·

(a) ≈ μετὰ τρεῖς ἡμέρας

LUKE IX.

JOHN.

44 Θεσθε ὑμεῖς εἰς τὰ ὠτα
ὑμῶν τοὺς λόγους τούτους· ὁ
γὰρ υἱὸς τοῦ ἀνθρώπου μελλεῖ
παραδιδόσθαι εἰς χεῖρας ἀν-
θρώπων.

45 Οἱ δὲ ἠγνοοῦν τὸ ῥῆμα
τούτο, καὶ ἦν παρακεκαλυμ-
μενον ἀπ' αὐτῶν, ἵνα μὴ αισ-
θῶνται αὐτό· καὶ ἐφοβούντο
ερωτῆσαι αὐτὸν περὶ τοῦ ῥῆ-
ματος τούτου.

§ 78. *Jesus works a miracle to pay the tribute money.*

MATTH. XVII.

MARK IX.

26 Λεγει αὐτῷ (b) ὁ Πέτρος·
Ἀπο τῶν ἀλλοτρίων. Ἐφη
αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλευ-
θεροὶ εἰσιν οἱ υἱοί.

27 Ἴνα δὲ μὴ σκανδαλισω-
μεν αὐτοὺς, πορευθεὶς εἰς τὴν
θαλάσσαν, βάλε ἀγκίστρον,
καὶ τὸν ἀναβάντα πρῶτον
ἰχθὺν ἄρον καὶ ἀνοιξάς το
στόμα αὐτοῦ, εὕρησεις στατη-
ρα· ἐκεῖνον λαβὼν, δός αὐτοῖς
ἀντὶ ἐμοῦ καὶ σου.

(b) ⇨ ὁ Πέτρος·

§ 79. *The disciples contend who should be the greatest. Jesus' conduct and discourse on the occasion.*

MATTH. XVIII.

MARK IX.

Εν εκείνη τη (α) ὥρᾳ προσ-
ηλθον οἱ μαθηταὶ τῷ Ἰησοῦ,
λεγοντες· Τίς ἀρα μείζων ἐσ-
τὶν ἐν τῇ βασιλείᾳ τῶν οὐρα-
νῶν;

2 Καὶ προσκαλεσαμενος ὁ
Ἰησοῦς παῖδιον, ἐστῆσεν αὐτο
ἐν μέσῳ αὐτῶν,

3 Καὶ εἶπεν· Ἀμὴν λέγω ὑ-
μῖν, ἐὰν μὴ στραφῇτε καὶ γεν-
ησθε ὡς τὰ παῖδια, οὐ μὴ εἰσελ-
θῇτε εἰς τὴν βασιλείαν τῶν
οὐρανῶν.

4 Ὅστις οὖν (β) ταπεινώσῃ
ἑαυτὸν ὡς τὸ παῖδιον τοῦτο,
οὗτος ἐστὶν ὁ μείζων ἐν τῇ
βασιλείᾳ τῶν οὐρανῶν.

5 Καὶ ὅς ἐαν δεξῇται παῖδιον
τοιούτου ἐν ἐπὶ τῷ ὀνόματι
μου, ἐμε δεχεται.

23 καὶ ἐν τῇ οἰκίᾳ γενομεν-
ος, ἐπῆρωτα αὐτοὺς· Τί ἐν τῇ
ὁδῷ (γ) πρὸς ἑαυτοὺς διελογι-
ζέσθε;

34 Οἱ δὲ ἐσιώπων πρὸς ἀλ-
ληλους γὰρ διελεχθῆσαν ἐν τῇ
ὁδῷ, τίς μείζων.

35 Καὶ καθίσας, ἐφώνησε
τοὺς δώδεκα, καὶ λέγει αὐτοῖς·
Εἰ τίς θέλει πρῶτος εἶναι,
ἐσται πάντων ἐσχάτος, καὶ
πάντων διακονός.

36 Καὶ λαβὼν παῖδιον, ἐσ-
τῆσεν αὐτο ἐν μέσῳ αὐτῶν,
καὶ ἐναγκαλισάμενος αὐτο,
εἶπεν αὐτοῖς·

37 Ὅς ἐαν ἐν τῶν τοιούτων
παίδων δεξῇται ἐπὶ τῷ ὀνομα-
τι μου, ἐμε δεχεται· καὶ ὅς
ἐαν ἐμε δεξῇται, οὐκ ἐμε δεχε-
ται, ἀλλὰ τὸν ἀποστείλαντά
με.

38 Ἀπεκριθὴ δὲ αὐτῷ (δ) Ἰω-
άννης, λέγων· Διδασκαλε,
εἶδομεν τίνα (ε) τῷ ὀνόματι σὺ
ἐκβάλλοντα δαίμονια· (κ) καὶ

(α) ≈ ἡμέρᾳ (β) ≈ ταπεινώσει (γ) ⇨ πρὸς ἑαυτοὺς

(δ) † ὁ (ε) † ἐν (κ) † ὅς οὐκ ἀκολουθεῖ ἡμῖν·

§ 79. *The disciples contend who should be the greatest. Jesus' conduct and discourse on the occasion.*

LUKE IX.

JOHN.

46 Εισηλθε δε διαλογισμος
εν αυτοις, το, τις αν ειη μει-
ζων αυτων.

47 Ὁ δε Ἰησους ιδων τον
διαλογισμον της καρδιας αυ-
των, επιλαβομενος παιδιου,
εστησεν αυτο παρ' ἑαυτω,

48 Και ειπεν αυτοις· Ὅς εαν
δεξηται τουτο το παιδιον επι
τω ονοματι μου, εμε δεχεται·
και ὅς εαν εμε δεξηται, δεχε-
ται τον αποστειλαντα με.
Ὁ γαρ μικροτερος εν πασιν
ὑμιν ὑπαρχων, οὗτος (y) εσ-
ται μεγας.

49 Αποκριθεις δε ὁ Ἰωαννης
ειπεν· Ἐπιστατα, εidoμεν τινα
επι τῷ ονοματι σου εκβαλ-
λοντα (z) τα δαιμονια·

(y) ἄρα εστι

(z) ἢ τα

MATTH. XVIII.

MARK IX.

6 Ὅς δ' αν σκανδαλιση ἑνα των μικρων τουτων, των πιστευοντων εις εμε, συμφερει αυτω, ἵνα κρεμασθη μυλος ονικος ^(c) επι τον τραχηλον αυτου, και καταποντισθη εν τω πελαγει της θαλασσης.

7 Ουαι τω κοσμῳ απο των σκανδαλων. Αναγκη γαρ εστιν ελθειν τα σκανδαλα· πλην ουαι τω ανθρωπῳ ^(d) εκεινω, δι' ου το σκανδαλον ερχεται.

8 Ει δε ἡ χειρ σου η ο πους σου σκανδαλιζει σε, εκκοψον ^(e) αυτα, και βαλε απο σου· καλον σοι εστιν εισελθειν εις την ζωνη χωλον η κυλλον, η δυο χειρας η δυο ποδας εχοντα βληθηναι εις το πυρ το αιωνιον.

εκωλυσαμεν αυτον, ^(l) ὅτι οὐκ ακολουθει ἡμιν.

39 Ὁ δε Ἰησους ειπε· Μη κωλυετε αυτον. Ουδεις γαρ εστιν, ὅς ποιησει δυναμιν επι τῳ ονοματι μου, και δυνησεται ταχυ κακολογησαι με.

40 Ὅς γαρ ουκ εστι ^(m) καθ' ὑμων, ὑπερ ὑμων εστιν.

41 Ὅς γαρ αν ποτιση ὑμας ποτηριον ὕδατος, ⁽ⁿ⁾ εν ονοματι, ὅτι Χριστου εστε, αμην λεγω ὑμιν, ου μη απολεση τον μισθον αὐτου.

42 Και ὅς αν σκανδαλιση ἑνα των μικρων, των πιστευοντων ^(o) εις εμε, καλον εστιν αυτῳ μαλλον, ει περικειται ^(p) λιθος μυλικος περι τον τραχηλον αυτου, και βεβληται εις την θαλασσαν.

43 Και εαν σκανδαλιζη σε ἡ χειρ σου, αποκοψον αυτην· καλον σοι εστι κυλλον εις την ζωνην εισελθειν, η τας δυο χειρας εχοντα απελθειν εις την γεενναν, ^(q) εις το πυρ το ασβεστον,

(c) ≈ εις Alii: περι (d) om. εκεινω, (e) ≈ αυτον, (l) ≈ ὅτι οὐκ ακολουθει ἡμιν. (m) γ. καθ' ὑμων, ὑπερ ὑμων (n) γ. εν τῳ ονοματι μου, ὅτι (o) om. εις εμε, (p) ὡμυλος ονικος (q) → εις το πυρ το ασβεστον,

LUKE IX.

§ 79.

JOHN.

και εκωλυσαμεν αυτον, οτι
ουκ ακολουθει μεθ' ημων.

50 Και ειπε προς αυτον ο
Ιησους· Μη κωλυετε· ος γαρ
ουκ εστι (z) καθ' ημων, υπερ
ημων εστιν.

MATTH. XVIII.

MARK IX.

44 (r) Όπου ο σκωληξ αυτων
ου τελευτα, και το πυρ ου
σθεννυται.

45 Και εαν ο πης σου σκαν-
δαλιζη σε, αποκοψον αυτον·
καλον εστι σοι εισελθειν εις
την ζωην χωλον, η τους δυο
ποδας εχοντα βληθηναι εις
την γεενναν, (a) εις το πυρ το
ασβεστον,

46 (r) Όπου ο σκωληξ αυτων
ου τελευτα, και το πυρ ου
σθεννυται.

9 Και ει ο οφθαλμος σου
σκανδαλιζει σε, εξελε αυτον,
και βαλε απο σου· καλον σοι
εστι μονοφθαλμον εις την
ζωην εισελθειν, η δυο οφθαλ-
μους εχοντα βληθηναι εις την
γεενναν του πυρος.

47 Και εαν ο οφθαλμος σου
σκανδαλιζη σε, εκβαλε αυτον·
καλον σοι εστι μονοφθαλμον
εισελθειν εις την βασιλειαν τε
θεου, η δυο οφθαλμους εχον-
τα βληθηναι εις την γεενναν
(b) του πυρος,

(z) r. καθ' ημων, υπερ ημων
σθεννυται.

(r) → όπου ad

(a) → εις το πυρ το ασβεστον,

(b) → του πυρος,

§ 79. MARK IX.

48 Ὅπου ὁ σκωλήξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβεννύται.

49 (d) Πᾶς γὰρ πῦρι (e) ἀλισθῆσεται· (f) καὶ πᾶσα θύσια ἀλὶ ἀλισθῆσεται.

50 Καλὸν τὸ ἄλας· εἰ δὲ τὰ ἄλας ἀναλὸν γενῆται, ἐν τινὶ αὐτὸ ἀρτυσετέ; Ἐχετε ἐν ἑαυτοῖς ἄλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

MATTH. XVIII.

10 Ὁρατέ, μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἀγγελοὶ αὐτῶν ἐν οὐρανοῖς διαπαντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.

11 (g) Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολλῶλος.

12 Τί ὑμῖν δοκεῖ; εἰ γὰρ γενῆται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν· οὐχὶ ἀφείς τὰ ἐννενηκόντα ἐννεα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ πλανώμενον;

13 Καὶ εἰ γὰρ γενῆται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκόντα ἐννεα, τοῖς μὴ πεπλανημένοις.

14 Οὕτως οὐκ ἐστὶ θάλημα ἐμπροσθεν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς, ἵνα ἀποληται (h) εἷς τῶν μικρῶν τούτων.

15 Εἰ δὲ ἁμαρτήσῃ (i) εἰς σε ὁ ἀδελφός σου, ὑπάγε, (k) ἐλεγξόν αὐτόν μεταξὺ σου καὶ αὐτοῦ μονοῦ. Εἰ σου ἀκούσῃ, ἐκερδήσας τὸν ἀδελφόν σου·

16 Εἰ δὲ μὴ ἀκούσῃ, παραλαβὲ μετὰ σου ἑνὶ ἢ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.

(d) *om.* Πᾶς γὰρ πῦρι ἀλισθῆσεται· *Conject.* Πᾶσα γὰρ πῦρια ἀλισθῆσεται· (e) *Conject.* ἀλώθησεται· *Alii* : δοκιμασθήσεται· (f) *om.* καὶ πᾶσα *ad* ἀλισθῆσεται.
(g) ⇒ Ἦλθε *ad* ἀπολλῶλος. (h) ὣς (i) *om.* εἰς σε (k) † καὶ

MATTH. XVIII.

17 Εαν δε παρακουσῇ αὐτῶν, εἶπε τῇ ἐκκλησίᾳ· εαν δε καὶ τῆς ἐκκλησίας παρακουσῇ, ἐστὼ σοὶ ὡς περ ὁ ἐθνικὸς καὶ ὁ τελωνῆς.

18 Ἀμην λέγω ὑμῖν, ὅσα εαν δησῇτε ἐπὶ τῆς γῆς, ἐστὰι δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα εαν λύσῇτε ἐπὶ τῆς γῆς, ἐστὰι λελυμένα ἐν τῷ οὐρανῷ.

19 Πάλιν (d) λέγω ὑμῖν, ὅτι εαν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς, περὶ παντός πραγματος, οὐ εαν αὐτησῶνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μὲ, τῷ ἐν οὐρανοῖς.

20 Οὐ γὰρ εἰσὶ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ ἐμὶ ἐν μέσῳ αὐτῶν.

21 Τότε τροσελθὼν αὐτῷ ὁ Πέτρος, εἶπε· Κυριε, ποσακὶς ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφὸς μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτακὶς;

22 Λεγὲι αὐτῷ ὁ Ἰησοῦς· Ου, λέγω σοὶ, ἕως ἑπτακὶς, ἀλλ' ἕως ἑβδομηκοντακὶς ἑπτα.

23 Δια τοῦτο ὡμοιωθῇ ἡ βασιλεῖα τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναραὶ λόγον μετὰ τῶν δούλων αὐτοῦ.

24 Ἀρξάμενου δε αὐτοῦ συναρῆιν, προσηνεχθῇ αὐτῷ εἰς οφειλετῆς μυρίων ταλαντῶν.

25 Μὴ ἐχόντος δε αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτοῦ ὁ κυριὸς αὐτοῦ πρᾶθῃναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.

26 Πίσῳν σὺν ὁ δούλος προσεκύνη αὐτῷ, λέγων· Κυριε, μακροθυμήσον ἐπ' ἐμοὶ, καὶ πάντα σοὶ ἀποδώσω.

27 Σπλλαγχνισθῆς δε ὁ κυριὸς τοῦ δούλου ἐκεῖνου, ἀπείλυσεν αὐτοῦ, καὶ τὸ δανεῖον ἀφήκεν αὐτῷ.

28 Ῥξελθὼν δε ὁ δούλος ἐκεῖνος, εὔρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτοῦ ἐπνίγε, λέγων· Ἀποδος (e) μοι (f) εἰ τι οφείλεις.

(d) ψαμην

(e) ἔμοι

(f) r. ὁ, τι

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29 Πέσων οὖν ὁ συνδουλος αὐτοῦ, (g) παρεκαλεῖ αὐτόν, λέγων· Μακροθυμήσον ἐπ' ἐμοί, καὶ (h) πάντα ἀποδώσω σοι.

30 Ὁ δὲ οὐκ ἠθέλην· ἀλλ' ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν, ἕως οὗ ἀποδῶ το ὀφειλομένον.

31 Ἰδόντες δὲ οἱ συνδουλοὶ αὐτοῦ τὰ γενομένα, ἐλυπηθήσαν σφοδρὰ· καὶ ἐλθόντες διεσαφῆσαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενομένα.

32 Τότε προσκαλεσάμενος αὐτόν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· Δούλε πονήρε, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα σοι, ἐπεὶ παρεκαλέσας με·

33 Οὐκ εἶδει καὶ σε ἐλεῆσαι τὸν συνδουλον σου, ὥς καὶ ἐγὼ σε ἤλεησα·

34 Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτόν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλομένον αὐτῷ.

35 Οὕτω καὶ ὁ πατήρ μου ὁ (i) ἐπουράνιος ποιήσει ὑμῖν, εἰ μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν. (k) :

§ 80. *Seventy disciples are instructed and sent out.*

LUKE X.

Μετὰ δὲ ταῦτα ἀνεδείξεν ὁ κύριος καὶ ἑτέροισιν ἑβδομήκοντα, (l) καὶ ἀπέστειλεν αὐτοὺς ἀγὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἐμελλεν αὐτὸς εἰσελθεῖν.

2 Ἐλεγεν (m) οὖν πρὸς αὐτοὺς· Ὁ μὲν δερῖσμος πολὺς, οἱ δὲ ἐργαταὶ ὀλιγοὶ· δεηθῆτε οὖν τοῦ κυρίου τοῦ δερῖσμου, ὅπως (n) ἐκβάλῃ ἐργατὰς εἰς τὸν δερῖσμον αὐτοῦ.

3 Ὑπαγετε· ἰδοὺ, ἐγὼ ἀποστελλῶ ὑμᾶς ὡς ἀρνῆς ἐν μέσῳ λύκων.

(g) † εἰς τοὺς πόδας αὐτοῦ,

(h) → πάντα

(i) ~ ουράνιος

(k) † τὰ παραπτώματα αὐτῶν.

(l) add. δύο,

(m) ~ δε

(n) r. ἐκβάλῃ

LUKE X.

4 Μη βασταζετε βαλαντιον, μη πηραν, μηδε υποδηματα· και μηδενα κατα την οδον ασπασησθε.

5 Εις ἣν δ' αν οικιαν (a) εισερχησθε, πρωτον λεγετε· Ειρηνη τῷ οικῷ τουτω.

6 Και εαν (b) η εκει (c) υιος ειρηνης, επαναπαυσεται επ' αυτον ἡ ειρηνη ὑμων· ει δε μηγε, εφ' ὑμας ανακαμψει.

7 Εν αυτη δε τη οικια μενετε, εσθιοντες και πινοντες τα παρ' αυτων· αξιος γαρ ὁ εργατης του μισθου αὐτου εστι· μη μεταβαινετε εξ οικιας εις οικιαν.

8 Και εις (d) ἣν δ' αν πολιν εισερχησθε, και δεχωνται ὑμας, εσθιετε τα παρατιθεμενα ὑμιν,

9 Και Δεραπενετε τους εν αυῃ ασθενεις, και λεγετε αυτοις· Ηγγικεν εφ' ὑμας ἡ βασιλεια του Θεου.

10 Εις ἣν δ' αν πολιν (e) εισερχησθε, και μη δεχωνται ὑμας, εξελθοντες εις τας πλατειας αυτης, ειπατε·

11 Και τον κονιορτον, (f) κον κολληθεντα ἡμιν εκ της πολεως ὑμων, (g) απομασσομεθα ὑμιν· πλην τουτο γινωσκετε, ὅτι ηγγικεν (h) ἡ βασιλεια του Θεου.

12 Λεγω (i) ὑμιν, ὅτι Σοδομοις εν τη ἡμερᾳ εκεινη ανεκτοτερον εσται, η τη πολει εκεινη.

13 Ουαι σοι, Χοραζιν, ουαι σοι, Βηθσαιδα· ὅτι ει εν Τυρῷ και Σιδωνι εγενοντο αἱ δυναμεις, αἱ γενομεναι εν ὑμιν, παλαι αν εν σακκῷ και σποδῷ καθημεναι μετενοησαν.

14 Πλην Τυρῷ και Σιδωνι ανεκτοτερον εσται εν τη κρισει, η ὑμιν.

15 Και συ, Καπερναουμ, ἡ ἕως του ουρανου ὑψωθεις, ἕως ᾧδου καταβιβασθησι.

16 Ὁ ακουων ὑμων, εμου ακουει· και ὁ αθετων ὑμας, εμε αθετει· ὁ δε εμε αθετων, αθετει τον αποστειλαντα με.

(a) ≈ εισελθητε, (b) † μεν (c) † ὁ (d) ≈ ἣν αν

(e) ≈ εισελθητε, (f) add. των ποδων ὑμων,

(g) add. εις τους ποδας f. εις τους ποδας ὑμων,

(h) † εφ' ὑμας (i) † δε

JOHN VII.

§ 81. *Jesus goes to Jerusalem at the feast of tabernacles. His conduct and discourse during the feast.*

2 Ἦν δὲ ἐγγυς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία.

3 Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μεταβῆθι ἐν-
τευθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ
σου θεωρησῶσι τὰ ἔργα σου, ἃ ποιεῖς.

4 Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρ-
ρήσια εἶναι. Εἰ ταῦτα ποιεῖς, φανερώσον σεαυτὸν τῷ κόσμῳ.

5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. (α)

6 Λεγεί (β) οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὐπὼ
παρεστίν· ὁ δὲ καιρὸς ὁ ὑμετέρος παντοτε ἐστίν ἑτοίμος.

7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμε δὲ μισεῖ, ὅτι ἐγώ
μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.

8 Ὑμεῖς ἀναβῆτε εἰς τὴν ἑορτὴν (γ) ταύτην· ἐγώ (δ) οὐκ
ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπὼ
πεπληρωται.

9 Ταῦτα (ε) εἰπὼν (ς) αὐτοῖς, ἐμείνεν ἐν τῇ Γαλιλαίᾳ.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς
ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ.

11 Οἱ οὖν Ἰουδαῖοι ἐζήτην αὐτόν ἐν τῇ ἑορτῇ, καὶ ἔλεγον·
Ποῦ ἐστίν ἐκεῖνος;

12 Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις.
Οἱ μὲν ἔλεγον· Ὅτι ἀγαθὸς ἐστίν· ἄλλοι (ς) ἔλεγον· Οὐ·
ἀλλὰ πλανᾷ τὸν ὄχλον.

13 Οὐδεὶς μὲντοι παρρήσια ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον
τῶν Ἰουδαίων.

14 Ἢδὲ δὲ τῆς ἑορτῆς μεσουσῆς, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν,
καὶ ἐδίδασκε.

15 Καὶ ἐθαυμάζον οἱ Ἰουδαῖοι, λεγόντες· Πῶς οὗτος γραμ-
ματὰ οἶδε, μὴ μεμαθηκώς;

(α) *add.* τότε. (β) \Rightarrow οὖν (γ) \Rightarrow ταύτην (δ) γ. οὐπὼ
(ε) † δὲ (ς) \searrow αὐτὸς ἐμείνεν (ς) † δὲ

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16 Απεκριθη ^(h)αυτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἐστὶν ἐμῇ, ἀλλὰ τοῦ πεμψάντος με.

17 Ἐὰν τις θέλῃ πο δελεῖμα αὐτοῦ ποιεῖν, γινώσκειται περὶ τῆς διδαχῆς, ποτερον ἐκ τοῦ θεοῦ ἐστὶν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

18 Ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πεμψάντος αὐτὸν, οὗτος ἀληθὴς ἐστὶ, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστὶν.

19 Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νομὸν ; καὶ οὐδεὶς ἐξ ὑμῶν ποιεὶ τὸν νομὸν· τί με ζητεῖτε ἀποκτείνειαι ;

20 Απεκριθη ὁ ὄχλος καὶ εἶπε· Δαίμονιον ἐχεις· τίς σε ζητεῖ ἀποκτείνειαι ;

21 Απεκριθη ⁽ⁱ⁾ ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε

22 Διὰ τοῦτο. Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν· (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν, ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββατῷ περιτεμενέτε ἀνθρώπων.

23 Ἐὶ περιτομὴν λαμβάνει ἀνθρώπος ἐν σαββατῷ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ^(k)ἐμοὶ χολατέ, ὅτι ὅλον ἀνθρώπων ἡγίη ἐποίησα ἐν σαββατῷ ;

24 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

25 Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτος ἐστὶν, ὃν ζητοῦσιν ἀποκτείνειαι ;

26 ^(l) Καὶ ἰδε, παρήρσια λαλεῖ, καὶ οὐδὲν αὐτῷ λεγούσι· μήποτε ἀληθῶς ἐγνώσαν οἱ ἀρχόντες, ὅτι οὗτος ἐστὶν ^(m) ὁ Χριστός ;

27 Ἀλλὰ τοῦτον οἶδαμεν, ποθεν ἐστὶν· ὁ δὲ Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει, ποθεν ἐστὶν.

28 Ἐκράξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς, καὶ λεγὼν· Κάμε οἰδατε, καὶ οἰδατε ποθεν ἐμῇ· καὶ ἀπ' ἐμαυτοῦ οὐκ

(h) Ὡοὺν αὐτοῖς (i) → ὁ (k) add. πῶς (l) → καὶ (m) † ἀληθῶς

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εληλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πεμφθὼς με, ὃν ὑμεῖς οὐκ οἰδατε.

29 Ἐγὼ (n)οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, κακείνος με ἀπεστείλεν.

30 Ἐζητοῦν οὖν αὐτὸν πιασαί· καὶ οὐδεὶς ἐπεβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐκ ᾔδει ὅτι εληλυθει ἡ ὥρα αὐτοῦ.

31 Πολλοὶ δὲ ἐκ τοῦ οἴκου ἐπιστεύσαν ἐπὶ αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, (o) μὴτι πλεονα σημεία (p) τούτων ποιήσει, ὡς οὗτος ἐποίησεν;

32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ οἴκου γογγυζόντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιασῶσιν αὐτόν.

33 Εἶπεν οὖν (q) ὁ Ἰησοῦς· Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πεμφθέντα με.

34 Ζήτησατε με, καὶ οὐκ εἰρήσατέ· καὶ ὅπου εἰμι ἐγώ, ὑμεῖς οὐ δύνασθε ελθεῖν.

35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Πᾶν οὗτος μελλεῖ πορευεσθαι, ὅτι ἡμεῖς οὐκ εἰρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μελλεῖ πορευεσθαι, καὶ διδάσκειν τοὺς Ἑλλήνας;

36 Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε· Ζήτησατε με, καὶ οὐκ εἰρήσατέ· καὶ ὅπου εἰμι ἐγώ, ὑμεῖς οὐ δύνασθε ελθεῖν;

37 Ἐν δὲ τῇ εσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἐκραξέ, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω.

38 Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος.

39 Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, οὗ ἐμελλόν λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐκ ᾔδει γὰρ ἡν πνεῦμα (r) ἅγιον, (s) ὅτι (t) ὁ Ἰησοῦς οὐδέπω ἐδοξασθῇ.

(n) † δὲ (o) ὡς μὴ (p) → τούτων (q) † αὐτοῖς (r) → ἅγιον, (s) add. ἐπ' αὐτούς, Alii add. δεδομενον, (t) = ὁ

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40 Πολλοι ουν εκ του οχλου ακουσαντες τον λογον, ελεγον· Ουτος εστιν αληθως ὁ προφητης.

41 Αλλοι ελεγον· Ουτος εστιν ὁ Χριστος. Αλλοι (υ) δε ελεγον· Μη γαρ εκ της Γαλιλαιας ὁ Χριστος ερχεται;

42 Ουχι ἡ γραφη ειπεν, ὅτι εκ του σπερματος Δαυὶδ, κ̅ απο Βηθλεεμ της κωμης, ὅπου ην Δαυὶδ, ὁ Χριστος ερχεται;

43 Σχισμα ουν εν τῷ οχλῷ εγενετο δι' αυτον.

44 Τινες δε ηθελον εξ αυτων πιασαι αυτον· αλλ' ουδεις επεβαλεν επ' αυτον τας χειρας.

45 Ηλθον ουν οἱ ὑπηρεται προς τους αρχιερεις και Φαρισαιους. Και ειπον αυτοις εκεινοι· Διατι ουκ ηγαγετε αυτον;

46 Απεκριθησαν οἱ ὑπηρεται· Ουδεποτε οὕτως ελαλησεν ανθρωπος, (υ) ὡς οὗτος ὁ ανθρωπος.

47 Απεκριθησαν ουν αυτοις οἱ Φαρισαιοι· Μη και ὑμεις πεπληρωθητε;

48 Μη τις εκ των αρχοντων επιστευσεν εις αυτον, η εκ των Φαρισαιων;

49 Αλλ' ὁ οχλος οὗτος, ὁ μη γνωσκων τον νομον, επι καταρατοι εισι.

50 Λεγει Νικοδημος προς αυτους, ὁ ελθων (x) νυκτος προς αυτον, εἰς ὧν εξ αυτων·

51 Μη ὁ νομος ἡμων κρινει τον ανθρωπον, εαν μη ακουσῃ παρ' αυτου (y) προτερον, και γνω τι ποιει;

52 Απεκριθησαν και ειπον αυτω· Μη και συ εκ της Γαλιλαιας ει; ερευνησον και ιδε, (z) ὅτι προφητης εκ της Γαλιλαιας ουκ εγχερται.

53 (a) [Και επορευθη ἕκαστος εις τον οικον αὐτου.

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Ἰησους δε επορευθη εις το ορος των ελαιων.

(υ) ⇌ δε (υ) → ὡς οὗτος ὁ ανθρωπος. (κ) *om.* νυκτος *et add.* το προτερον (γ) ∪ πρῶτον, (z) *add.* τας γραφας,

(a) ⇌ Και επορευθη *ad cap.* 8, 11. μηκετι ἁμαρτανε.

§ 82. *A Woman taken in Adultery is brought before Jesus.*

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2 Ορθρῃ δὲ πάλιν παρεγενέτο εἰς τὸ ἱερὸν, ^(c) καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν· ^(d) καὶ καθίσας ἐδίδασκεν αὐτούς.

3 Ἀγούσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ^(e) πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ,

4 Λέγουσιν αὐτῷ· ^(f) Διδασκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη.

5 Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

6 ⁽ⁱ⁾ Τοῦτο δὲ ἐλέγον πειραζόντες αὐτὸν, ἵνα ἐχῶσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κατὰ κῦψας, ^(k) τῷ δακτυλῷ ἔγραφεν εἰς τὴν γῆν. ^(l)

7 Ὡς δὲ ἐπεμενον ἐρωτῶντες αὐτὸν, ἀνακλῖνας εἰπὼν πρὸς αὐτούς· Ὁ ἀναμαρτήτος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτὴν βαλετω.

8 Καὶ πάλιν κατὰ κῦψας, ἔγραφεν εἰς τὴν γῆν ^(j).

9 ^(m) Οἱ δὲ ἀκούσαντες, ⁽ⁿ⁾ καὶ ὑπο τῆς συνειδήσεως ἐλεγχόμενοι, ἐξηρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ^(o) ἕως τῶν ἐσχάτων· καὶ κατελείφθη ^(p) μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.

^(c) *om.* καὶ πᾶς *ad* αὐτὸν· *Alii om.* πρὸς αὐτὸν·

^(d) *om.* καὶ καθ. *ad* αὐτούς. ^(e) *om.* πρὸς αὐτὸν ^(f) *add.*

πειραζόντες· *Alii add.* ἐκπειραζόντες αὐτὸν οἱ ἱερεῖς, ἵνα ἐχῶσι κατηγορίαν αὐτοῦ·

⁽ⁱ⁾ *om.* Τοῦτο *ad* κατηγορεῖν αὐτοῦ. ^(k) *om.* τῷ δακτυλῷ ^(l) *add.* προσποιούμενος. *f.* μὴ προσποιούμενος. ^(j) *add.* ἑνὸς ἑκάστου αὐτῶν τὰς ἁμαρτίας.

^(m) *om.* Οἱ δὲ ἀκούσαντες, *Alii :*

Ἐκαστος δὲ τῶν Ἰουδαίων ⁽ⁿ⁾ *om.* καὶ ὑπο *ad* ἐλεγχόμενοι, ^(o) *om.* ἕως τῶν ἐσχάτων· *Alii :* ὥστε πάντας ἐξελθεῖν·

^(p) *om.* μόνος ὁ Ἰησοῦς, καὶ *Al. om.* μόνος *Al. om.* ὁ Ἰησοῦς,

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10 Ανακνίψας δε ὁ Ἰησοῦς, (p) και μηδενά θεασαμενος πλην της γυναικος, ειπεν (q)αυτη· (r)Ἡ γυνη, (s)που εισιν εκείνοι οἱ κατηγόροι σου ; ουδεις σε κατακρινεν ;

11 Ἡ δὲ ειπεν Ουδεις, κυριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Ουδὲ ἐγὼ σε κατακρινῶ· πορευου, και (t)μηκετι ἁμαρτανε.]

§ 83. *Jesus discourses with the Scribes and Pharisees, with those who believed in him, and, ver. 33, with the unbelieving Jews.*

JOHN VIII.

12 Πάλιν οὖν ὁ Ἰησοῦς (d) αὐτοῖς ἐλάλησε, λεγὼν· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἐστὶν ἀληθής.

14 Ἀπεκρίθη Ἰησοῦς και ειπεν αὐτοῖς· Καν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθὴς ἐστὶν ἡ μαρτυρία μου· ὅτι οὐδὰ, ποθεν ἦλθον, και που ὑπάγω· ὑμεῖς δὲ οὐκ οὐδατε, ποθεν ἐρχομαι, (e) ἡ που ὑπάγω.

15 Ὑμεῖς κατὰ τὴν σὰρκα κρινετε, ἐγὼ οὐ κρινῶ οὐδενά.

16 Καὶ εἰαν κρινῶ δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν· ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ και ὁ πέμψας με πατήρ.

17 Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγραπταί· „Ὅτι δυὸ ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.,,

18 Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, και μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

19 Ἐλεγον οὖν αὐτῷ· που ἐστὶν ὁ πατήρ σου ; Ἀπεκρίθη

(p) om. και μηδενά ad γυναικος, Al. ειδεν αυτην και ειπεν Al. om. πλην της γυναικος, (q) om. αυτη Al. τη γυναικι· (r) om. Ἡ γυνη, Al. Γυναι, (s) om. που εισιν ad σου ; Al. om. εκεινοι ad σου ; Al. om. εκεινοι (t) add. απο του νυν f. το λοιπον (d) om. αυτοις (e) r. και

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(f) Ἰησοῦς· Οὐτε ἐμε οἰδατε, οὐτε τὸν πατέρα μου. Εἰ ἐμε ᾗδετε, καὶ τὸν πατέρα μου ᾗδετε αὐ.

20 Ταῦτα τὰ ῥήματα ἐλάλησεν (g) ἐν τῷ γαζοφυλακίῳ, διδασκῶν ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐκ ἐληλυθεὶ ἡ ὥρα αὐτοῦ.

21 Εἶπεν οὖν πάλιν αὐτοῖς (h) ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσετε με, (i) καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθάνεισθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε εἰλθεῖν.

22 Ἐλεγον οὖν οἱ Ἰουδαῖοι· Μῆτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε εἰλθεῖν;

23 Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κατῶ ἐστέ, ἐγὼ ἐκ τῶν ἀνω εἰμι· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ ἔκ ἐμοῦ ἐκ τοῦ κόσμου τούτου.

24 Εἶπον οὖν ὑμῖν, ὅτι ἀποθάνεισθε ἐν ταῖς ἁμαρτίαις ὑμῶν· εἰ γὰρ μὴ πιστεύσητε, ὅτι ἐγὼ εἰμι, ἀποθάνεισθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

25 Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ; (k) Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὃ, τί καὶ λαλῶ ὑμῖν.

26 Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν, καὶ κρίνειν· ἀλλ' ὁ πεμπὼς με ἀληθὴς ἐστὶ· παρὰ ἡ ἡκούσα παρ' αὐτοῦ, ταῦτα (m) λέγω εἰς τὸν κόσμον.

27 Οὐκ ἐγνώσαν, ὅτι τὸν πατέρα αὐτοῖς ἐλεγεν.

28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν ἰψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γινώσεσθε, ὅτι ἐγὼ εἰμι· καὶ ἀπ' ἐμαυτοῦ ποῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξε με ὁ πατήρ μου, ταῦτα λαλῶ.

29 Καὶ ὁ πεμπὼς με, μετ' ἐμοῦ ἐστὶν· οὐκ ἀφῆκε με μόνον (l) ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποῶ πάντοτε.

30 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν.

(f) † ὁ (g) † ὁ Ἰησοῦς (h) † ὁ Ἰησοῦς (i) add.
καὶ οὐχ εὐρήσετε, (k) † Καὶ (m) ≈ λαλῶ
(l) † ὁ πατήρ,

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31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθήται μου ἐστέ,

32 Καὶ γινώσεσθε τὴν ἀληθειαν, καὶ ἡ ἀληθεια ἐλευθερώσει ὑμᾶς.

33 Ἀπεκρίθησαν αὐτῷ· Σπέρμα Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δέδουλεν καμὲν πώποτε· πῶς σύ λογεῖς· Ὅτι ἐλευθεροὶ γενήσεσθε;

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτιαν, δούλος ἐστί (α) τῆς ἁμαρτίας.

35 Ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκῇ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

36 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, οὕτως ἐλευθεροὶ ἐσέσθε.

37 Οἶδα, ὅτι σπέρμα Ἀβραὰμ ἐστέ· ἀλλὰ ζητεῖτε με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

38 Ἐγὼ δὲ ἔωρακά παρα τῷ πατρὶ (β) μου, λαλῶ· καὶ ὑμεῖς οὖν ὁ (γ) ἔωρακατε παρα τῷ πατρὶ ὑμῶν, ποιεῖτε.

39 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστί. Λεγεί αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ (δ) ἐστέ, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε (ε).

40 Νῦν δὲ ζητεῖτε με ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν ἀληθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρα τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.

41 Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον (f) οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν.

42 Εἶπεν (g) αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε αὐν ὡς ἐγώ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ αὐτὸν ἑμαυτοῦ ἐληλύθα, ἀλλ' ἐπεινός με ἀπεστείλε.

43 Δρατὶ τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τοῦ ἐμοῦ.

(α) ≡ τῆς ἁμαρτίας. (β) ≡ μου καὶ ὑμῶν, (γ) ≡ ἤκουσατε (δ) γ. ἦτε, (ε) † αὐ. (f) → οὖν (g) † οὖν

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44 Ὑμεῖς ἐκ ^(h) τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτονὸς ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν ὅτι οὐκ ἐστὶν ἀληθεῖα ἐν αὐτῷ. Ὅταν λαλήσῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ ὅτι ψευστὴς ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.

45 Ἐγὼ δὲ ὅτι τὴν ἀληθειαν λέγω, οὐ πιστεύετε μοι.

46 Τίς ἐξ ὑμῶν ἐλεγχεῖ με περὶ ἁμαρτίας; εἰ ⁽ⁱ⁾ ἀληθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι;

47 Ὁ ὢν ἐκ τοῦ Θεοῦ, τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

48 Ἀπεκριθῆσαν ^(k) οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλῶς λεγομεν ἡμεῖς, ὅτι Σαμαρεῖτης εἰ σύ, καὶ δαιμονιον ἐχεις;

49 Ἀπεκριθὴ Ἰησοὺς· Ἐγὼ δαιμονιον οὐκ ἐχῶ, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

50 Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὃ ζῆτων καὶ κρίνων.

51 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θείωρσιν εἰς τὸν αἰῶνα.

52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν, ὅτι δαιμονιον ἐχεις· Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σύ λεγεις· Ἐὰν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ ^(l) γενησεται θάνατος ^(m) εἰς τὸν αἰῶνα.

53 Μὴ σύ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ⁽ⁿ⁾ ποιεῖς;

54 Ἀπεκριθὴ Ἰησοὺς· Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδὲν ἐστίν. Ἐστὶν ὁ πατὴρ μου ὃ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεός ^(o) ὑμῶν ἐστὶ, καὶ οὐκ ἐγνώκατε αὐτὸν· ἐγὼ δὲ οἶδα αὐτόν.

55 Καὶ ἐὰν εἰπῶ, ὅτι οὐκ οἶδα αὐτόν, ἐσομαι ὅμοιος ὑμῶν, ψευστῆς. Ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλίασατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν καὶ εἶδε, καὶ ἐχαρῆ.

(b) γ. om. του (i) † δε (k) † οὖν (l) γ. γενησεται

(m) → εἰς τὸν αἰῶνα. (n) † σύ (o) ≈ ἡμῶν

JOHN VIII.

57 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν· Πεντήκοντα ἐτη σὺ πω εἶχεις, καὶ Ἀβραὰμ ἔωρακας ;

58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ ^(e) γενεσθαι, ἐγὼ εἰμι.

59 Ἦραν οὖν λίθους, ἵνα βαλῶσιν ἐπ' αὐτὸν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξήλθεν ἐκ τοῦ ἱεροῦ. ^(f)

§ 84. *Jesus restores to sight one blind from his birth.
The consequence of this miracle.*

JOHN IX.

Καὶ παραγὼν, εἶδεν ἀνθρώπῳ τυφλὸν ἐκ γενετῆς.

2 Καὶ ῥωτήσαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββί, τίς ἡμαρτεν ; οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ ;

3 Ἀπεκριθὲν ^(g) Ἰησοῦς· Οὔτε οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

4 Ἐμε δεῖ ἐργαζεσθαι τὰ ἔργα τοῦ πεμφάντος με, ἕως ἡμέρας ἐστίν· ἐρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργαζεσθαι.

5 Ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.

6 Ταῦτα εἰπὼν, ἐπτύσε χαμαί, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτυσματος, καὶ ἐπεχρίσε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς ⁽ⁱ⁾ τοῦ τυφλοῦ,

7 Καὶ εἶπεν αὐτῷ· Ὑπάγε, νύφαι εἰς τὴν κολύμβηθραν τῆ Σιλωὰμ· (ὁ ἑρμηνεύεται, ἀπεσταλμένος.) Ἀπῆλθεν οὖν, καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

8 Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι ^(k) προσαιτῆς ἦν, ἔλεγον· Οὐχ οὗτος ἐστὶν ὁ καθημένος καὶ προσαιτῶν ;

9 Ἄλλοι ἔλεγον· Ὅτι οὗτος ἐστίν. Ἄλλοι δὲ· Ὅτι ὁμοίος αὐτῷ ἐστίν. Ἐκεῖνος ἔλεγεν· Ὅτι ἐγὼ εἰμι.

(e) *om.* γενεσθαι, (f) † διελθὼν δια μέσου αὐτῶν, καὶ παρηγεν οὕτως. *Alii*: καὶ διελθὼν δια μέσου αὐτῶν, ἐπορευέτο, καὶ παρηγεν οὕτως. (g) † ὁ (i) → τοῦ τυφλοῦ, (k) *r.* τυφλός

JOHN IX.

10 Ἐλεγον οὖν αὐτῷ· Πῶς ἀνεψχθήσαν ^(l) σου οἱ ὀφθαλμοί ;

11 Ἀπεκριθὴ ἐκεῖνος καὶ εἶπεν· Ἄνθρωπος, λεγόμενος Ἰησοῦς, πηλὸν ἐποίησε, καὶ ἐπεχρίσε μου τοὺς ὀφθαλμούς, καὶ εἶπε μοι· Ὑπάγε εἰς ^(m) τὸν Σιλωάμ, καὶ νύψαι. Ἀπελθὼν δὲ καὶ νύψαμενος, ἀνεβλέψα.

12 Εἶπον οὖν αὐτῷ· Που ἐστὶν ἐκεῖνος ; Λεγεί· Οὐκ οἶδα.

13 Ἀγούσιν αὐτὸν πρὸς τῆς Φαρισαίου, τὸν ποτε τυφλόν.

14 Ἦν δὲ σαββατὸν, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνεῴξεν αὐτοῦ τοὺς ὀφθαλμούς.

15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνεβλέψεν· Ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνύψαμην, καὶ βλέπω.

16 Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινες· Οὗτος ὁ ἄνθρωπος οὐκ ἐστὶ παρα τοῦ Θεοῦ, ὅτι τὸ σαββατὸν οὐ τηρεῖ. Ἄλλοι ἐλεγον· Πῶς δυνατὸν ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν ; Καὶ σχίσμα ἦν ἐν αὐτοῖς.

17 Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τι λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξε σου τοὺς ὀφθαλμούς ; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν.

18 Οὐκ ἐπιστεῦσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ⁽ⁿ⁾ ὅτι τυφλὸς ἦν, καὶ ἀνεβλέψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος.

19 Καὶ ἠρώτησαν αὐτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ υἱὸς ἡμῶν, ὃν ὑμεῖς λέγετε, ὅτι τυφλὸς ἐγεννήθη ; πῶς οὖν ἀρτί βλέπει ;

20 Ἀπεκριθήσαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν, ὅτι οὗτος ἐστὶν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη·

21 Πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τις ἠνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἥλικίαν ἔχει, αὐτὸν ἐρώτησατε· αὐτὸς περὶ αὐτοῦ λαλήσει.

(l) γ. σοι

(m) γ. τὴν κολυμβήθραν τοῦ Σιλωάμ,

(n) om. ὅτι ad ἀνεβλέψεν,

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22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους. Ἦδη γὰρ συνετεθείντο οἱ Ἰουδαῖοι, ἵνα εἰαν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γενῆται.

23 Δια τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἀνθρώπον, ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· Δὸς δοξάν τῷ θεῷ· ἡμεῖς οἶδαμεν, ὅτι ὁ ἀνθρώπος οὗτος ἁμαρτωλὸς ἐστίν.

25 Ἀπεκριθὴ ^(a) οὖν ἐκεῖνος καὶ εἶπεν· Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν, ἀρτι βλέπω.

26 Εἶπον δὲ αὐτῷ παλιν· Τι ἐποίησε σοί; πῶς ἤνοιξε σου τοὺς ὀφθαλμούς;

27 Ἀπεκριθὴ αὐτοῖς· Εἶπον ἡμῖν ἡδὴ, καὶ ^(b) οὐκ ἠκουσάτε· τι παλιν θέλετε ἀκοῦειν; μὴ καὶ ἡμεῖς θέλετε αὐτοῦ μαθῆται γενεσθαι;

28 Ἐλοιδορήσαν ^(c) αὐτὸν, καὶ εἶπον· Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί.

29 Ἡμεῖς οἶδαμεν, ὅτι Μωσὴ λελαλήκεν ὁ θεὸς· τοῦτον δὲ οὐκ οἶδαμεν ποθεν ἐστίν.

30 Ἀπεκριθὴ ὁ ἀνθρώπος καὶ εἶπεν αὐτοῖς· Ἐν γὰρ τούτῳ θαυμάστον ἐστίν, ὅτι ἡμεῖς οὐκ οἶδατε ποθεν ἐστίν, καὶ ἀνέωξε μου τοὺς ὀφθαλμούς.

31 Οἶδαμεν ^(d) δὲ, ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ' εἰαν τις θεοσεβῆς ᾗ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτο ἀκούει.

32 Ἐκ τοῦ αἰῶνος οὐκ ἠκουσθῆ, ὅτι ἠνοιξε τις ὀφθαλμούς τυφλοῦ γεγεννημένου·

33 Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο παιεῖν οὐδέν.

34 Ἀπεκριθῆσαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννηθῆς ὅλος· καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἐξω.

35 Ἦκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἐξω· καὶ εὗρον

(a) οὖν (b) om. οὐκ (c) † οὖν (d) οὐκ

JOHN IX.

αὐτον, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ (e) Θεοῦ;

36 Ἀπεκρίθη ἐκεῖνος καὶ εἶπε· (f) Καὶ τίς ἐστὶ, κυριε, ἵνα πιστεῦσῶ εἰς αὐτον;

37 Εἶπε (g) δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτον, καὶ ὁ λαλῶν μετὰ σου, ἐκεῖνος ἐστίν.

38 Ὁ δὲ εἶπεν· Πιστεύω, κυριε· καὶ προσεκύνησεν αὐτῷ·

39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κριμα ἐγὼ εἰς τὸν κόσμον τούτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γενῶνται.

40 (h) Καὶ ἠκούσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτιαν· νῦν δὲ λέγετε· Ὅτι βλέπομεν· ἡ (i) οὖν ἁμαρτία ὑμῶν μὲνει.

JOHN X.

Ἀμην ἀμην λέγω ὑμῖν, ὁ μὴ εἰσερχομενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαινὼν ἀλλαχόθεν, ἐκεῖνος κλεπτὴς ἐστὶ καὶ ληστής·

2 Ὁ δὲ εἰσερχομενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων.

3 Τούτῳ ὁ θύρωρος ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα (k) καλεῖ κατ' ὄνομα, καὶ ἐξαγεί αὐτά·

4 (l) Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.

5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.

6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν, τίνα ἦν, ἃ ἐλάλει αὐτοῖς.

(e) ~ανθρώπου; (f) r. om. Καὶ (g) ⇔δε (h) ⇔Καὶ

(i) ⇔οὖν (k) ~φωνεῖ (l) ⇔Καὶ

JOHN X.

7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμην ἀμην λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων·

8 (m) Πάντες ὅσοι ἤλθον (n) πρὸ ἐμοῦ, κλέπται εἰσι καὶ λησται· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

9 Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ εἰς εἰσελθῇ, σωθήσεται, καὶ εἰσελευσεται καὶ ἐξελευσεται, καὶ νομὴν εὕρησει.

10 Ὁ κλέπτης οὐκ ἐρχεται, εἰ μὴ ἵνα κλέψῃ, καὶ θύσῃ, καὶ ἀπολεσῇ· ἐγὼ ἤλθον, ἵνα ζωὴν ἐχῶσι, καὶ περισσὴν ἐχῶσιν.

11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τιθεῖσιν ὑπὲρ τῶν προβάτων.

12 Ὁ μισθῶτος δέ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσι τὰ πρόβατα ἰδία, θεωρεῖ τὸν λύκον ἐρχομένον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἄρπαζει (o) αὐτά, καὶ σκορπίζει (p) τὰ πρόβατα.

13 (q) Ὁ δὲ μισθῶτος φεύγει, ὅτι μισθῶτος ἐστὶ, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμέ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν,

15 Καθὼς γινώσκει με ὁ πατήρ, καὶ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τιθεῖμι ὑπὲρ τῶν προβάτων.

16 Καὶ ἄλλα πρόβατα ἐχῶ, ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακείνα με δεῖ ἀγαγεῖν· καὶ τῆς φωνῆς μου ἀκουσάσι, καὶ γενήσεται μία ποιμὴν, εἰς ποιμὴν.

17 Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τιθεῖμι τὴν ψυχὴν μου, ἵνα πάλιν λαβῶ αὐτήν·

18 Οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τιθεῖμι αὐτὴν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἐχῶ δειναι αὐτήν, καὶ ἐξουσίαν ἐχῶ πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἐλάβον παρὰ τοῦ πατρὸς μου.

19 Σχίσμα (r) οὖν πάλιν ἐγενετο ἐν τοῖς Ἰουδαίοις διὰ τῆς λόγους τούτους.

(m) om. Πάντες (n) om. πρὸ ἐμοῦ, (o) om. αὐτά,
(p) om. τὰ πρόβατα. (q) ὁ δὲ μισθῶτος φεύγει
(r) → οὖν

JOHN X.

20 Ελεγον δε πολλοι εξ αυτων Δαμονιον εχει, και μαι-
νεται· τι αυτου ακουετε ;

21 Αλλοι ελεγον Ταυτα τα ρηματα ουκ εστι δαμονιζο-
μενου· μη δαμονιον δυναται τυφλων οφθαλμους ανογειν ;

§ 85. *The seventy return.*

LUKE X.

17 Ὑπεστρεψαν δε οἱ ἐβδομηκοντα ^(s)μετα χαρας, λεγον-
τες· Κυριε, και τα δαμονια ὑποτασσεται ἡμιν εν τῷ ονομα-
τι σου.

18 Ειπε δε αυτοις· Εθεωρουν τον σαταναν ὡς αστραπην
εκ του ουρανου πεσοντα.

19 Ἰδου, διδωμι ὑμιν την εξουσιαν τε πατειν επανω οφειων
και σκορπιων, και επι πασαν την δυναμιν του εχθρου· και
ουδεν ὑμας ου μη ^(t)αδικησι.

20 Πλην εν τούτῳ μη χαιρετε, ὅτι τα πνευματα ὑμιν
ὑποτασσεται· χαιρετε δε, ^(u)ὅτι τα ονοματα ὑμων εγγραφη
εν τοις ουρανοις.

21 Εν αυτη τη ὥρᾳ ηγαλλιασατο τῷ πνευματι ^(w)ὁ
Ἰησους, και ειπεν· Εξομολογουμεαι σοι, πατερ, κυριε του
ουρανου και της γης, ὅτι απεκρυψας ταυτα απο σοφων και
συνετων, και απεκαλυψας αυτα νηπιοις· ναι, ὁ πατηρ, ὅτι
οὕτως εγενετο ευδοκια εμπροσθεν σου.

22 ^(x)Παντα μοι παρεδοθη ὑπο του πατρος μου· και ου-
δεις γινωσκει, τις εστιν ὁ υἱος, ει μη ὁ πατηρ· και τις εστιν
ὁ πατηρ, ει μη ὁ υἱος, και ὃ εαν βυληται ὁ υἱος αποκαλυφαι.

23 Και στραφεις προς τους μαθητας, ^(y)κατ' ιδιαν ειπε·
Μακαριοι οἱ οφθαλμοι, οἱ βλέποντες, ἃ βλέπετε.

24 Λεγω γαρ ὑμιν, ὅτι πολλοι προφηται και βασιλεις
ἠθελησαν ιδειν, ἃ ὑμεις βλέπετε, και ουκ ειδον· και ακου-
σαι ἃ ακουετε, και ουκ ηκουσαν.

(s) add. δυο (t) r. αδικησει. (u) † μαλλον,
(w) add. τῷ ἁγίῳ (x) † Και στραφεις προς τους μα-
θητας, ειπε. (y) om. κατ' ιδιαν

§ 86. *A teacher of the law is instructed how to attain eternal life.*

LUKE X.

25 Καὶ ἰδού, νομικὸς τις ἀνέστη, ἐκπαιδάζων αὐτὸν, καὶ λέγων· Διδασκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

26 Ὁ δὲ εἶπε πρὸς αὐτὸν· Ἐν τῷ νόμῳ τί γεγραπται; πῶς ἀναγινώσκεις;

27 Ὁ δὲ ἀποκριθεὶς εἶπεν· „Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτὸν.,,

28 Ἐπεὶ δὲ αὐτῷ ὀρθῶς ἀπεκριθῆς· τοῦτο ποιεῖ, καὶ ζήσῃ.

29 Ὁ δὲ θέλων δικαιῶν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστὶ μου πλησίον;

30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· Ἄνθρωπος τις κατεβαίνειν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λησταῖς παρῆπτεσεν· οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθάνη τυγχάνοντα.

31 Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατεβαίνειν ἐν τῇ ὁδῷ ἐπεινῇ. καὶ ἰδὼν αὐτὸν, ἀντιπαρήλθεν.

32 Ὅμοιος δὲ καὶ Λευΐτης, ^(z) γενομένος κατὰ τὸν τόπον, ^(a) ἐλθὼν καὶ ἰδὼν, ἀντιπαρήλθε.

33 Σαμαρεῖτης δὲ τις ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη.

34 Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἐλαίον καὶ οἶνον· ἐπιβὰσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

35 Καὶ ἐπὶ τὴν αὐρίον ^(b) ἐξελθὼν, ἐκβάλων δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ· καὶ ὁ, τί ἀν' προσδαπάνησής, ἐγὼ, ἐν τῷ ἐπανερχεσθαι με, ἀποδώσω σοι.

(z) *om.*, γενομένος (a) → ἐλθὼν (b) ⇝ ἐξελθὼν,

LUKE X.

36 Τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσοντος εἰς τοὺς ληστας ;

37 Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἐλεος μετ' αὐτοῦ. Ἐπὶ (c) δὲ αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

§ 87. *The disciples are again taught how to pray.*

LUKE XI.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τοπῷ τινὶ προσευχομένου, ὥς ἐπαύσατο, εἶπε τίς τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν· Κυριε, διδάξον ἡμᾶς προσευχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητάς αὐτοῦ.

2 Εἶπε δὲ αὐτοῖς· Ὅταν προσευχήσῃτε, λέγετε· Πατερ(d), (e) ἁγιασθῆτω τὸ ὄνομα σου· ἐλθέτω σου ἡ βασιλεία·

3 (f) Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

4 Καὶ ἀφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ (g) ἀφιεμένον παντὶ ὀφείλουσι ἡμῖν· καὶ μὴ εἰσενεγκῆς ἡμᾶς εἰς πειρασμόν(h).

5 Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἐξεί φιλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἰπῇ αὐτῷ· Φίλε, χρῆσον μοι τρεῖς ἄρτους·

6 Ἐπεὶ δὲ φίλος (i) μου παρεγενετο ἐξ ὁδοῦ πρὸς με, καὶ ἐκ ἐχῶ ὁ παραθήσω αὐτῷ·

7 Κακείνος ἐσῶθεν ἀποκριθεὶς εἰπῇ· Μὴ μοι κόπους παρεχέσθαι ἢ θύρα κεκλεισται, καὶ τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσιν· οὐ δύναμαι ἀναστὰς δοῦναι σοι.

8 Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γὰρ τὴν ἀναιδέειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆζει.

(c) r. οὖν *Alīi* → δε (d) † ἡμῶν, (e) † ὁ ἐν τοῖς οὐρανοῖς, (f) † γενήσθαι τὸ θέλημα σου, ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· (g) ≈ ἀφιεμένον (h) † ἀλλὰ ῥῖσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. (i) → μου *Alīi* : μοι

LUKE XI.

9 Καὶ γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζῆτετε, καὶ εὕρησέτε· κρούετε, καὶ ἀνοίγησεται ὑμῖν.

10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζῆτων εὕρισκει· καὶ τῷ κρούοντι ἀνοίγησεται.

11 Τίνα δὲ (κ) ὑμῶν τὸν πατέρα αὐτοῦ οὐκ οἶσιν, μὴ λίθον ἐπιδώσει αὐτῷ ; (l) ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὀφιν ἐπιδώσει αὐτῷ ;

12 Ἡ καὶ εἰ ἀντὶ τῆς ὀφθῆς, μὴ ἐπιδώσει αὐτῷ σκορπιόν ;

13 Εἰ οὖν ὑμεῖς, πονηροὶ ὑπαρχόντες, οὐδαμῶς δοῦναι θέτε τοῖς τέκνοις ὑμῶν, πόσῳ μάλλον ὁ πατήρ, ὁ ἐξ οὐρανοῦ, δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν ;

§ 88. *Jesus restores a woman who had been bowed down for eighteen years.*

LUKE XIII.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σαββάσι.

11 Καὶ ἰδὼν, γυνὴ ἣν πνεῦμα ἐχούσα ἀσθενείας ἔτη δεκά καὶ ὀκτώ· καὶ ἣν συγκυπτούσα, καὶ μὴ δυναμένη ἀνακλίνεσθαι εἰς τὸ παντελές.

12 Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς, προσεφώνησεν, καὶ εἶπεν αὐτῇ· Γυναίκα, ἀπολελυσάμενη τῆς ἀσθενείας σου.

13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδοξάζετο τὸν θεόν.

14 Αποκριθεὶς δὲ ὁ ἀρχισυναγωγός, ἀγανακτῶν, ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, εἶπεν τῷ ὄχλῳ· Ἐξ ἡμερῶν εἰσιν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

15 Απεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν· (m) Ὑποκριταί, ἵνα εἴπω ὑμῖν τῷ σαββάτῳ οὐ λυεῖ τὸν βόυν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτιζεῖ ;

(κ) ἡμετερώων

(l) ἢ. εἰ

(m) Ὑποκριταί,

LUKE XIII.

16 Ταυτην δε, θυγατερα Αβρααμ ουσαν, ἣν εδῆσεν ὁ σα-
τανας ἰδου δεκα και οκτω ετη, οὐκ εδει λυθῆναι απο του
δεσμου τουτου τη ἡμερα του σαββατου ;

17 Και ταυτα λεγοντος αυτου, κατησχυνοντο παντες οἱ
αντικειμενοι αυτω· και πας ὁ οχλος εχαιρεν επι πασι τοις
εὐδοξοις τοις γενομενοις ὑπ' αυτου.

18 Ελεγε δε· Τινι ὁμοια εστιν ἡ βασιλεια του Θεου ; και
τινι ὁμοιωσω αυτην ;

19 Ὅμοια εστι κοκκῳ σιναπεως, ὃν λαβων ανθρωπος εβαλεν
εις κηπον ἑαυτου· και ηὔξησε, και εγενετο εἰς δένδρον ⁽ⁿ⁾
μεγα, και τα πετεινα του ουρανου κατεσκηνωσεν εν τοις
κλαδοις αυτου.

20 ^(o) Και παλιν ειπε· Τινι ὁμοιωσω την βασιλειαν του
Θεου ;

21 Ὅμοια εστι ζυμη, ἣν λαβουσα γυνη ενεκρυψεν εἰς αλευ-
ρου σατα τρια, ἕως οὗ ἐζυμωθη ὅλον.

§ 89. *Jesus replies to the question, Are there few that be
saved ?*

LUKE XIII.

22 Και διεπορευετο κατα πολεις και κωμας, διδασκων, και
πορειαν ποιουμενος εἰς Ἱερουσαλημ.

23 Εἶπε δε τις αυτω· Κυριε, εἰ ολιγοι εἰ σωζομενοι ; Ὁ
δε εἶπε προς αυτους·

24 Αγωνιζεσθε εἰσελθειν δια της στενης ^(p) θυρας· ὅτι
πολλοι, λεγω ὑμιν, ζητησουσιν εἰσελθειν, και οὐκ ισχυ-
σουσιν.

25 Αφ' οὗ αν εγερθη ὁ ἀποδεσποτης, και αποκλεισῃ την
θυραν, και ἀρξῇσθε ἐξω ἑστάναι, και κρουειν την θυραν,
λεγοντες· Κυριε, κυριε, ἀνοιξον ἡμιν· και ἀποκριθεις ερει
ἡμιν· Οὐκ οἶδα ὑμας, ποθεν εσθε.

(n) → μεγα, (o) ⇔ Και (p) r. ὤπυλης·

LUKE XIII.

26 Τότε ἀρξέσθε λέγειν· Εφαγομεν ἐνώπιον σου καὶ ἐπιόμεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

27 Καὶ εἰπεί· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, ^(l)ποθεν ἐστε· ἀποστήτε ἀπ' ἐμοῦ πάντες ^(m)οἱ ἐργαταὶ τῆς ἀδικίας.

28 Ἐκεῖ ἐστὶ ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν οἴσῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἐξω.

29 Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ⁽ⁿ⁾ἀπὸ βορρᾶ καὶ νοτοῦ· καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

30 Καὶ ἰδοὺ, εἰσὶν ἐσχατοί, οἱ ἐσονται πρῶτοι· καὶ εἰσὶ πρῶτοι, οἱ ἐσονται ἐσχατοί.

31 Ἐν αὐτῇ τῇ ^(o)ἡμέρᾳ προσήλθον τινεὶ Φαρισαῖοι, λέγοντες αὐτῷ· Ἐξέλθε, καὶ πορεύου πρὸς τὴν Ἱερουδαίαν· ὅτι Ἡρώδης θέλει σε ἀποκτείνειν.

32 Καὶ εἶπεν αὐτοῖς· Πορεύθεντες εἰπάτε τῇ ἀλωπεκῇ ταύτῃ· Ἰδοὺ, ἐκβάλλω δαίμονα καὶ ἰασεῖς ἐπιτελῶ σημεῖον καὶ αὐρίον, καὶ τῇ τρίτῃ τελειοῦμαι.

33 Πλὴν δεῖ με σημεῖον καὶ αὐρίον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφῆτην ἀπολεσθαι ἐξω Ἱερουσαλὴμ.

34 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, πόσακις ἠθέλησα ἐπισυναγαῖν τὰ τέκνα σου, ὃν τρόπον ὀρνίς τὴν ἐαυτῆς νοσσίαν ὑπὸ τὰς πτερύγας· καὶ οὐκ ἠθέλησας.

35 Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.^(p) ^(q)Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἰδῇτε, ἕως ἃν ἤξῃ ὅτε εἰπῇτε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

(l) *am.* ποθεν ἐστε· (m) → οἱ (n) → ἀπο. (o) ὥρᾳ
(p) † ἐρημος. (q) *r.* Ἀμην δὲ λέγω

§ 90. *The transactions when our Lord ate bread with a chief Pharisee on the Sabbath.*

LUKE XIV.

Και εγενετο εν τῷ ελθειν αὐτον εἰς οἶκον τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτον.

2 Καὶ ἰδού, ἀνθρώπος τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ.

3 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ ἐξεστὶ τῷ σαββάτῳ θεραπευεῖν;

4 Οἱ δὲ ἡσύχασαν. Καὶ ἐπιλαβομένος ἰάσατο αὐτον, καὶ ἀπελύσε.

5 Καὶ (r) ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· Τινὸς ὑμῶν (s) οἶκος ἡ βους εἰς φρεὰρ ἐμπιέσεται, καὶ οὐκ εὐθὺς ἀνασπασεῖ αὐτον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

6 Καὶ οὐκ ἰσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

7 Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπεχὼν πῶς τὰς πρωτοκλισίας ἐξελεγόντο, λέγων πρὸς αὐτοὺς·

8 Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μῆποτε ἐντιμότερος σου ἢ κεκλημένος ὑπ' αὐτοῦ·

9 Καὶ ἐλθὼν ὁ σε καὶ αὐτον καλέσας, εἰρεῖ σοι· Δὸς τοῦτω τοπον· καὶ τότε ἀρξῇ μετ' αἰσχυνῆς τον ἐσχατον τοπον κατεχεῖν·

10 Ἀλλ' ὅταν κληθῇς, πορευθεὶς (t) ἀναπεσαι εἰς τον ἐσχατον τοπον, ἵνα ὅταν ἐλθῇ ὁ κεκληγκὼς σε, εἴπῃ σοι· Φίλε, προσαναβῇθι ἀνωτερον. Τότε ἐστὶ σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι.

11 Ὅτι πᾶς ὁ ὑψὼν ἑαυτον, ταπεινωθήσεται· καὶ ὁ ταπεινὼν ἑαυτον, ὑψωθήσεται.

12 Ἐλεγε δὲ καὶ τῷ κεκληκοτι αὐτον· Ὅταν ποιῇς ἀριστον ἢ δειπνον, μὴ φωνεῖ τοὺς φίλους σου, (u) μῆδε τοὺς

(r) = ἀποκριθεὶς (s) ~ υἱός (t) r. ἀναπεσον Alii : ἀναπέσε (u) om. μῆδε τῆς ἀδελφῆς σου,

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αδελφους σου, ^(u)μηδε τους συγγενεις σου, μηδε γειτονας ^(v)πλουσιους· μηποτε και αυτοι σε αντικαλεσωσι, και γενηται σοι ανταποδομα·

13 Αλλ' όταν ποιης δοχην, καλει πτωχους, ανάπηρους, χωλους, τυφλους·

14 Και μακαριος εση, ότι ουκ εχουσιν ανταποδουναι σοι ανταποδοθησεται γαρ σοι εν τη αναστασει των δικαιων.

15 Ακουσας δε τις των συνανακειμενων ταυτα, ειπεν αυτω· Μακαριος, ός φαγεται ^(w)αρτον εν τη βασιλεια του θεου.

16 Ό δε ειπεν αυτω· Ανθρωπος τις εποικησε δειπνον μεγα, και εκαλεσε πολλους.

17 Και απεστειλε τον δουλων αυτου τη ώρα του δειπνου ειπειν τοις κεκλημενοις· Ερχεσθε, ότι ηδη έτοιμα εστι παντα.

18 Και ηρξαντο απο μιας παραιτεισθαι παντες. Ό πρωτος ειπεν αυτω· Αγρον ηγορασα, και εχω αναγκην εξελθειν και ιδειν αυτον· ερωτω σε, εχε με παρητημενον.

19 Και έτερος ειπε· Ζευγη βωων ηγορασα πεντε, και πορευομαι δοκιμασαι αυτα· ερωτω σε, εχε με παρητημενον.

20 Και έτερος ειπε· Γυναικα εγνημα, και δια τουτο ου δυναμαι ελθειν.

21 Και παραγενομενος ό δουλός ^(x)εκεινος απηγγειλε τω κυριω αυτου ταυτα. Τότε οργισθεις ό οικοδεσποτης ειπε τω δουλω αυτου· Εξελθε ταχως εις τας πλατειας και ρυμας της πολεως, και τους πτωχους και αναπηρους και χωλους και τυφλους εισαγαγε ωδε.

22 Και ειπεν ό δουλός· Κυριε, γεγονεν ως επεταξας, και ετι τοπος εστι.

23 Και ειπεν ό κυριος προς τον δουλων· Εξελθε εις τας οδους και φραγμας, και αναγκασον εισελθειν, ινα γεμισθη ό οικος μου.

24 Λεγω γαρ υμιν, ότι ουδεις των ανδρων εκεινων των κεκλημενων γευσεται μου του δειπνου.

(u) → μηδε τους συγγενεις σου, (v) add. μηδε τους
(w) Ωαριστον (x) ⇒ εκεινος

§ 91. *Jesus states to the multitude the difficulties attending a profession of his religion.*

LUKE XIV.

25 Συνεπορευοντο δε αὐτῷ ὄχλοι πολλοὶ· καὶ στραφεὶς εἶπε πρὸς αὐτούς·

26 Εἰ τις ἐρχεται πρὸς με, καὶ οὐ μισε τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἐτι δε καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.

27 Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἐρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς.

28 Τίς γὰρ ἐξ ὑμῶν, θέλων πυργὸν οἰκοδομησάι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει(γ) εἰς ἀπαρτίσμον;

29 Ἵνα μήποτε θεντὸς αὐτοῦ δεμελίον, καὶ μὴ ἰσχυρόντος ἐκτελεσάι, πάντες οἱ θεωροῦντες ἀρξάνται ἐμπαίζειν αὐτῷ,

30 Λέγοντες· Ὅτι οὗτος ὁ ἀνθρώπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἰσχύσεν ἐκτελεσάι·

31 Ἡ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεὶ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευεσθαι, εἰ δυνατός ἐστιν ἐν δεκά χιλιάσιν ἀπαιτησάι τῷ μετὰ εἰκοσὶ χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

32 Εἰ δὲ μήγε, ἐτι αὐτοῦ πορρωτέρως, πρὸς εἰρήνην ἀποστείλας, ἐρωτᾷ τὰ πρὸς εἰρήνην.

33 Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτασσεται πᾶσι τοῖς ἑαυτοῦ ὑπαρχούσιν, οὐ δύναται μου εἶναι μαθητὴς.

34 Καλὸν τὸ ἅλας· εἰ δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

35 Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἐξωβαλῶσιν αὐτό. Ὁ ἔχων ὦτα ἀκοῦειν, ἀκουέτω.

(γ) γ. τὰ πρὸς Ἀλὶ ὣτα εἰς

§ 92. *Jesus defends himself against the Pharisees and Scribes for instructing publicans and sinners.*

LUKE XV.

Ἦσαν δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.

2 Καὶ διαγογγυζόν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδεχεται, καὶ συνεσθίει αὐτοῖς.

3 Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων·

4 Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολεσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐνεννηκονταενnea ἐν τῇ ἐρημῷ, καὶ παρευεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό ;

5 Καὶ εὕρων, ἐπιτίθησιν ἐπὶ τοὺς ὠμούς ἐαυτοῦ χαίρων·

6 Καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχαρήτε μοι, ὅτι εὗρον τὸ προβάτον μου τὸ ἀπολωλός.

7 Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἐστὶ ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνεννηκονταενnea δικαίοις, οἵτινες οὐ χρειαν ἔχουσι μετανοίας.

8 Ἡ τις γυνή, δραχμᾶς ἔχουσα δέκα, εἰάν ἀπολεσῇ δραχμὴν μίαν, οὐχὶ ἅπτει λυχνον, καὶ σαροὶ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ ;

9 Καὶ εὗρουσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχαρήτε μοι, ὅτι εὗρον τὴν δραχμὴν, ἣν ἀπώλεσα.

10 Οὕτω, λέγω ὑμῖν, χαρὰ γινεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

11 Εἶπε δὲ· Ἄνθρωπος τις εἶχε δύο υἱούς.

12 Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· Πατερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διείλεν αὐτοῖς τὸν βίον.

13 Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός, ἀπεδημῆσεν εἰς χώραν μακράν· καὶ ἐκεῖ διεσκορπίσεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσωτῶς.

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14 Δαπανησάντος δε αὐτοῦ πάντα, ἐγενετο λιμὸς (z) ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς ἠρξάτο ὑπολβεῖσθαι.

15 Καὶ πορευθεὶς ἐκολληθῇ ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βοσκαῖν χοίρους.

16 Καὶ ἐπεθυμεί γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατιῶν, ὧν ᾔσθιον οἱ χοῖροι· καὶ οὐδεὶς εἶδεν αὐτῶν.

17 Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε· Ποσοὶ μισθοὶ τοῦ πατρὸς μου περισσεύουσιν ἁρτῶν; ἐγὼ δὲ (a) ὥδε λιμῶ ἀπολλύμαι.

18 Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιον σου·

19 (b) Οὐκετι εἰμι ἄξιός κληθῆναι υἱὸς σου· ποιήσον με ὡς ἓνα τῶν μισθίων σου.

20 Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἐπὶ δὲ αὐτοῦ μακρὰν ἀπεχόντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνισθῇ· καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τραχήλον αὐτοῦ, καὶ κατεφιλήσεν αὐτόν.

21 Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιον σου (c) καὶ οὐκετι εἰμι ἄξιός κληθῆναι υἱὸς σου. (d)

22 Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενεγκατε (e) τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτυλίδιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας.

23 Καὶ ἐνεγκάντες τὸν μούσχον τὸν σιτευτὸν θύσατε· καὶ φαγοντὲς εὐφρανθῶμεν·

24 Ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησε· (f) καὶ ἀπολωλὸς (g) ἦν, καὶ εὑρέθη. Καὶ ἠρξάντο εὐφραίνεισθαι.

25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχομενός ἤγγισε τῇ οἰκίᾳ, ἠκούσε συμφωνίας καὶ χορῶν.

26 Καὶ προσκαλεσάμενός ἓνα τῶν παιδῶν, ἐπυνθάνετο, τί εἶη ταῦτα;

(z) ἰσχυρὰ (a) r. om. ὥδε *Alit*: λιμῶ ὥδε (b) † καὶ

(c) † καὶ (d) *add.* ποιήσον με ὡς ἓνα τῶν μισθίων σου.

(e) → τὴν (f) † καὶ (g) → ἦν, *Alit* *transp.*

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27 Ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἐθύσεν ὁ πατήρ σου τὸν μῶσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπελάβεν.

28 Ὡργισθὴ δέ, καὶ οὐκ ἠθέλην εἰσελθεῖν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκαλεῖ αὐτόν.

29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἰδοὺ, τόσαῦτα ἐτὶ δουλεύω σοι, καὶ οὐδέποτε ἐντολὴν σου παρήλθον· καὶ ἐμοὶ οὐδέποτε ἐδώκας ἐριφόν, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

30 Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν σου τὸν βίον, μετὰ πορνῶν, ἦλθεν, ἐθύσας αὐτῷ τὸν μῶσχον τὸν σιτευτὸν.

31 Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμαὶ ἑστίν.

32 Εὐφρανθῆναι δὲ καὶ χαρῆναι εἶδεν, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνεζήσῃ· ^(h) καὶ ἀπολωλὼς ⁽ⁱ⁾ ἦν, καὶ εὑρέθῃ.

§ 93. *Jesus instructs his disciples by the parable of the unjust steward. The Pharisees are reprov'd.*

LUKE XVI.

Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἄνθρωπος τις ἦν πλουσίος, ὃς εἶχεν οἰκονομὸν· καὶ οὗτος διεβλήθη αὐτῷ ὥς διασκορπιζὼν τὰ ὑπάρχοντα αὐτοῦ.

2 Καὶ φωνήσας αὐτόν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σου; ἀποδοῦ τὸν λόγον τῆς οἰκονομίας ^(k) σου· οὐ γὰρ δύνησιν εἶτι οἰκονομεῖν.

3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκαπτεῖν οὐκ ἰσχύω, σπαιτεῖν ἀσχυνομαι.

4 Ἐγὼν τι ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δεξιῶνται με εἰς τοὺς οἰκοὺς αὐτῶν.

5 Καὶ προσκαλίσσμενος ἓνα ἑκάστον τῶν χρεωφειλετῶν

(h) → καὶ (i) ⇝ ἦν, (k) ⇝ σου

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του κυριου ἑαυτου, ελεγε τῷ πρωτῷ· Ποσον οφειλεις τῷ κυρίῳ μου;

6 Ὁ δὲ εἶπεν· Ἑκατον βατους ελαιου. Καὶ εἶπεν αὐτῷ· Δεξαι σου το γραμμα, καὶ καθισας ταχως γραψον πεντηκοντα.

7 Ἐπειτα ἕτερω εἶπε· Σὺ δὲ ποσον οφειλεις; Ὁ δὲ εἶπεν· Ἑκατον κορους σιτου. Καὶ λεγει αὐτῷ· Δεξαι σου το γραμμα, καὶ γραψον ογδοηκοντα.

8 Καὶ ἐπὶ ηνεσεν ὁ κυριος τον οικονομον της αδικιας, ὅτι φρονιμως ἐποίησεν· ὅτι οἱ υἱοὶ του αιωνος τουτου φρονιμωτεροι ὑπερ της νύκτος τῆς φωτός εἰς την γενεαν την ἑαυτων εἰσι.

9 Καγὼ ὑμῖν λεγω· Ποιησατε ἑαυτοῖς φίλους εκ του μαμωνα της αδικιας· ἵνα ὅταν ⁽¹⁾ ἐκλιπητε, δεξωνται ὑμας εἰς τας αιωνιους σκηνας.

10 Ὁ πιστος ἐν ελαχιστῷ, καὶ ἐν πολλῷ· πιστος ἐστι· καὶ ὁ ἐν ελαχιστῷ ἀδικος, καὶ ἐν πολλῷ ἀδικος ἐστιν.

11 Εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ πιστοὶ οὐκ ἐγενεσθε, το ἀληθινον τις ὑμῖν πιστευσει;

12 Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγενεσθε, το ὑμετερον τις ὑμῖν δώσει;

13 Οὐδεὶς οικετης δυναται δυσι κυριοις δουλευειν· ἡ γὰρ τον ἑνα μισησει, καὶ τον ἕτερον ἀγαπησει· ἡ ἑνός ἀνθεξεται, καὶ τον ἕτερου καταφρονήσει. Οὐ δυνασθε δεῖν δουλευειν καὶ μαμωνᾷ.

14 Ἦκουον δὲ ταυτα παντα καὶ οἱ Φαρισαῖοι, φιλαργυροὶ ὑπαρχοντες· καὶ ἐξεμυκτηριζον αὐτον.

15 Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοουντες ἑαυτους ἐνωπιον των ἀνθρωπων· ὁ δὲ θεος γινωσκει τας καρδιας ὑμων· ὅτι το ἐν ἀνθρωποις ὑψηλον, βδελυγμα ἐνωπιον του θεου.^(m)

16 Ὁ νομος καὶ οἱ προφηται ἕως Ἰωαννου· ἀπο τοτε ἡ βασιλεια του θεου ἐναγγelizεται, καὶ πᾶς εἰς αὐτην βιαζεται.

(1) Ὡς ἐκλιπῇ, (m) † ἐστιν.

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17 Ευκοπωτερον δε εστι τον ουρανον και την γην παρελθειν, η του νομου μιαν κεραϊαν πεσειν.

18 Πας ο απολυων την γυναικα αυτου, και γαμων ετεραν, μοιχευει· και ⁽ⁿ⁾ πας ο απολελυμενην ^(o) απο ανδρος γαμων, μοιχευει.

19 Ανθρωπος δε τις ην πλουσιος, ^(p) και ενεδιδυσκετο πορφυραν και βυσσον, ευφραινομενος καθ' ημεραν λαμπρως.

20 Πτωχος δε τις ην ονοματι Λαζαρος, ος εβελητο προς τον πυλωνα αυτου ηλκωμενος,

21 Και επιθυμων χορτασθηναι απο των ψιχιων των πιπτοντων απο της τραπεζης του πλουσιου· ^(q) αλλα και οι κυνες ερχομενοι απελειχον τα ελκη αυτου.

22 Εγενετο δε αποθανειν τον πτωχον, και απενεχθηται αυτον υπο των αγγελων εις τον κολπον ^(r) Αβρααμ. Απεθανε δε και ο πλουσιος, και εταφη.

23 Και εν τω αδη επαρσεν τους οφθαλμους αυτου, υπαρχων εν βασανοις, ορα τον Αβρααμ απο μακροθεν, και Λαζαρον εν τοις κολποις αυτου.

24 Και αυτος φωνησας ειπε· Πατερ Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ινα βαλη το ακρον του δακτυλου αυτου υδατος, και καταψυξη την γλωσσαν μου· οτι οδυνωμαι εν τη φλογι ταυτη.

25 Ειπε δε Αβρααμ· Τεκνον, μνησθητι, οτι απελαβες ^(s) τα αγαθα σου εν τη ζωη σου, και Λαζαρος ομοιως τα κακα· νυν δε ^(t) οδε παρακαλειται, συ δε οδυνασαι.

26 Και επι πασι τουτοις, μεταξυ ημων και υμων χασμα μεγα εστηρικται, οπως οι θελοντες διαβηναι ^(u) ενθεν προς υμεις, μη δυνανται, μηδε οι εκειθεν προς ημας διαπερωσιν.

27 Ειπε δε· Ερωτω ουν σε, πατερ, ινα πεμψης αυτον εις τον οικον του πατρος μου·

(n) ≡ πας (o) → απο ανδρος (p) add. Νινευης,
(q) add. και ουδεις εδιδου αυτω· (r) † του (s) † συ
(t) ≈ ωδε (u) r. εντευθεν *Alii omitt.*

LUKE XVI.

28 Ἐχω γὰρ πεντε ἀδελφους· ὅπως διαμαρτυρηται αυτοις, ἵνα μὴ καὶ αὐτοὶ ἐλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασανου.

29 Λεγει αὐτῷ Ἀβρααμ· Ἐχουσι Μωσεα καὶ τοὺς προφητας· ἀκουσατωσαν αὐτῶν.

30 Ὁ δὲ εἶπεν· Οὐχι, πατερ Ἀβρααμ· ἀλλ' εἰ τις ἀπο νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.

31 Εἶπε δὲ αὐτῷ· Εἰ Μωσεως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ εἰ τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

§ 94. *Jesus further instructs his disciples.*

LUKE XVII.

Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνευδεκτον ἐστὶ (w) τοῦ μὴ ἐλθεῖν τὰ σκανδαλά· οὐαὶ δὲ, δι' οὗ ἐρχεται.

2 Λυσitteλει αὐτῷ, εἰ (x) μύλος σιτικός περικείται περὶ τὸν τραχήλον αὐτοῦ, καὶ ἐρίπτεται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλισθῇ ἓνα τῶν μικρῶν τούτων.

3 Προσεχετε ἑαυτοῖς. Ἐὰν (y) δὲ ἁμαρτή (z) εἰς σὲ ὁ ἀδελφός σου, ἐπιτιμήσῃ αὐτῷ· καὶ εἰς μετανοήσῃ, ἀφες αὐτῷ.

4 Καὶ εἰς ἑπτάκις τῆς ἡμέρας (a) ἁμαρτή εἰς σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ (b), λεγὼν· Μετανῶ· ἀφήσεις αὐτῷ.

5 Καὶ εἶπον οἱ ἀποστολοὶ τῷ κυρίῳ· Προσθεὺς ἡμῖν πίστιν.

6 Εἶπε δὲ ὁ κύριος· Εἰ εἴχετε πίστιν ὡς κοκκὸν σιναπῆος, ἐλεγετέ αὐτῇ συκαμίνῳ ταύτῃ· Ἐκρίζωθι, καὶ φυτευθῇτι ἐν τῇ θάλασσῃ· καὶ ὑπήκουσεν αὐτῇ.

7 Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τῆς ἀγρῆς εἶπεί· Εὐθέως παρελθὼν ἀναπесαι;

8 Ἀλλ' οὐχι εἶπεί αὐτῷ· Ἐτοίμασον τι δειπνήσω, καὶ πε-

(w) γ. om. του (x) ≈ λίθος μυλικός (y) ⇒ δε
(z) → εἰς σὲ (a) ≈ ἁμαρτήση (b) † ἐπὶ σὲ, Alii :
πρὸς σὲ, f. εἰς σὲ,

LUKE XVII.

ρίζοσαμενος διακονει μοι, ἕως φαγω και πω· και μετα ταυτα φαγεσαι και πιεσαι συ ;

9 Μη χαριν εχει τῷ δουλῷ εκεινῷ, ὅτι ἐποίησε τα διαταχθεντα ; (c) (d) Ου δοκῶ.

10 Οὕτω και ὑμεις, ὅταν ποιησητε παντα τα διαταχθεντα ὑμιν, λεγετε· Ὅτι δουλοι αχρειοι εσμεν (e) ὅτι ὁ ὠφειλομεν ποιησαι, πεποιηκαμεν.

§ 95. *The Samaritans will not receive Jesus. James and John reprov'd for their zeal against them.*

LUKE IX.

51 Εγενετο δε εν τῷ συμπληρουσθαι τας ἡμερας της αναληψεως αυτου, και αυτος το προσωπον αὐτου εστηριξε του πορευεσθαι εις Ἱερουσαλημ.

LUKE XVII.

11 Και εγενετο εν τῷ πορευεσθαι αυτον εις Ἱερουσαλημ, και αυτος διηρχετο δια μεσου Σαμαρειας και Γαλιλαιας.

LUKE IX.

52 Και απεστειλεν αγγελους προ προσωπου αὐτου· και πορευθεντες εισηλθον εις κωμην Σαμαρειτων, ὥστε ἐτοιμασαι αυτῷ.

53 Και ουκ εδεξαντο αυτον, ὅτι το προσωπον αυτου ην πορευομενον εις Ἱερουσαλημ.

54 Ἰδοντες δε οἱ μαθηται αυτου, Ιακωβος και Ιωαννης, ειπον· Κυριε, θελεις ειπωμεν πυρ καταβηναι απο του ουρανου, και αναλωσαι αυτους, (f) ὡς και Ηλιας ἐποίησε ;

55 Στραφεις δε ἐπετιμησεν αυτοις, (g) και ειπεν· Ουκ οιδατε, οἶον πνευματος εστε ὑμεις ; (h)

56 Και ἐπορευθησαν εις ἑτεραν κωμην.

(c) † αυτῷ ; (d) em. Ου δοκῶ. (e) → ὅτι (f) → ὡς και Ηλιας ἐποίησε ; (g) ⇐ και ειπεν ad εσ'ε ὑμεις ; (h) † Ὁ γαρ υἱος του ανθρωπου ουκ ηλθε ψυχας ανθρωπων απολεσαι, αλλα σωσαι.

§ 96. *Jesus cleanses ten Lepers.*

LUKE XVII.

12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κωμὴν, ἀπῆντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἐστήσαν πορρῶθεν.

13 Καὶ αὐτοὶ ἤραν φωνὴν, λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλεῆσον ἡμᾶς.

14 Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδειξάτε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπαγεῖν αὐτοὺς, ἐκαθαρίσθησαν.

15 Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰαθῇ, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν·

16 Καὶ ἐπέσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, (i) εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης.

17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν ; οἱ δὲ ἐννεα πού ;

18 Οὐχ εὗρεθῆσαν ὑποστρεψάντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος ;

19 Καὶ εἶπεν αὐτῷ· Ἀναστάς πορεύου· ἡ πίστις σου σέσωκε σε.

§ 97. *The Pharisees ask when the kingdom of God should come. Our Lord's answer.*

LUKE XVII.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, ποτε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·

21 Οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.

22 Ἐπεὶ δὲ πρὸς τοὺς μαθητάς· Ἐλευσόνται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν· καὶ οὐκ ὀφείθε.

23 Καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ὧδε, (j) ἢ, ἰδοὺ ἐκεῖ· μὴ ἀπελθῆτε, μηδὲ διαΐητε.

(i) *om.* εὐχαριστῶν αὐτῷ· (j) *ἐκ* ἢ, *Alit* : καὶ,

LUKE XVII.

24 Ὡς περ γὰρ ἡ ἀστραπή, ἡ ἀστραπτουσα ἐκ τῆς ὑπὸ
οὐρανον, εἰς τὴν ὑπὸ οὐρανον λαμπεῖ· οὕτως ἐστὶ (k) ὁ υἱὸς
τοῦ ἀνθρώπου (l) ἐν τῇ ἡμέρᾳ αὐτοῦ.

25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασ-
θῆναι ἀπο τῆς γενεᾶς ταύτης.

26 Καὶ καθὼς ἐγενετο ἐν ταῖς ἡμέραις (n) Νῶε, οὕτως ἐστίαι
καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

27 Ἡσθιον, ἐπινον, ἐγαμουν, ἐξεγαμίζοντο, ἀχρι ἥς ἡμέ-
ρας εἰσηλθε Νῶε εἰς τὴν κιβωτὸν· καὶ ἦλθεν ὁ κατακλυσ-
μος, καὶ ἀπώλεσεν ἅπαντας.

28 Ὅμοιως καὶ ὡς ἐγενετο ἐν ταῖς ἡμέραις Λωτ· ἡσθιον,
ἐπινον, ἡγοράζον, ἐπωλούν, ἐφυτεύον, ῥοδοδομοῦν·

29 Ἡ δὲ ἡμέρᾳ ἐξηλθε Λωτ ἀπο Σοδομων, ἐβρέξε πυρ καὶ
θεῖον ἀπὸ οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας·

30 Κατὰ (o) ταῦτα ἐστὶ ἡ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου
ἀποκαλυπτέται.

31 Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐστι ἐπὶ τοῦ δωματός, καὶ τὰ
σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν
τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρέψατω εἰς τὰ ὀπίσω.

32 Μνημονεῦετε τῆς γυναίκος Λωτ.

33 Ὅς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐ-
τήν· καὶ ὅς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσῃ αὐτήν.

34 Λέγω ὑμῖν· Ταύτῃ τῇ νυκτὶ ἐσονται δύο ἐπὶ κλινῆς μι-
ας· (p) εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφείθησεται.

35 Δύο ἐσονται ἀληθύνουσαι ἐπὶ τὸ αὐτό· (q) ἡ μία παρα-
ληφθήσεται, καὶ ἡ ἕτερα ἀφείθησεται.

37 (r) Καὶ ἀποκριθέντες λεγούσιν αὐτῷ· Που, κύριε; Ὁ
δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἰεῖοι.

(k) † καὶ (l) ὁτι. ἐν τῇ ἡμέρᾳ αὐτοῦ. (n) † τοῦ

(o) γ. ταῦτα Alii: τὰ αὐτὰ (p) † ὁ (q) ἢ

(r) † Δύο ἐσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται,
καὶ ὁ ἕτερος ἀφείθησεται.

§ 98. *Jesus speaks a parable unto his disciples, and another to certain who trusted in themselves, that they were righteous.*

LUKE XVIII.

Ελεγε δε και παραβολην αυτοις, προς το δειν παντοτε προσευχεσθαι, και μη εκκακειν,

2 Λεγων· Κριτης τις ην εν τινι πολει, τον θεον μη φοβουμενος, και ανθρωπον μη εντρεπομενος.

3 Χηρα δε ^(a)ην εν τη πολει εκεινη· και ηρχετο προς αυτον, λεγουσα· Εκδικησον με απο του αντιδικου μου.

4 Και ουκ ^(b)ηθελησεν επι χρονον. Μετα δε ταυτα ειπεν εν εαυτω· Ει και τον θεον ου φοβουμαι, και ανθρωπον ουκ εντρεπιομαι·

5 Δια γε το παρεχειν μοι κοπον την χηραν ταυτην, εκδικησω αυτην· ινα μη εις τελος ερχομενη ^(c)υπωπιαζη με.

6 Ειπε δε ο κυριος· Ακουσατε, τι ο κριτης της αδικιας λεγει.

7 Ο δε θεος ου μη ποιησει την εκδικησιν των εκλεκτων αυτου των βωντων προς αυτον ημερας και νυκτος, και μακροθυμων· επι αυτοις ;

8 Λεγω υμιν, οτι ποιησει την εκδικησιν αυτων εν ταχει. Πλην ο υιος του ανθρωπου ελθων αρα ευρησει την πιστιν επι της γης ;

9 Ειπε δε ^(d)και προς τινας τους πεποιθотας εφ' εαυτοις οτι εισι δικαιοι, και εξουθενουντας τους λοιπους, την παραβολην ταυτην·

10 Ανθρωποι δυο ανεβησαν εις το ιερον προσευξασθαι· ο εις Φαρισαιος, και ο ετερος τελωνης.

11 Ο Φαρισαιος, σταθεις προς εαυτον, ταυτα προσηνεχτο· Ο θεος, ευχαριστω σοι, οτι ουκ ειμι ωσπερ οι λοιποι των ανθρωπων, αρπαγες, αδικοι, μοιχοι, η και ως ουτος ο τελωνης.

(a) † τις
υποπιαζη

(b) ηθελεν
(d) → και

(c) υυποπιαζη Alii :

LUKE XVIII.

12 Νηστεύω δις του σαββατου, αποδεκατω παντα ὅσα πτωμαι.

13 Καὶ ὁ τελωνης μακροθεν ἑστώς οὐκ ἠθέλεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπαραί· ἀλλ' ἐτυπτεν ^(e) εἰς τὸ στήθος αὐτοῦ, λέγων· Ὁ Θεός, ἰλασθήτι μοι τῷ ἁμαρτωλῷ.

14 Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, (f) ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψών ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινὼν ἑαυτὸν, ὑψωθήσεται.

§ 99. *Jesus is received into Martha's house.*

LUKE X.

38 Ἐγενετο δὲ ἐν τῷ πορευεσθαι αὐτοὺς, καὶ αὐτὸς εἰσηλθὲν εἰς κωμὴν τινα· γυνὴ δὲ τις, ὀνομαζομένη Μαρθα, ὑπέδεξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.

39 Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ.

40 Ἡ δὲ Μαρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε· Κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφὴ μου μόνη με κατέλιπε διακονεῖν; εἶπε οὖν αὐτῇ, ἵνα μοι συναντιλάβηται.

41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μαρθα, Μαρθα, μεριμνᾷς καὶ τυρβαζῇ περὶ πολλὰ·

42 (g) Ἔνος δὲ ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

§ 100. *Jesus keeps the Feast of Dedication at Jerusalem.*

JOHN X.

22 Ἐγενετο δὲ τὰ ἐγκαινία ἐν ^(h) τοῖς Ἱεροσολυμοῖς, ⁽ⁱ⁾ καὶ χειμῶν ἦν·

(e) → εἰς (f) γ. ἡ ἐκεῖνος· *Alii* : ἡπὲρ ἐκεῖνος· *f.* ὑπὲρ ἐκεῖνον· *f.* παρ' ἐκεῖνον· *f.* μαλλὸν παρ' ἐκεῖνον· (g) *om.* ἔνος δὲ ἐστὶ χρεία. *Alii* : ὀλιγων δὲ ἐστὶ χρεία. *f.* ὀλιγων δὲ ἐστὶ χρεία ἡ ἔνος. (h) → τοῖς (i) → καὶ

§ 98. *Jesus speaks a parable unto his disciples, and another to certain who trusted in themselves, that they were righteous.*

LUKE XVIII.

Ελεγε δε και παραβολην αυτοις, προς το δειν παντοτε προσευχεσθαι, και μη εκκακειν,

2 Λεγων· Κριτης τις ην εν τινι πολει, τον θεον μη φοβουμενος, και ανθρωπον μη εντρεπομενος.

3 Χηρα δε ^(a) ην εν τη πολει εκεινη· και ηρχετο προς αυτον, λεγουσα· Εκδικησον με απο του αντιδικου μου.

4 Και ουκ ^(b) ηθελησεν επι χρονον. Μετα δε ταυτα ειπεν εν εαυτω· Ει και τον θεον ου φοβουμαι, και ανθρωπον ουκ εντρεπομαι·

5 Δια γε το παρεχειν μοι κοπον την χηραν ταυτην, εκδικησω αυτην· ινα μη εις τελος ερχομενη ^(c) υποπιαζη με.

6 Ειπε δε ο κυριος· Ακουσατε, τι ο κριτης της αδικιας λεγει.

7 Ο δε θεος ου μη ποιησει την εκδικησιν των εκλεκτων αυτου των βωωντων προς αυτον ημερας και νυκτος, και μακροθυμων επ' αυτοις ;

8 Λεγω υμιν, οτι ποιησει την εκδικησιν αυτων εν ταχει. Πλην ο υιος του ανθρωπου ελθων αρα ειρησει την πιστιν επι της γης ;

9 Ειπε δε ^(d) και προς τινας τους πεποιθотας εφ' εαυτοις οτι εισι δικαιοι, και εξουθενουντας τους λοιπους, την παραβολην ταυτην·

10 Ανθρωποι δυο ανεβησαν εις το ιερον προσευξασθαι· ο εις Φαρισαιος, και ο ετερος τελωνης.

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(a) † τις
υποπιαζη

(b) ηθελεν
(d) → και

(c) υποπιαζη Alii :

LUKE XVIII.

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14 Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, (ς) ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

§ 99. *Jesus is received into Martha's house.*

LUKE X.

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39 Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ.

40 Ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε· Κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε διακονεῖν; εἶπε οὖν αὐτῇ, ἵνα μοι συναντιλάβηται.

41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβαζῇ περὶ πολλὰ·

42 (ς) Ἔνος δὲ ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

§ 100. *Jesus keeps the Feast of Dedication at Jerusalem.*

JOHN X.

22 Ἐγενεὶ δὲ τὰ ἐγκαίνια ἐν (h) τοῖς Ἱεροσολυμοῖς, (i) καὶ χειμῶν ἦν·

(ε) → εἰς (ς) γ. ἡ ἐκεῖνος· *Alīi*: ἡπὲρ ἐκεῖνος· *ς*. ὑπὲρ ἐκεῖνον· *ς*. παρ' ἐκεῖνον· *ς*. μαλλὸν παρ' ἐκεῖνον· (ς) *am.* ἑνὸς δὲ ἐστὶ χρεία. *Alīi*: ὀλιγῶν δὲ ἐστὶ χρεία. *ς*. ὀλιγῶν δὲ ἐστὶ χρεία ἢ ἑνός. (h) → τοῖς (i) → καὶ

JOHN X.

23 Καὶ περιπατεῖ ὁ Ἰησὺς ἐν τῷ ἱερῷ, ἐν τῇ στοᾷ (j) Σολομωνος·

24 Ἐκυκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ· Ὡς ποτε τὴν ψυχὴν ἡμῶν αἰρεῖς; Ἐὰν εἶ ὁ Χριστὸς, εἰπε ἡμῖν παρρησίᾳ.

25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησὺς· Εἰπον ὑμῖν, καὶ οὐ πιστενεῖτε. Τὰ ἔργα, ἃ ἐγὼ ποίω ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

26 Ἀλλ' ὑμεῖς οὐ πιστενετε· οὐ γὰρ ἐστε ἐκ τῶν προβατῶν τῶν ἐμῶν. (l) Καθὼς εἶπον ὑμῖν,

27 Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολουθοῦσι μοι·

28 Καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπολῶνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπασει τις αὐτά ἐκ τῆς χειρὸς μου.

29 Ὁ πατὴρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστὶ· καὶ οὐδεὶς δύναται ἄρπαιξεν ἐκ τῆς χειρὸς τοῦ πατρὸς μου·

30 Ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμέν.

31 Ἐβαστάσαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθασῶσιν αὐτόν.

32 Ἀπεκρίθη αὐτοῖς ὁ Ἰησὺς· Πολλὰ καλὰ ἔργα ἐδείξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργων λιθαζετε με;

33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, (m) λεγοντες· Περὶ καλοῦ ἔργου οὐ λιθαζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι συ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν θεόν.

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησὺς· Οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· „Ἐγὼ εἶπα, θεοὶ ἐστε ;,,

35 Ἐκείνους εἶπε θεός, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγενέτο, καὶ οὐ δύναται λυθῆναι ἡ γραφή·

36 Ὃν ὁ πατὴρ ἡγίασε, καὶ ἀπεστείλεν εἰς τὸν κόσμον,

(j) r. τοῦ Σολομωντος.

(l) → Καθὼς εἶπον ὑμῖν,

(m) = λεγοντες·

JOHN X.

ἡμεῖς λεγότες ὅτι βλασφημῖαι, ὅτι αἰπὸν, ὥς τοῦ Θεοῦ ἐμὶ ;

37 Εἰ σὺ ποῖω τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι.

38 Εἰ δὲ ποῖω, κἀν ἐμοὶ μὴ πιστευήτε, τοῖς ἔργοις πιστεύσατε ἵνα γινώτε^(m) καὶ πιστευσητέ, ὅτι ἐν ἡμῖν ὁ πατήρ, καὶ γὰρ ἐν⁽ⁿ⁾ αὐτῷ.

39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χόρος αὐτῶν.

§ 101. *Jesus goes again to Bethabara, see John i. 28, after the feast of dedication ; and remains there till a fit occasion calls him into Judea.*

JOHN X.

40 Καὶ ἀπῆλθε πάλιν περὰν τοῦ Ἰορδάνου, εἰς τὸν τόπον, ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἐμείνεν ἐκεῖ.

41 Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἐλέγον· Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδὲν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν.

42 Καὶ ἐπιστεύσαν πολλοὶ ἐκεῖ εἰς αὐτὸν.

§ 102. *Jesus raises Lazarus from the dead. The consequences of this miracle.*

JOHN XI.

Ἦν δὲ τις ἀσθενῶν, Λαζάρους, ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μαρθᾶς τῆς ἀδελφῆς αὐτῆς.

2 (Ἦν δὲ Μαρία ἡ ἀλειψασα τὸν κύριον μύρῳ, καὶ ἐκμαῖασα τοὺς πόδας αὐτοῦ ταῖς θρίξιν αὐτῆς· ἧς ὁ ἀδελφὸς Λαζάρους ἡσθενει.)

3 Ἀπεστείλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν, λεγούσαι· Κύριε, ἴδε, ὃν φίλεις, ἀσθενει.

(m) *om.* καὶ πιστευσητέ, *Alit* : καὶ γινώσκητε,

(n) Ὡτὲρ πατρί.

JOHN XI.

4 Ακουσας δε ὁ Ἰησους ειπεν· Αὕτη ἡ ασθενεια ουκ εστι προς θανατον, αλλ' ὑπερ της δοξης του Θεου, ἵνα δοξασθῇ ὁ υἱος του Θεου δι' αὐτης.

5 Ἠγαπᾷ δε ὁ Ἰησους τὴν Μαρθαν, καὶ τὴν ἀδελφὴν αὐτης, καὶ τὸν Λαζαρον.

6 Ὡς οὖν ηκουσεν, ὅτι ασθενεῖ, τότε μεν εμεινεν ἐν ᾧ ἦν τοπῷ δυο ἡμερας.

7 Ἐπειτα μετὰ τοῦτο λεγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν παλιν.

8 Λεγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί, νυν ἐξήτουν σε λῦθαι οἱ Ἰουδαῖοι, καὶ παλιν ὑπάγεις ἐκεῖ ;

9 Απεκριθὴ (ο) Ἰησους· Ουχι δωδεκα εἰσιν ὥραι τῆς ἡμερας ; εἰαν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκοπτεῖ, ὅτι τὸ φῶς του κοσμου τουτου βλέπει·

10 Ἐαν δὲ τις περιπατῇ ἐν τῇ νυκτι, προσκοπτεῖ, ὅτι τὸ φῶς ουκ ἐστὶν ἐν αὐτῷ.

11 Ταῦτα εἶπε· καὶ μετὰ τοῦτο λεγει αὐτοῖς· Λαζαρος ὁ φίλος ἡμῶν κεκοιμηται· ἀλλὰ πορευομαι, ἵνα ἐξυπνίσω αὐτον.

12 Εἶπον οὖν οἱ μαθηταὶ αὐτου· Κυριε, εἰ κεκοιμηται, σωθησεται.

13 Εἰρηκεῖ δε ὁ Ἰησους περὶ του θανατου αὐτου· ἐκεῖνοι δὲ ἐδοξαν, ὅτι περὶ της κοιμησεως του ὑπνου λεγει.

14 Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησους παρρησια· Λαζαρος ἀπεθανε·

15 Καὶ χαίρω δι' ὑμᾶς, ἵνα πισλευσῃτε, ὅτι ουκ ἤμην ἐκεῖ· ἀλλ' ἀγωμεν προς αὐτον.

16 Εἶπεν οὖν Θωμᾶς, ὁ λεγομενος Διδυμος, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάινωμεν μετ' αὐτου.

17 Ἐλθων οὖν ὁ Ἰησους εὔρεν αὐτον τεσσαρας ἡμερας ἤδη ἐχοντα ἐν τῷ μνημείῳ.

18 Ἦν δὲ ἡ Βηθανία ἐγγυς των Ἱεροσολυμων, ὡς ἀπο σταδίων δεκαπεντε·

(ο) † ὁ

JOHN XI.

19 Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθεῖσαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθησῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.

20 Ἦ οὖν Μάρθα ὥς ἤκουσεν, ὅτι (p) Ἰησοῦς ἐρχεται, ὑπῆντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθεζέτο.

21 Εἶπεν οὖν (q) Μάρθα πρὸς τὸν Ἰησοῦν· Κυριε, εἰ ἤς ὦδε, ὁ ἀδελφός μου οὐκ ἂν (r) ἀπεθνήσκει·

22 Ἀλλὰ καὶ νῦν οἶδα, ὅτι ὅσα ἂν αὐτῇσιν τὸν θάνατον, δώσει σοὶ ὁ Θεός.

23 Λεγεί αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.

24 Λεγεί αὐτῷ Μάρθα· Οἶδα, ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

25 Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωὴ ὁ πιστευὼν εἰς ἐμὲ, καὶ ἂν ἀποθάνῃ, ζήσεται·

26 Καὶ πᾶς ὁ ζῶν καὶ πιστευὼν εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο;

27 Λεγεί αὐτῷ· Ναι, κυριε· ἐγὼ πεπιστεύκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχομένης.

28 Καὶ ταῦτα εἰπούσα, ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λαθρα, εἰπούσα· Ὁ διδάσκαλος παρεστὶ, καὶ φωνεῖ σε.

29 Ἐκείνη ὥς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἐρχεται πρὸς αὐτόν.

30 (Οὐπὼ δὲ ἐληλυθεὶ ὁ Ἰησοῦς εἰς τὴν κωμὴν· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα.)

31 Οἱ οὖν Ἰουδαῖοι, οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν, ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, (k) λεγόντες· Ὅτι ὑπαγεὶ εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ·

32 Ἦ οὖν Μαρία ὥς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδούσα αὐτόν, ἐπεσεν αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ· Κυριε, εἰ ἤς ὦδε, οὐκ ἂν ἀπέθανεν μοι ὁ ἀδελφός.

(p) † ὁ (q) † ἡ (r) ≈ ἀπέθανεν (k) ὠδοξάντες, ὅτι

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33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαιούσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαιούσας, ἐνθρμήσατο τῷ πνεύματι, καὶ ἔταραξεν ἑαυτόν,

34 Καὶ εἶπε· Που τέθεικατε αὐτόν; Λέγουσιν αὐτῷ· Κυρίε, ἐρχου καὶ ἴδε.

35 Ἐδάκρυσεν ὁ Ἰησοῦς.

36 Ἐλεγόν οὖν οἱ Ἰουδαῖοι· Ἰδε, πῶς ἐφιλεῖ αὐτόν.

37 Τινες δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἠδυνάσθη οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

38 Ἰησοῦς οὖν πάλιν ἐμβρῖμωμένος ἐν ἑαυτῷ, ἐρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπηλαῖον, καὶ λίθος ἐπέκειτο ἐπ' αὐτόν.

39 Λεγεί ὁ Ἰησοῦς· Ἀράτε τὸν λίθον. Λεγεί αὐτῷ ἡ ἀδελφὴ τοῦ ^(k) τεθνηκοτος, Μάρθα· Κυρίε, ἤδη ὅξει· τεταρταῖος ^(l) γὰρ ἐστὶ,

40 Λεγεί αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπον σοί, ὅτι εἰάν πιστεύσῃς, ^(m) ὀφεί τῃν δόξαν τοῦ Θεοῦ;

41 Ἦραν οὖν τὸν λίθον. ⁽ⁿ⁾ Ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς αὐα, καὶ εἶπε· Πατέρ, εὐχαριστῶ σοί, ὅτι ἤκουσας μου.

42 Ἐγὼ δὲ ᾔδειν, ὅτι πάντοτε μου ἀκουεῖς· ἀλλὰ διὰ τὸν ὄχλον τὸν περὶ στήθεα εἶπον, ἵνα πιστεύσωσιν, ὅτι σὺ με ἀπεστείλας.

43 Καὶ ταῦτα εἰπὼν, φωνὴ μεγάλη ἐκραύγασε· Λαζάρε, δεῦρο ἐξῶ.

44 ^(o) Ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὀψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λεγεί αὐταῖς ὁ Ἰησοῦς· Λύσατε αὐτόν, καὶ ἀφέτε ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ δεασάμενοι ἃ ἐποίησεν, ^(p) ἐπίστευσαν εἰς αὐτόν.

(k) ≈ τετελευτηκοτος, (l) οἱ. γὰρ (m) ≈ ὀψη

(n) † οὐ ἦν ὁ τεθνηκώς κείμενος. Alii: οὐ ἦν. f. ὅπου ἐκεῖτο. (o) † Καὶ (p) † ὁ Ἰησοῦς,

JOHN XI.

46 Τινες δε ἐξ αὐτῶν ἀπηλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

47 Συνηγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

48 Ἐὰν ἀφώμεν αὐτὸν οὕτω, πάντες πιστεύουσιν εἰς αὐτὸν· καὶ ἐλευσονται οἱ Ῥωμαῖοι, καὶ ἀρῶσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

49 Εἰς δὲ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἰδατε οὐδέν·

50 Οὐδὲ ^(m)διαλογίζεσθε, ὅτι συμφερεῖ ἡμῶν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀποληται.

51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφῆτευσεν, ὅτι ἐμελλεν ⁽ⁿ⁾Ἰησοῦς ἀποθῆναι ὑπὲρ τοῦ ἔθνους·

52 Καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θείου τὰ διεσκορπισμένα συναγαγῇ εἰς ἓν.

53 Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβούλευσαν ὅ, ἵνα ἀποκτείνωσιν αὐτόν.

54 Ἰησοῦς οὖν οὐκέτι παρήσια παρεπατεῖ ἐν ταῖς Ἰουδαίαις, ἀλλὰ ἀπηλθεν ἐκεῖθεν εἰς τὴν χώραν ^(o)εγγυς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν· καὶκεῖ διετρίβε μετὰ τῶν μαθητῶν αὐτοῦ.

^(m) ~ λογίζεσθε, ⁽ⁿ⁾ † ὁ ^(o) add. Σαμφοῦρειν,

§ 103. *Jesus enters Judea. The Pharisees question him about divorces.*

MATTH. XIX.

MARK X.

Και εγενετο, ὅτε ετελεσεν ὁ Ἰησους τους λογους τουλους, μετρηεν απο της Γαλιλαιας, και ηλθεν εις τα ὅρια της Ἰουδαιας, περαν του Ἰορδανου.

2 Και ηκολουθησαν αὐτῷ οχλοι πολλοι· και εθεραπευσεν αὐτους ἐκεῖ.

3 Και προσηλθον αὐτῷ (†) οἱ Φαρισαῖοι, πειραζοντες αὐτον, και λεγοντες (u) αὐτῷ· Εἰ ἐξεστιν ἀνθρωπῷ ἀπολῦσαι τὴν γυναῖκα αὐτου κατὰ πᾶσαν αἰτίαν;

4 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἀνεγκάτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἀρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς;

5 Καὶ εἶπεν, „Ἐνεκεν τοῦτο καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ (v) προσκολληθήσεται τῇ γυναίκι αὐτου· καὶ ἑσονται οἱ δύο εἰς σάρκα μιαν.,

6 Ὡστε οὐκετι εἰσὶ δύο, ἀλλὰ σὰρξ μία. Ὁ οὖν ὁ θεός,

Κακειθεν ἀναστὰς ἐρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, (w) διὰ τοῦ περὰν τοῦ Ἰορδανου· καὶ συμπορευονται παλιν ὄχλοι πρὸς αὐτον· καὶ, ὥς ἐωθεῖ, παλιν ἐδίδασκεν αὐτοὺς.

2 Καὶ προσελθόντες (x) Φαρισαῖοι ἐπηρώτησαν αὐτον· Εἰ ἐξεστὶν ἀνδρὶ γυναῖκα ἀπολῦσαι; πειραζόντες αὐτον.

3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τὶ ὑμῖν ἐνετείλατο Μωσῆς;

4 Οἱ δὲ εἶπον· Μωσῆς ἐπέτρεψε βιβλίον ἀποστάσις γράφαι, καὶ ἀπολῦσαι.

5 Καὶ ἀποκριθεὶς ὁ Ἰησους εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐγράψεν (y) ὑμῖν τὴν ἐντολὴν ταύτην.

6 Ἀπὸ δὲ ἀρχῆς πίστεως ἀρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεός.

7 „Ἐνεκεν τοῦτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτου καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτου·

(†) om. οἱ (u) αὐτῷ (v) προσκολληθήσεται (w) om. διὰ τοῦ Αἰῖ: καὶ περὰν (x) † οἱ (y) om. ὑμῖν

MATTH. XIX.

MARK X.

συνεζευξεν, ανθρωπος μη χωριζετω.

7 Λεγουσιν αυτω· Τι ουν Μωσης εντειλατο δουναι βιβλιον αποστασιον, και απολυσαι αυτην;

8 Λεγει αυτοις· Ὅτι Μωσης προς την σκληροκαρδιαν ὑμων επιτρεψεν ὑμιν απολυσαι τας γυναικας ὑμων· ἀπ' αρχης δε ου γεγονεν οὕτω.

9 Λεγω δε ὑμιν, ὅτι ὅς αν απολυση την γυναικα αὐτου, ^(a)μη επι πορνεια, και γαμηση αλλην, μοιχεται· ^(b)και ὁ απολελυμενην γαμησας, μοιχεται.

10 Λεγουσιν αυτω οἱ μαθηται αυτου· Ει οὕτως εστιν ἡ αιτια του ανθρωπου μετα της γυναικος, ὃ συμφερει γαμησαι.

11 Ὁ δε ειπεν αυτοις· Ου παντες χωρουσι τον λογον Ἰη- τον, αλλ' οἷς δεδοται.

12 Εἰσι γαρ ευνουχοι, οἵτινες εκ κοιλιας μητρος εγεννηθησαν οὕτω· και εἰσι ευνουχοι, οἵτινες ευνουχισθησαν ὑπο των ανθρωπων· και εἰσι ευνουχοι, οἵτινες ευνεχισαν ἑαυτους δια την βασιλειαν των ουρανων. Ὁ δυναμενος χωρειν, χωρειτω.

8 Καὶ εἰσονται οἱ δυο εἰς σαρκὰ μιαν., ὥστε οὐκ εἰσι δυο, ἀλλὰ μία σὰρξ.

9 Ὁ οὖν ὁ θεὸς συνεζευξεν, ἄνθρωπος μὴ χωριζέτω.

10 Καὶ ^(c) ἐν τῇ οἰκίᾳ παλιν οἱ μαθηταὶ αὐτοῦ περὶ τῆ αὐτοῦ ἐπηρώτησαν αὐτόν.

11 Καὶ λέγει αὐτοῖς· Ὅς εἰς ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχεύει ἐπ' αὐτήν.

12 Καὶ εἰς γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμήθῃ ἄλλῳ, μοιχεύει.

(a) † εἰ (b) οἱ. καὶ ὁ αὐτὸς μοιχεύεται. (c) ὡς εἰς τὴν οἰκίαν

§ 104. *Jesus lays his hands on young Children, and blesses them.*

MATTH. XIX.

13 Τοτε προσηνεχθη αυτω παιδια, ινα τας χειρας επιθη αυτοις, και προσευξηται· οι δε μαθηται επιτιμων τοις μαθηται επιτιμησαν αυτοις.

14 Ο δε Ιησους ειπεν· Αφετε τα παιδια, και μη κωλυετε αυτα ελθειν προς με· των γαρ τοιουτων εστιν η βασιλεια των ουρανων.

15 Και επιθεις αυτοις τας χειρας, επορευθη εκειθεν.

MARK X.

13 Και προσεφερον αυτω παιδια, ινα αψηται αυτων οι δε μαθηται επιτιμων τοις προσφερουσιν.

14 Ιδων δε ο Ιησους ηγανακτησε, και ειπεν αυτοις· Αφετε τα παιδια ερχεσθαι προς με, (d) μη κωλυετε αυτα· των γαρ τοιουτων εστιν η βασιλεια του θεου.

15 Αμην λεγω υμιν, ος εαν μη δεξηται την βασιλειαν του θεου ως παιδιον, ου μη εισελθη εις αυτην.

16 Και εναγκαλισαμενος αυτα, τιθεις τας χειρας επ' αυτα, ηυλογει αυτα.

§ 105. *Jesus' discourse in consequence of being asked by a rich young man, how he should attain eternal life.*

MATTH. XIX.

16 Και ιδου, εις προσελθων, ειπεν αυτω· Διδασκαλε (e) αγαθε, τι αγαθον ποιησω, ινα εχω ζωην αιωνιον ;

17 Ο δε ειπεν αυτω· (f) Τι

MARK X.

17 Και εκπορευομενου αυτου εις οδον, προσδραμων εις, και γονυπετησας αυτον, επηρωτα αυτον· Διδασκαλε αγαθε, τι ποιησω, ινα ζωην αιωνιον κληρονομησω ;

(d) † και (e) ‡ αγαθε, (f) γ.υ τι με λεγεις αγαθον ; ουδεις αγαθος, ει μη εγς, ο θεος.

§ 104. *Jesus lays his hands on young Children, and blesses them.*

LUKE XVIII.

JOHN.

15 Προσεφερον δε αυτω και τα βρεφη, ινα αυτων απτηται· ιδοντες δε οι μαθηται επετιμησαν αυτοις.

16 Ο δε Ιησους προσκαλεσμενος αυτα, ειπεν· Αφετε τα παιδια ερχεσθαι προς με, και μη κωλυετε αυτα· των γαρ ττοιουτων εστιν η βασιλεια του Θεου.

17 Αμην λεγω υμιν, ος εαν μη δεξηται την βασιλειαν του Θεου ως παιδιον, ου μη εισελθη εις αυτην.

§ 105. *Jesus' discourse in consequence of being asked by a rich young man, how he should attain eternal life.*

LUKE XVIII.

JOHN.

18 Και επηρωτησε τις αυτον αρχων, λεγων· Διδασκαλε αγαθε, τι ποιησας ζωην αιωνιον κληρονομησω;

19 Ειπε δε αυτω ο Ιησους· Τι με λεγεις αγαθον; ουδεις αγαθος, ει μη εις, ο Θεος.

MATTH. XIX.

MARK X.

με ερωτας περι του αγαθου ;
εἰς ἐστὶν ὁ ἀγαθος. Εἰ δὲ
θελεῖς εἰσελθεῖν εἰς τὴν ζωὴν,
τηρησον τὰς ἐντολάς.

18 Λεγει αὐτῷ Ποῖας ; Ὁ
δὲ Ἰησοῦς εἶπε· Τοῦ „Οὐ φο-
νευσεις· Οὐ μοιχευσεις· Οὐ κλε-
ψεις· Οὐ ψευδομαρτυρησεις·

19 Τίμα τὸν πατέρα ^(a) καὶ
τὴν μητέρα,, καὶ „Αγαπή-
σεις τὸν πλησίον σου ὡς σεαυ-
τόν.,,

20 Λεγει αὐτῷ ὁ νεανίσκος·
Πάντα ταῦτα ἐφυλάξαμην
^(b) ἐκ νεότητος μου· τί ἐτι-
ῦστερω ;

21 Ἐφη αὐτῷ ὁ Ἰησοῦς· Εἰ
θελεῖς τέλειος εἶναι, ἵπαγε,
πώλησον σου τὰ ὑπαρχόντα,
καὶ δός πτωχοῖς· καὶ ἔξεις θη-
σαυρον ἐν οὐρανῷ· καὶ δευρο,
ἀκολουθεῖ μοι.

22 Ἀκουσας δὲ ὁ νεανίσκος
τὸν λόγον, ἀπῆλθε λυπούμε-
νος· ἦν γὰρ ἐχὼν κτήματα
πολλά.

23 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μα-
θηταῖς αὐτοῦ· Ἀμὴν λεγώ-
ναι, ὅτι δυσκόλως πλουσιος

18 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·
Τί με λεγεις ἀγαθόν ; οὐδεὶς
ἀγαθος, εἰ μὴ εἰς, ὁ θεός.

19 Τὰς ἐντολάς οὐδας· „Μὴ
μοιχευσης· ^(d) Μὴ φονευσης·
Μὴ κλεψης· Μὴ ψευδομαρτυ-
ρησης· ^(f) Μὴ ἀποστερησης·
Τίμα τὸν πατέρα σου, καὶ τὴν
μητέρα.,,

20 Ὁ δὲ ἀποκριθεὶς εἶπεν
αὐτῷ· Διδασκαλε, ταῦτα παν-
τα ἐφυλάξαμην ἐκ νεότητος
μου.

21 Ὁ δὲ Ἰησοῦς ἐμβλεψας
αὐτῷ, ἠγάπησαν αὐτόν, καὶ
εἶπεν αὐτῷ· Ἐν σοὶ ὕστερε·
ἵπαγε, ὅσα ἔχεις πώλησον,
καὶ δός ^(g) τοῖς πτωχοῖς· καὶ
ἔξεις θησαυρον ἐν οὐρανῷ· καὶ
δευρο, ἀκολουθεῖ μοι, ⁽ⁱ⁾ α-
φ' ὧν τὸν σταυρον.

22 Ὁ δὲ στυγνασας ἐπὶ τῷ
λόγῳ, ἀπῆλθε λυπούμενος·
ἦν γὰρ ἐχὼν κτήματα πολλά.

23 Καὶ περιβλεψάμενος ὁ Ἰη-
σοῦς, λεγει τοῖς μαθηταῖς αὐ-
τοῦ· Πῶς δυσκόλως οἱ τα-
χρήματα ἔχοντες εἰς τὴν βα-

(a) † σου (b) → ἐκ νεότητος μου· (d) → Μὴ φονευ-
σης· Alii : Μὴ πορνευσης· (f) om. Μὴ ἀποστερησης·
(g) = τοῖς (i) = τ' αφ' ὧν τὸν σταυρον.

LUKE XVIII.

JOHN.

20 Τας ενταλας οιδας· „Μη
μοιχευσης· μη φονευσης· μη
κλεψης· μη ψευδομαρτυρησης·
τιμα τον πατερα σου, και
την μητερα (i) σου.,,

21 Ὁ δε ειπε· Ταυτα παν-
τα εφυλαξαμην εκ νεότητος
μου.

22 Ακουσας δε ταυτα ὁ Ἰη-
σους, ειπεν αὐτῷ· Ἐτι ἐν σοι
λειπει· παντα ὅσα εχεις πω-
λησον, και διαδος πτωχοις, κ
ἔξεις θησαυρον εν ουρανῳ· κ
δευρο, ακολουθει μοι.

23 Ὁ δε ακουσας ταυτα,
περιλυπος εγενετο· ην γαρ
πλουσιος σφοδρα.

24 Ἰδων δε αὐτον ὁ Ἰησους
περιλυπον γενομενον, ειπε·
Πως δυσκολως οἱ τα χρηματα
εχοντες εισελευσονται εις την
βασιλειαν του θεου.

(i) ἡ σου

MATTH. XIX.

MARK X.

εισελευσεται εις την βασιλειαν των ουρανων.

24 Παλιν δε λεγω υμιν, ευκοπωτερον εστι, καμηλον δια τρυπηματος ραφιδος^(k) εισελθειν, η πλουσιον εις την βασιλειαν του θεου εισελθειν.

25 Ακουσαντες δε οι μαθηται,^(l) εξεπλησσοντο σφοδρα, λεγοντες· Τις αρα δυναται σωθηναι ;

26 Εμβλεψας δε ο Ιησους, ειπεν αυτοις· Παρα ανθρωποις τυτο αδυναλον εστι· Παρα δε θεω παντα δυνατα.^(m)

27 Τότε αποκριθεις ο Πετρος ειπεν αυτω· Ιδου, ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·

28 Τι αρα εσται ημιν ; 'Ο δε Ιησους ειπεν αυτοις· Αμην λεγω υμιν, οτι υμεις οι ακολουθησαντες μοι, εν τη παλιγγενεσια οταν καθιση ο υιος του ανθρωπου επι θρονου δοξης αυτου, καθισεσθε και υμεις επι δωδεκα θρονους, κρινοντες τας δωδεκα φυλας του Ισραηλ.

σιλειαν του θεου εισελευσονται.

24 Οι δε μαθηται εθαμβουντα επι τοις λογοις αυτου. 'Ο δε Ιησους παλιν αποκριθεις λεγει αυτοις· Τετρα, πως δυσκολον εστι τους πεποιθотας επι ⁽ⁿ⁾ τοις χρημασιν, εις την βασιλειαν του θεου εισελθειν.

25 Ευκοπωτερον εστι, καμηλον δια ^(o) της τρυμαλιας ^(o) της ραφιδος ^(b) διελθειν, η πλουσιον εις την βασιλειαν του θεου εισελθειν.

26 Οι δε περισσως εξεπλησσοντο, λεγοντες προς εαυτους· Και τις δυναται σωθηναι ;

27 Εμβλεψας δε αυτοις ο Ιησους, λεγει· Παρα ανθρωποις αδυνατον, αλλ' ε παρα ^(r) τω θεω· ^(s) παντα γαρ δυνατα εστι παρα τω θεω.

28 ^(t) Ηρξατο ο Πετρος λεγειν αυτω· Ιδου, ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι.

29 Αποκριθεις ^(u) ο Ιησους ειπεν· Αμην λεγω υμιν, ουδεις εστιν, ος αφηκεν οικιαν, η αδελφους, η αδελφας, η

(k) r. διελθειν, (l) † αυτου, (m) † εστι. (n) † τοις (o) → της bis. (b) ≈ εισελθειν, (r) → τω (s) → παντα ad θεω. (t) → Και (u) † δε

LUKE XVIII.

JOHN.

25 Ευκοπώτερον γὰρ ἐστὶ,
καμῆλον διὰ τριμαλίας (j)
ῥαφίδος εἰσελθεῖν, ἢ πλουσίον
εἰς τὴν βασιλείαν τοῦ Θεοῦ
εἰσελθεῖν.

26 Ἐποῦν δὲ οἱ ἀκουσάντες·
Καὶ τίς δύναται σωθῆναι ;

27 Ὁ δὲ εἶπε· Τα ἀδύνατα
παρα ἀνθρώποις, δύνατα ἐστί
παρα τῷ Θεῷ.

28 Εἶπε δὲ ὁ Πέτρος· Ἰδού,
ἡμεῖς (w) ἀφηκαμεν πάντα, καὶ
ἠκολούθησαμεν σοι.

29 Ὁ δὲ εἶπεν αὐτοῖς· Ἀμήν.

(j) ≈ βελονῆς (w) ≈ ἀφέντες τὰ ἴδια ἠκολούθησαμεν
σοι.

MATTH. XIX.

29 Καὶ πᾶς ὃς^(z) ἀφηκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ^(p) ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματος μου, ἐκείνους λαμβάνει, καὶ ζῶντες αἰώνιον κληρονομήσει.

30 Πολλοὶ δὲ εἰσὶν οἱ πρῶτοι, ἐσχατοὶ· καὶ ἐσχατοὶ, πρῶτοι.

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πατέρα, ἢ μητέρα, ^(k) ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν ἐμοῦ ^(l) καὶ ἐν τῷ εὐαγγελίῳ,

30 Εἰ μὴ λαβὴν ἐκείνους λαμβάνει, οὐκ ἔστιν ἐν τῷ πατρὶ καὶ ἀδελφῶν, καὶ ἀδελφῶν, ^(m) καὶ μητέρων, καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰὼνι τῷ ἐρχομένῳ, ζῶντες αἰώνιον.

31 Πολλοὶ δὲ εἰσὶν οἱ πρῶτοι, ἐσχατοὶ· καὶ ^(j) ἐσχατοὶ, πρῶτοι.

MATTH. XX.

Ὁμοία γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσποτῇ, ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2 Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηνάριου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3 Καὶ ἐξελθὼν περὶ ^(p) τρίτην ὥραν, εἶδεν ἀλλοὺς ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

4 Κακῆνοις εἶπεν. Ὑπαγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὁ εὐεργετὴς, δώσω ὑμῖν.

5 Οἱ δὲ ἀπηλθόν. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ⁽ⁿ⁾ ἑννάτην ὥραν, ἐποίησεν ὡσαύτως.

6 Περὶ δὲ τὴν ἑνδεκάτην ^(q) ὥραν ἐξελθὼν, εἶρεν ἀλλὰς ἐστῶτας, ^(r) καὶ λέγει αὐταῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

(z) ψτῖς (p) om. ἢ γυναῖκα, (k) → ἢ γυναῖκα, (l) r. καὶ ἐν τῷ εὐαγγελίῳ, (m) add. καὶ πατέρα, (j) † οἱ (p) † τὴν (n) ≈ ἑνάτην (q) = ὥραν (r) † ἀργούς,

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JOHN.

λέγω ὑμῖν, ὅτι οὐδεὶς ἐστίν,
ὡς ἀφηκεν οἰκίαν, ἢ γονεῖς, ἢ
ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκ-
να, ἐνεκεν τῆς βασιλείας τοῦ
Θεοῦ,

80 Ὅς οὐ μὴ ἀπολάβῃ πολ-
λαπλασίονα ἐν τῷ καιρῷ τῷ
τῷ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχο-
μένῳ ζῶνι αἰῶνιον.

ΜΑΤΤΗ. XX.

7 Λεγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λεγει
αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· ^(s) καὶ ὁ ἐάν
ἡ δίκαιον, λήψεσθε.

8 Οψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ
ἐπιτροπῷ αὐτοῦ· Καλέσον τοὺς ἐργατάς, καὶ ἀποδος αὐτοῖς
τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων, ἕως τῶν πρώτων.

9 Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκατὴν ὥραν, ἐλάβον ἀνα-
δηνάριον.

10 Ἐλθόντες δὲ οἱ πρώτοι, ἐνομίσαν, ὅτι πλεονα λήψον-
ται· καὶ ἐλάβον καὶ αὐτοὶ ἀνα δηνάριον.

11 Λαβόντες δὲ ἐγογγυζόν κατὰ τοῦ οἰκοδεσπότου,

12 Λεγοντες· Ὅτι οὗτοι οἱ ἐσχάτοι μίαν ὥραν ἐποίησαν,
καὶ ἰσοὺς ἡμῖν αὐτοὺς ἐποίησας, τοὺς βαστάσασι τὸ βάρος
τῆς ἡμέρας, καὶ τὸν καύσωνα.

13 Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν· Ἐταῖρε, οὐκ ἀδικώ
σε· οὐχὶ δηνάριον συνεφώνησας μοι ;

(s) καὶ ὁ αὖ λήψεσθε.

MATTH. XX.

14 Ἀρον το σον, και ὑπαγε. Θελω δε τουτω τῷ εσχάτῳ δουναι ὡς και σοι.

15 Ἡ οὐκ ἐξεστι μοι ποιησαι ὁ θελω εν τοις εμοις ; (r) ἡ ὁ οφθαλμος σου πονηρος εστιν, ὅτι εγω αγαθος εμι ;

§ 106. *Jesus, as he is going up to Jerusalem, again foretells his sufferings to the twelve apart.*

[See § 74. § 77.]

MATTH. XX.

17 Καὶ αναβαινων ὁ Ἰησοὺς εἰς Ἱεροσολυμα, παρελαβε τῆς δωδεκα μαθητας κατ' ἰδιαν εν τῇ ὁδῳ, και εἰπεν αυτοις·

18 Ἰδου, αναβαινομεν εἰς Ἱεροσολυμα, και ὁ υἱὸς του ανθρωπου παραδοθησεται τοις αρχιερευσι και γραμματευσι· και κατακρινουσιν αυτον θανατῳ,

19 Καὶ παραδωσουσιν αυτον τοις εθνεσιν εἰς το ἐμπαιξαι, και μαστιγῳσαι, και σταυρωσαι· και τῇ τριτῇ ἡμέρᾳ αναστησεται.

MARK X.

32 Ἦσαν δε εν τῇ ὁδῳ αναβαινοντες εἰς Ἱεροσολυμα· και ἡν προαγων αυτους ὁ Ἰησοὺς· και εθαμβουντο, και ακολουθουντες εφοβουντο. Καὶ παραλαβων παλιν τους δωδεκα, ηρξατο αυτοις λεγειν τα μελλοντα αὐτῷ συμβαινειν·

33 Ὅτι ιδου, αναβαινομεν εἰς Ἱεροσολυμα, και ὁ υἱὸς του ανθρωπου παραδοθησεται τοις αρχιερευσι και (e) τοις γραμματευσι· και κατακρινουσιν αυτον θανατῳ, και παραδωσουσιν αυτον τοις εθνεσι,

34 Καὶ ἐμπαιξουσιν αὐτῷ, και μαστιγωσουσιν αυτον, καὶ ἐμπτυσουσιν αὐτῷ, και αποκτενουςιν αυτον· και (f) τῇ τριτῇ ἡμέρᾳ αναστησεται.

(r) ~ει (e) ~τοις (f) ~μετα τρις ἡμερας

MATTH. XX.

16 Οὕτως εσονται οἱ εσχατοι, πρωτοι· και οἱ πρωτοι, εσχατοι. (c) Πολλοι γαρ εισι κλητοι, ολιγοι δε εκλεκτοι.

§ 106 *Jesus, as he is going up to Jerusalem, again foretells his sufferings to the twelve apart.*

[See § 74. § 77.]

LUKE XVIII.

JOHN.

31 Παραλαβων δε τους δωδεκα, ειπε προς αυτους· Ιδου, αναβαινομεν εις Ἱεροσολυμα, και τελεσθησεται παντα τα γεγραμμενα δια των προφητων τῷ υἱῷ του ανθρωπου.

32 Παραδοθησεται γαρ τοις εθνεσι, και εμπαιχθησεται, κ̅ υβρισθησεται, και εμπτυσθησεται·

33 Και μαστιγωσαντες αποπτενουσιν αυτον· και τη ημερα τη τριτη αναστησεται.

34 Και αυτοι ουδεν τουτων συνηκαν· κ̅ ην το ρημα τυλο κερυμμενον απ' αυτων, και ουκ εγινωσκον τα λεγομενα.

(c) ὅτι. Πολλοι αἱ εκλεκτοι.

§ 107. *The ambitious request of James and John.*

MATTH. XX.

MARK X.

20 Τότε προσήλθεν αὐτῷ ἡ μητηρ των υἱων Ζεβεδαιου, μετα των υἱων αὐτης, προσκυνουσα, και αιτουσα τι παρ' αὐτου.

21 Ὁ δε απεν αυτη· Τι δε- λεις ; Αγει αυτῷ· Ειπε, ινα καθισωσιν οὔτοι οἱ δυο υἱοι μου, εἰς εκ δεξιων σου, και εἰς εξ ^(a)ευωνυμων σου, εν τη βα- σιλειᾳ σου.

22 Αποκριθεις δε ὁ Ιησους ειπεν· Ουκ οιδατε, τι αιτεισθε. Δυνασθε πειν το ποτηριον, ὃ εγω μελλω πινειν ; ^(b)Λεγου- σιν αυτῷ· Δυναμεθα.

23 Και λεγει αυτοις· Το μεν ποτηριον μου πιεσθε· ^(c) Το δε καθισαι εκ δεξιων μου και εξ ευωνυμων ^(d)μου, ουκ εστιν εμον δουναι, αλλ' οἰς ἡτομασται ὑπο του πατρος μου.

24 Και ακουσαντες οἱ δεκα, ηγανακτησαν περι των δυο αδελφων.

25 Ὁ δε Ιησους, προσκαλε-

35 Και προσπορευονται αυτῷ Ιακωβος και Ιωαννης, οἱ υἱοι Ζεβεδαιου, λεγοντες· Διδασκαλε, δελομεν, ινα ὃ εαν αιτησωμεν, ποιησης ἡμιν·

36 Ὁ δε ειπεν αυτοις· ⁽ⁱ⁾ Τι δελετε ποιησαι με ὑμιν ;

37 Οἱ δε ειπον αυτῷ· Δος ἡμιν, ινα εἰς εκ δεξιων σου, κ εἰς εξ ευωνυμων σου καθισωμεν εν τη δοξῃ σου.

38 Ὁ δε Ιησους ειπεν αυτοις· Ουκ οιδατε, τι αιτεισθε. Δυνασθε πειν το ποτηριον, ὃ εγω πινω, ^(l) κ το βαπτισμα, ὃ εγω βαπτιζομαι, βαπτισθη- ναι ;

39 Οἱ δε ειπον αυτῷ· Δυνα- μεθα. Ὁ δε Ιησους ειπεν αυτοις· Το μεν ποτηριον, ὃ εγω πίνω, πιεσθε και το βαπ- τισμα, ὃ εγω βαπτιζομαι, βαπτισθησεσθε·

40 Το δε καθισαι εκ δεξιων μου και εξ ευωνυμων, ^(o) ουκ εστιν εμον δουναι, αλλ' οἰς ἡτομασται.

(a) γ. ευωνυμων, εν τη (b) † και (γ. η) το βαπτισμα, ὃ εγω βαπτιζομαι, βαπτισθηναι ; (c) † και το βαπ- τισμα, ὃ εγω βαπτιζομαι, βαπτισθησεσθε (d) ζ μου, (i) ≈ Τι δελετε ποιησω ὑμιν ; (l) ≈ η το (o) † μου,

MATTH. XX.

MARK X.

σαμενος αυτους, ειπεν· Οιδατε, ὅτι οἱ ἀρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιαζοῦσιν αὐτῶν.

26 Οὐχ οὕτως (e) ἐστὶ ἐν ὑμῖν· ἀλλ' ὅς ἐστιν Δελη ἐν ὑμῖν μέγας γενεσθαι, (f) ἐστὶ ὑμῶν διακονος·

27 Καὶ ὅς ἐστιν Δελη ἐν ὑμῖν εἶναι πρῶτος, (g) ἐστὶ ὑμῶν δουλός·

28 Ὡς περ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λυτρον ἀντὶ πολλῶν. (h)

41 Καὶ ἀκούσαντες οἱ δέκα, ᾤκνουν ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἰδατε, ὅτι οἱ δοκούντες ἀρχεῖν τῶν ἐθνῶν, κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιαζοῦσιν αὐτῶν.

43 Οὐχ οὕτω δὲ ἐστὶ ἐν ὑμῖν· ἀλλ' ὅς ἐστιν Δελη γενεσθαι μέγας ἐν ὑμῖν, ἐστὶ ὑμῶν διακονος·

44 Καὶ ὅς ἐστιν Δελη ὑμῶν γενεσθαι πρῶτος, ἐστὶ πάντων δουλός·

45 Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λυτρον ἀντὶ πολλῶν.

(e) † δε

(f) ≈ ἐστὶ

(g) ≈ ἐστὶ

(h) add. Ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξῆσαι, καὶ ἐκ μείζονος ἐλαττοῦν εἶναι. Εἰσερχόμενοι δὲ, καὶ παρακληθέντες δειπνῆσαι, μὴ ἀνακλινεσθαι εἰς τοὺς ἐξέχοντας τοπίους, μηποτέ ἐνδοξότερος σου ἐπιέλθῃ, καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι· Ἐγὼ κατὰ ὥρει καὶ κατασχύνηθῃς. Ἐὰν δὲ ἀναπέσῃς εἰς τὸν ἥττονα τόπον, καὶ ἐπιέλθῃ σου ἥττων, εἴρῃ σοι ὁ δειπνοκλήτωρ· Συναγε εἰς ἀνω· καὶ ἐστὶ σοι τοῦτο χρησίμion.

§ 108 *Jesus restores sight to two blind men near Jericho.*

MATTH. XX.

MARK X.

29 Καὶ ἐκπορευομένων αὐ-
τῶν ἀπὸ Ἰεριχῶ, ἠκολούθη-
σεν αὐτῷ ὄχλος πολὺς.

30 Καὶ ἰδού, δύο τυφλοὶ,
καθήμενοι παρὰ τὴν ὁδόν,
ἀκουσάντες ὅτι Ἰησοῦς παρα-
γεῖ, ἐκραζάν, λέγοντες· Ἐλε-
σον ἡμᾶς, κυριε, υἱὸς Δαυὶδ.

31 Ὁ δὲ ὄχλος ἐπετιμῆσεν
αὐτοὺς, ἵνα σιωπήσωσιν. Οἱ
δὲ μείζον ἐκραζόν, λέγοντες·
Ἐλεσον ἡμᾶς, κυριε, υἱὸς
Δαυὶδ.

32 Καὶ στὰς ὁ Ἰησοῦς ἐφω-
νήσεν αὐτοὺς, καὶ εἶπε· Τι θε-
λετε ποιῆσω ὑμῖν;

33 Λέγουσιν αὐτῷ· Κυριε,
ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφ-
θαλμοί.

34 Σπλαγχνισθεὶς δὲ ὁ Ἰη-
σοῦς, ἥψατο τῶν ὀφθαλμῶν
αὐτῶν· καὶ εὐθεὺς ἀνεβλέψαν
(^m) αὐτῶν οἱ ὀφθαλμοί· καὶ
ἠκολούθησαν αὐτῷ.

46 Καὶ ἐρχονται εἰς Ἰεριχῶν
καὶ ἐκπορευομένου (ⁿ) αὐτοῦ
ἀπὸ Ἰεριχῶ, καὶ τῶν μαθητῶν
αὐτοῦ, καὶ ὄχλου ἱκανοῦ, (^o)
υἱὸς Τιμαῖς, Βαρθιμαῖος ὁ τυφ-
λός, ἐκαθῆτο παρὰ τὴν ὁδόν
προσαίτων.

47 Καὶ ἀκουσας, ὅτι Ἰησοῦς
ὁ Ναζωραῖος ἐστίν, ᾤχετο
κραγεῖν καὶ λέγειν· Ὁ υἱὸς
Δαυὶδ, Ἰησοῦ, ἐλεησον με.

48 Καὶ ἐπετιμὼν αὐτῷ παλ-
λοι, ἵνα σιωπήσῃ· ὁ δὲ πολλῶ
μαλλόν ἐκραζεν· Ὡς Δαυὶδ,
ἐλεησον με.

49 Καὶ στὰς ὁ Ἰησοῦς, εἶπεν
αὐτὸν φωνηθῆναι· καὶ φωνῶ-
σι τὸν τυφλόν, λέγοντες αὐ-
τῷ· Θάρσει, ἐγείρε· φωνεῖ σε.

50 Ὁ δὲ ἀποβαλὼν τὸ ἱμά-
τιόν αὐτοῦ, ἀναστὰς ἦλθε
πρὸς τὸν Ἰησοῦν.

51 Καὶ ἀποκριθεὶς λέγει αὐ-
τῷ ὁ Ἰησοῦς· Τι θέλεις ποιῆσω
σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ·
(^p) Ῥαββουνί, ἵνα ἀναβλέψω.

52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·
Ὑπάγε· ἡ πίστις σου σεσῶκε
σε. Καὶ εὐθεὺς ἀνεβλέψε, καὶ
ἠκολούθει (^f) αὐτῷ ἐν τῇ ὁδῷ.

(^m) *om.* αὐτῶν οἱ ὀφθαλμοί (ⁿ) Ὁ αὐτοῦ ἐκεῖθεν, καὶ
(^o) Ὁ υἱὸς (^p) *r.* Ῥαββουνί, (^f) *r.* τῷ Ἰησοῦ

§ 108. *Jesus restores sight to two blind men near Jericho.*

LUKE XVIII.

JOHN.

35 Εγενετο δε εν τῷ ἐγγι-
ζειν αὐτον εἰς Ἱεριχῶ, τυφ-
λος τις εκαθητο παρα τὴν ὁ-
δον προσαιτων.

36 Ακουσας δε οχλου δια-
πορευομενου, ἐπυνθανετο, τι
ειη τοῦτο ;

37 Απηγγειλαν δε αὐτῷ, ὅτι
Ἰησους ὁ Ναζωραιος παρερχεται.

38 Καὶ ἐβοησε, λεγων· Ἰη-
σου, υἱε Δαυὶδ, ἐλεησον με.

39 Καὶ οἱ προαγοντες ἐπε-
τιμων αὐτῷ, ἵνα σιωπησῃ.
Αὐτος δε πολλῷ μαλλον ἐκ-
ραzen· Ὑἱε Δαυὶδ, ἐλεησον με.

40 Σταθεις δε ὁ Ἰησους ἐκε-
λευσεν αὐτον αχθῆναι πρὸς
αὐτον· Ἐγγισαντος δε αὐτου,
ἐπηρωτησεν αὐτον,

41 Λεγων· Τι σοι θελεις
ποιησω ; Ὁ δε εἶπε· Κυριε, ἵνα
ἀναβλεψω.

42 Καὶ ὁ Ἰησους εἶπεν αὐτῷ·
Ἀναβλεψον· ἡ πιστις σου σε-
σωκε σε.

43 Καὶ παραχρημα ἀνεβλε-
ψε, καὶ ἠκολουθεῖ αὐτῷ, δοξα-
ζων τὸν Θεον· καὶ πᾶς ὁ λαὸς
ιδων, ἔδωκεν αἶνον τῷ Θεῷ.

XIX.

1 Καὶ εἰσελθων διηρχετο τὴν
Ἱεριχῶ.

§ 109. *Jesus visits Zacheus, a chief of the publicans.*

LUKE XIX.

2 Καὶ ἰδού, ἀνὴρ ὀνοματὶ καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.

3 Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι· καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

4 Καὶ προδραμὼν ἐμπροσθεν, ἀνέβη ἐπὶ ^(κ)συκομορεᾶν, ἵνα ἰδῇ αὐτόν· ὅτι ^(η)ἐκείνης ἡμέλλε διερχέσθαι.

5 Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας καταβῆθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι.

6 Καὶ σπεύσας κατέβη, καὶ ὑπέδεξατο αὐτόν χαιρῶν.

7 Καὶ ἰδόντες ἅπαντες διεγογγυζόν, λέγοντες· Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσηλθε καταλυσάι.

8 Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον· Ἰδού, τὰ ἡμῶν τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τίς τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλουν.

9 Εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο· καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν·

10 Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολλῶλος.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολήν, διὰ τὸ ἐγγὺς αὐτόν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτούς, ὅτι παραχρημα μελλεῖ ἡ βασιλεία τοῦ Θεοῦ ἀναφαινεσθαι.

12 Εἶπεν οὖν· Ἄνθρωπος τις ευγενὴς ἐπορευθῆ εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρεψάι.

13 Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνας, καὶ εἶπε πρὸς αὐτούς· Πραγματεύσασθε ^(ι)ἕως ἐρχομαι.

14 Οἱ δὲ πολίται αὐτοῦ ἐμισούν αὐτόν, καὶ ἀπεστείλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ βελομένον τούτον βασιλεύσαι ἐφ' ἡμᾶς.

15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτόν λαβόντα τὴν

(κ) ≈ συκομωραϊαν, ὁ. συκομωρεαν, (η) † δι' (ι) ≈ ἐν ᾧ

LUKE XIX.

βασιλειαν, και ειπε φωνηθηναι αύτω τους δουλους τουτους, οἱς εδωκε το αργυριον ἵνα γινῶ, τις τι διεπραγματευσατο.

16 Παρεγενετο δε ὁ πρῶτος, λεγων· Κυριε, ἡ μνα σου προσειργασατο δεκα μνας.

17 Και ειπεν αυτω· Ευ, αγαθε δουλε· ὅτι εν ελαχιστῳ πιστος εγενου, ισθι εξουσιαν εχων επανω δεκα πολεων.

18 Και ηλθεν ὁ δευτερος, λεγων· Κυριε, ἡ μνα σε εποιησε πεντε μνας.

19 Ειπε δε και τουτῳ· Και συ γινθῃ επανω πεντε πολεων.

20 Και ἕτερος ηλθε, λεγων· Κυριε, ιδου ἡ μνα σου, ἣν ειχον αποκειμενην εν σουδαριῳ.

21 Εφοβουμην γαρ σε, ὅτι ανθρωπος αυστηρος ει· αιρεις, ὁ ουκ εθηκας, και θεριζεις, ὁ ουκ εσπειρας.

22 Λεγει (m) δε αυτω· Εκ του στοματος σου κρινω σε, ποινηρε δουλε· ηδεις, ὅτι εγω ανθρωπος αυστηρος ειμι, αιρων ὁ ουκ εθηκα, και θεριζων ὁ ουκ εσπειρα·

23 Και διατι ουκ εδωκας το αργυριον μου επι (n)την τραπεζαν, και εγω ελθων συν τοκῳ αν επραξα αυτο ;

24 Και τοις παρεστῳσιν ειπεν· Αρατε απ' αυτων την μναν, και δοτε τῳ τας δεκα μνας εχοντι.

25 (Και ειπον αυτω· Κυριε, εχει δεκα μνας.)

26 Λεγω γαρ ὑμιν, ὅτι παντι τῳ εχοντι δοθησεται· απο δε του μη εχοντος, και ὁ εχει, αρθησεται απ' αυτου.

27 Πλην τους εκθρους μου εκεινους, τους μη θελησαντας με βασιλευσαι επ' αυτους, αγαγετε ὡδε, και κατασφαξατε εμπροσθεν μου.

28 Και ειπων ταυτα, επορευετο εμπροσθεν, αναβαινων εις Ἱεροσολυμα.

(m) ⇔ δε

(n) ⇔ την

§ 110. *Jesus arrives at Bethany six days before the pass-over.*

JOHN XI.

55 Ἦν δὲ ἐγγὺς τοῦ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς χώρας ^(m)πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτοὺς.

56 Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκοτές· Τι δοκεῖ ὑμῖν ; ὅτι οὐ μὴ ἐλθῇ εἰς τὴν ἑορτήν ;

57 Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα εἰάν τις γνῶ πού ἐστι, μὴνύσῃ, ὅπως πιασώσιν αὐτόν.

§ 111. *Jesus proceeds to Jerusalem, amidst the acclamations of the disciples and of the multitude. The transactions there.*

MATTH. XXI.

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἤλθον εἰς Βηθφαγή πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπεστείλε δύο μαθητάς,

2 Λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κωμὴν τὴν ἀπεναντι ὑμῶν, καὶ εὐθεὺς εὗρησέτε τέναντι ὑμῶν· καὶ εὐθεὺς ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λυσάντες ἀγαγετέ μοι.

3 Καὶ εἰάν τις ὑμῖν εἴπῃ τί,

MARK XI.

Καὶ ὅτε ἐγγιζούσιν εἰς ^(b) Ἱερουσαλήμ, εἰς Βηθφαγή καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,

2 Καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κωμὴν τὴν κατέναντι ὑμῶν· καὶ εὐθεὺς εἰσπορευόμενοι εἰς αὐτήν, εὗρησέτε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκαθίκε· ^(c) λυσάντες αὐτόν ἀγαγετέ.

(m) *om.* πρὸ τοῦ πάσχα, *Alii transr. Alii*: πρὶν τοῦ πάσχα, *f.* πρὸ τῆς ἑορτῆς, (b) Ὡς Ἱερουσαλήμ καὶ εἰς Βηθανίαν, πρὸς *Alii*: Ἱερουσαλήμ, εἰς Βηθφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν ἀποστέλλει (c) Ὡς λυσάτε αὐτόν καὶ φερέτε.

JOHN XII.

1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λαζάρους ὁ τεθνηκώς, ὃν ἠγείρεν ἐκ νεκρῶν. (r)

9 Ἐγὼ ἔν οὗτος πολλοὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστὶ καὶ ἦλθον σὺ διὰ τοῦ Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λαζάρου ἰδῶσιν, ὃν ἠγείρεν ἐκ νεκρῶν.

10 Ἐβούλευσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λαζάρου ἀποκτείνωσιν·

11 Ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων, καὶ ἐπιστεύουν εἰς τὸν Ἰησοῦν.

§ 111. *Jesus proceeds to Jerusalem, amidst the acclamations of the disciples and of the multitude. The transactions there.*

LUKE XIX.

29 Καὶ ἐγένετο ὡς ἠγγίσεν εἰς Βηθφαγή καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,

30 Ἐπὶ τῶν ὁρίων εἰς τὴν κατεναντίον κομὴν ἐν ἣ ἐπισπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πωπολεῖ ἀνθρώπων ἐκαθίσεν· λυσάντες αὐτὸν ἀγαγετέ.

31 Καὶ εἰάν τις ὑμᾶς ἐρωτᾷ· Διὰ τί λυετέ; οὕτως ἀπεκρίθη αὐτῷ· Ὅτι ὁ κύριός σου αὐτοῦ χρεῖαν ἔχει.

32 Ἀπελθόντες δὲ οἱ ἀπεσ-

JOHN XII.

12 Τῇ πεντηκονταστή

(r) *add.* ὁ Ἰησοῦς.

MATTH. XXI.

MARK XI.

ερεϊτε· ὅτι ὁ κυριος αυτων
χρειαν εχει· ευθεως δε⁽ⁿ⁾ αποσ-
τελλει αυτους.

6 Πορευθεντες δε οἱ μαθηται,
και ποιησαντες καθως προσε-
ταξεν αυτοις ὁ Ἰησους,

7 Ηγαγον την ονον και τον
πωλον, και επεθηκαν επανω
αυτων τα ἱματια αὐτων· και
(a) επεκαθισεν επανω αυτων.

4 Τουτο δε (b) ὅλον γεγο-
νεν, ινα πληρωθῃ το ρηθεν
δια του προφητου, λεγοντος·

5 „Ειπατε τη θυγατρι Σιων·
Ἰδου, ὁ βασιλευς σου ερχεται
σοι πραις, και επιβεβηκως επι
ονον, και πωλον υἱον ὑποζυ-
γιου.,,

8 Ὁ δε πλειστος οχλος εσ-
τρωσαν εαυτων τα ἱματια εν
τη ὁδῳ· αλλοι δε εκοπτον
κλαδους απο των δεινδρων, η
εστρωννυον εν τη ὁδῳ.

9 Οἱ δε οχλοι οἱ προαγοντες
και οἱ ακολουθουντες εκραζον,
λεγοντες· Ὡσαννα τῷ υἱῷ
Δαυιδ· ευλογημενος ὁ ερχο-
μενος εν ονοματι κυρις· ὡσαν-
να εν τοις υψιστοις.

8 Και εαν τις ἱμιν ειπη·
Τι ποιετε τυτο ; ειπατε· Ὅτι
ὁ κυριος αυτου χρειαν εχει·
και ευθεως αυτον (d) αποσ-
τελλει ὡδε.

4 Απηλθον δε, και εἴρον (e)
πωλον δεδεμενον προς την
θυραν εξω επι του αμφοδου·
και λουσιν αυτον.

5 Και τινες των εκει ἐστη-
κοτων ελεγον αυτοις· Τι ποι-
ετε λυνοντες τον πωλον ;

6 Οἱ δε ειπον αυτοις καθως
(k) ενετειλατο ὁ Ἰησους· και
αφηκαν αυτους.

7 Και (l) ηγαγον τον πω-
λον προς τον Ἰησουν, και (m)
επιβαλλουσιν αυτῳ τα ἱμα-
τια αὐτων· και εκαθισεν (n)
επ' αυτῳ.

8 Πολλοι δε τα ἱματια αὐ-
των εστρωσαν εις την ὁδον·
αλλοι δε στοιβαδας εκοπτον
εκ των δεινδρων, η εστρωννυ-
ον εις την ὁδον.

9 Και οἱ προαγοντες και οἱ
ακολουθουντες εκραζον, (o)
λεγοντες· Ὡσαννα· ευλογη-

(n) r. αποστελει (a) r. επεκαθισαν (b) = ὅλον
(d) r. αποστελει Alii : αποστελλει παλιν (e) † τον
(k) ≈ ειπεν (l) ≈ φερουσι f. αγουσι (m) r. επεβαλον
(n) ≈ επ' αυτον. Alii : επ' αυτων. (o) → λεγοντες

LUKE XIX.

JOHN XII.

ταλμῖνοι εὗρον, καθὼς εἶπεν αὐτοῖς.

33 Ἀνόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κυριοὶ αὐτοῦ πρὸς αὐτούς· Τι λυετέ τὸν πῶλον;

34 Οἱ δὲ εἶπον· Ὁ κυριὸς αὐτοῦ χρειαὴν ἔχει.

35 Καὶ ἡγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· Καὶ ἐπυρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.

36 Πορευομένου δὲ αὐτοῦ, ὑπεστρώσαντες αὐτῶν ἐν τῇ ὁδῷ.

37 Ἐγγιζόντος δὲ αὐλοῦ ἡδὴ πρὸς τὴν καταβάσει τοῦ οὐροῦ τῶν ἐλαίων, ἤρξαντο ἅπαν τοῦ πληθὸς τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυναμειῶν,

38 Λέγοντες· Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.

12 ὄχλος πολὺς, ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκουσάντες, ὅτι ἐρχεται (q) Ἰησοῦς εἰς Ἱεροσόλυμα,

14 Εὗρον δὲ ὁ Ἰησοῦς ὄναριον, ἐκαθίσεν ἐπ' αὐτό, καθὼς ἐστὶ γεγραμμένον·

15 „Μὴ φοβοῦ, θυγατὲρ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἐρχεται καθημένος ἐπὶ πῶλον οἰνοῦ.,,

16 Ταῦτα δὲ οὐκ ἐγνώσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξασθῇ ὁ Ἰησοῦς, τότε ἐμνησθήσαν, ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.

17 Ἐμαρτυρεῖ ἐν ὁ ὄχλος, ὁ ὢν μετ' αὐτοῦ, (t) ὅτι τὸν Ἀβζαρον ἐφωνήσεν ἐκ τοῦ μνημείου, καὶ ἠγείρεν αὐτὸν ἐκ νεκρῶν.

18 Διὰ τοῦτο καὶ ὑπῆντησεν αὐτῷ ὁ ὄχλος, ὅτι (u) ἠκυσαν τοῦτο αὐτὸν πεποιθηκεναὶ τοῦ σημείου.

(q) † ὁ (t) ὥστε (u) γ. ηκούσε

MATTH. XXI.

MARK XI.

10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσεῖσθη πᾶσα ἡ πόλις, λέγουσα· Τίς ἐστὶν οὗτος;

11 Οἱ δὲ οὗλοι ἐλέγον· Οὗτος ἐστὶν (c) Ἰησοῦς ὁ προφητῆς, ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας.

14 Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεραπεύσεν αὐτοὺς.

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαύμασια, ἃ ἐποίησε, καὶ τοὺς παῖδας κρᾶζοντας ἐν τῷ ἱερῷ, καὶ λεγόντας· Ὡσαννα τῷ υἱῷ Δαυὶδ· ἠγανακτήσαν,

16 Καὶ εἶπον αὐτῷ· Ἀκούεις τι οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναι· οὐδεποτε ἀνεγνώστε· „Ὅτι ἐκ στοματος νηπιῶν καὶ θηλαζόντων κατήρτισω αἶνον ;,,

μενος ὁ ἐρχομενος ἐν ὀνόματι κυρίου·

10 Ἐνλογημένη ἡ ἐρχομένη βασιλεία (o) τοῦ πατρὸς ἡμῶν Δαυὶδ· ὥσαννα ἐν τοῖς ὑψίστοις.

11 Καὶ εἰσηλθὼν εἰς Ἱεροσόλυμα (p) ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερὸν καὶ περιβλεψάμενος πάντα,

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20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.

21 Οὗτοι οὖν προσήλθον Φίλιππῳ, τῷ ἀπὸ Βηθσαῖδα τῆς

(c) ὁμ. Ἰησοῦς (o) † ἐν ὀνόματι κυρίου, (p) ὁ Ἰησοῦς, καὶ

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JOHN XII.

39 Καὶ τινες τῶν Φαρισαίων ἀπο τοῦ ὄχλου εἶπον πρὸς αὐτόν· Διδασκαλε, ἐπιτιμῆσον τοῖς μαθηταῖς σου.

40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν ὅτι εἰ ἂν οὐτοὶ σιωπήσωσιν, οἱ λίθοι κεκραζόνται.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἐκλαύσεν ἐπ' αὐτῇ, λέγων·

42 Ὅτι εἰ ἔγνων καὶ σὺ^(k) καὶ γὰρ ἐν τῇ ἡμέρᾳ^(l) σου ταύτῃ, τα πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου·

43 Ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβάλουσιν οἱ ἐχθροὶ σου χάρακα σοί, καὶ περικυκλώσουσι σε, καὶ συνεξύψου σε παντοθεν·

44 Καὶ ἐδαφίουσι σε, καὶ τὰ τέκνα σου ἐν σοί· καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ ἀντ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.

13 Ἐλάβον τὰ βαῖα τῶν φοινίκων, καὶ ἐξήλθον εἰς ὑπὸ ἀντησιν αὐτῶ, καὶ ἐκράζον· Ὡσαννα, εὐλογημένος^(r) ὁ ἐρχόμενος ἐν ὀνόματι^(s) κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.

14 Οἱ οὖν Φαρισαῖοι εἶπον πρὸς αὐτούς· Θεωρεῖτε, ὅτι οὐκ ὠφελεῖτε οὐδεν· ἰδε, ὁ κόσμος^(v) ὀπίσω αὐτοῦ ἀπηλθέν.

JOHN XII.

Γαλιλαίας, καὶ ἠρώτων αὐτόν, λέγοντες· Κυριε, θελομεν τὸν Ἰησοῦν ἰδεῖν.

22 Ἐρχεται Φίλιππος, καὶ λέγει πρὸς Ἀνδρέαν· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι πρὸς Ἰησοῦ.

(k) *om.* καὶ γε (l) → σου (r) ⇌ ὁ (s) ≈ κυρίου
(v) *add.* ὁλος

JOHN XII.

23 Ὁ δε Ἰησους απεκρινατο αυτοις, λεγων· Εληλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

24 Ἀμην ἀμην λεγω ὑμιν, εἰ μὴ ὁ κοκκος τοῦ σιτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτος μόνος μένει· εἰ δὲ ἀποθάνῃ, πολὺν καρπὸν φερεῖ.

25 Ὁ φιλὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τῷ τῷ, εἰς ζωὴν αἰωνιον φυλάξει αὐτήν.

26 Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου ἐμὶ ἐγώ, ἐκεῖ καὶ ὁ διακονὸς ὁ ἐμὸς ἔσται· (ω)εἰ μὴ τις ἐμοὶ διακονῇ, τιμῇσει αὐτὸν ὁ πατήρ.

27 Νυν ἡ ψυχὴ μου τεταρακταί· καὶ τί εἰπῶ; Πατέρ, σῶσον με ἐκ τῆς ὥρας ταύτης; Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

28 Πατέρ, δοξάσον σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· „Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.,,

29 Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκουσας, εἶπε βροντὴν γεγενῆσθαι. Ἄλλοι εἶπον· Ἀγγέλους αὐτῷ λελαληκεν.

30 Ἀπεκριθὴ ὁ Ἰησους καὶ εἶπεν· Οὐ δὲ ἐμὲ αὕτη ἡ φωνὴ γεγενῆσθαι, ἀλλὰ δι' ὑμᾶς.

31 Νυν κρίσις ἐστὶ τοῦ κόσμου (j)τούτου· νυν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβλήθησεται ἔξω.

32 Καγὼ εἰ μὴ ὑψώθω ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτὸν.

33 Τοῦτο δὲ εἶπε, σημαίνων ποιῶ θάνατον ἡμελλεν ἀποθνήσκειν.

34 Ἀπεκριθὴ αὐτῷ ὁ ὄχλος· Ἐμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, (k)ὅτι δεῖ ὑψῶθαι τὸν υἱὸν τοῦ ἀνθρώπου; (γ)τις ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

(ω) † καὶ (j) ἵνα τούτου· (k) ἵνα ὅτι (γ) οἱ. τις ἀπὸ ἀνθρώπου; Alii: τις ἐστὶν ὁ λόγος οὗτος;

JOHN XII.

MATTH. XXI.

17 Καὶ καταλιπὼν αὐτοὺς·
ἐξῆλθεν ἐξω τῆς πόλεως εἰς
Βηθανίαν, καὶ ἠυλισθῆ ἐκεῖ.

MARK XI.

οἴας ἤδη οὐσης τῆς ὥρας,
ἐξῆλθεν εἰς Βηθανίαν μετὰ
τῶν δώδεκα.

35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
Ἐπὶ μικρὸν χρόνον τὸ φῶς
(¹) ἐν ὑμῖν ἐστί. Περιπατεῖτε,
ἕως τὸ φῶς ἔχετε, ἵνα μὴ
σκοτία ὑμᾶς καταλάβῃ· καὶ
ὁ περιπατῶν ἐν τῇ σκοτίᾳ, οὐκ
οἶδε ποῦ ἵπαγει.

36 Ἐως τὸ φῶς ἔχετε, πισ-
τευετε εἰς τὸ φῶς, ἵνα υἱοὶ φω-
τός γεννησθε. Ταῦτα ἐλάλη-
σεν ὁ Ἰησοῦς, καὶ ἀπελθὼν
ἐκρυβή· ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν αὐτῶν,
οὐκ ἐπίστευον εἰς αὐτόν·

38 Ἴνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε·
„Κυριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν ; καὶ ὁ βραχίων κυρίου
τινὶ ἀπεκαλυφθῇ ;,,

39 Διὰ τοῦτο οὐκ ἠδυνάμην πιστεῦειν· ὅτι παλιν εἶπεν
Ἡσαΐας·

40 „Τετυφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπωρωκεν
αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ (¹)
νοήσωσι τὴν καρδίαν, καὶ ἐπιστραφῶσι, καὶ (²) ἰασωμαὶ αὐτῶν.,,

41 Ταῦτα εἶπεν Ἡσαΐας, ὅτι εἶδε τὴν δόξαν αὐτοῦ, καὶ
ἐλάλησεν περὶ αὐτοῦ.

42 Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν
εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολογοῦν, ἵνα
μὴ ἀποσυναγωγοὶ γένωνται·

43 Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μαλλον, ἢ τὴν
δόξαν τοῦ Θεοῦ.

44 Ἰησοῦς δὲ ἐκραξέ καὶ εἶπεν· Ὁ πιστευὼν εἰς ἐμὲ, οὐ πισ-
τευεῖ εἰς ἐμὲ, ἀλλ' εἰς τὸν πεμφάντα με·

45 Καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πεμφάντα με.

(¹) r. μεθ' ὑμῶν

(¹) add. μὴ

(²) ἰασομαι

JOHN XII.

46 Εγώ φως εις τον κοσμον εληλυθα, ἵνα πιας ὁ πιστευων εις εμε, εν τη σκοτια μη μεινη.

47 Και εαν τις μου ακουση των ῥηματων, ^(u)και μη πιστευση, εγω ουκρινω αυτον (ου γαρ ηλθον, ἵνα κρινω τον κοσμον, αλλ' ἵνα σωσω τον κοσμον)

48 Ὁ αθετων εμε, και μη λαμβανων τα ῥήματα μου, εχει

§ 112. *The barren fig tree. The temple cleansed.*

MATTH. XXI.

18 Πρωΐας δε, επαναγων εις την πολιν, επεινασε.

19 Και ιδων συκην μιαν επι της οδου, ηλθεν επι αυτην, και ουδεν εὔρεν εν αυτη, ει μη φυλλα μονον και λεγει αυτη Μηκετι εκ σου καρπος γενηται εις τον αιωνα. Και εξηρανθη παραχρημα ἡ συκη.

12 Και εισηλθεν ὁ Ἰησους εις το ἱeron ^(d)του Θεου, και εξεβαλε παντας τους πωλυντας και αγοραζοντας εν τῷ ἱερῷ, και τας τραπεζας των κολλυβιστων κατεστρεψε, και τας καθεδρας των πωλουντων τας περιστερας·

MARK XI.

12 Και τη επαυριον εξελθοντων αυτων απο Βηθανιας, επεινασε·

13 Και ιδων συκην ^(e)μακροθεν, εχουσαν φυλλα, ηλθεν, ει αρα εὔρησει τι εν αυτη και ελθων επι αυτην, ουδεν εὔρεν ει μη φυλλα· ου γαρ ην καιρος συκων.

14 Και αποκριθεις ^(f)ειπεν αυτη Μηκετι εκ σου εις τον αιωνα ^(g)μηδεις καρπον φαγοι. Και ηκουον οἱ μαθηται αυτου.

15 Και ερχονται εις Ἱεροσολυμα· και εισελθων ^(h)εις το ἱeron, ηρξατο εκβαλλειν τους πωλουντας και αγοραζοντας εν τῷ ἱερῷ· και τας τραπεζας των κολλυβιστων, και τας

(u) ≈ και μη φυλαξη. Alii : ~ και φυλαξη, (d) → του Θεου, (e) ≈ απο μακροθεν, (f) † ὁ Ἰησους (g) r. ουδεις (h) † ὁ Ἰησους

JOHN XII.

τον κρινοντα αυτον· ὁ λογος ὃν ελαλησα, εκεινος κρινει αυτον εν τη εσχατη ἡμερα.

49 Ὅτι εγω ἐξ εμαυτου ουκ ελαλησα· ἀλλ' ὁ πεμψας με πατηρ, αυτος μοι εντολην εδωκε, τι ειπω και τι λαλησω·

50 Και ουδα, ὅτι ἡ εντολη αυτου ζωη αιωνιος εστιν. Ἄουν λαλω εγω, καθως ειρηκε μοι ὁ πατηρ, οὕτω λαλω.

§ 112. *The barren fig tree. The temple cleansed.*

LUKE XIX.

JOHN.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐμβαλλεῖν τοὰς πωλουντας (i) ἐν αὐτῷ καὶ ἀγοραζοντας,

(i) = ἐν αὐτῷ καὶ ἀγοραζοντας,

MATTH. XXI.

MARK XI.

13 Καὶ λέγει αὐτοῖς· Γεγραπται· „Ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπηλαῖον ληστῶν.,,

καθέδρας τῶν πωλούντων τὰς περισσότερας κατεστρέψε·

16 Καὶ οὐκ ἤφμεν, ἵνα τις διενεγκῇ σκευὸς διὰ τὸ ἱερὸν..

17 Καὶ ἐδίδασκε, λέγων αὐτοῖς· Οὐ γεγραπται· „Ὅτι ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπηλαῖον ληστῶν.,,

18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζητοῦν πῶς αὐτὸν (ω)ἀπολεσουσιν· ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλησσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 Καὶ ὅτε οἶφε ἐγενετο, ἐξεπορευετο ἐξω τῆς πόλεως.

§ 113. *The disciples observe that the fig tree was withered away.*

MATTH. XXI.

MARK XI.

20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρημα ἐξηρανθῇ ἡ συκὴ;

21 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἰ-

20 Καὶ πρῶτ' ἀπαπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥίζων.

21 Καὶ ἀναμνησθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ῥαββί, ἴδε, ἡ συκὴ, ἣν κατήρασθαι, ἐξηρανται.

22 Καὶ ἀποκριθεὶς (b) ὁ Ἰη-

(ω) ἀπολεσῶσιν·

(b) γ. ὁ Ἰησοῦς

LUKE XIX.

JOHN.

46 Λεγων αυτοις· Γεγραπ-
ται· „(j) Ὁ οἶκος μου οἶκος
προσευχῆς ἐστίν· ὑμεῖς δὲ αυ-
τον ἐποιήσατε σπηλαιὸν λη-
στών.,,

47 Καὶ ἡν διδάσκων το καθ'
ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρ-
χιερεῖς καὶ οἱ γραμματεῖς ἐζη-
τούν αὐτὸν ἀπολεσαι, καὶ οἱ
πρωτοὶ τοῦ λαοῦ.

48 Καὶ συχ εὗρισκον το τι
ποιήσωσιν· ὁ λαὸς γὰρ ἅπας
ἐξεκρεματὸ αὐτοῦ ἀκούων.

§ 113. *The disciples observe that the fig tree was withered away.*

MATTH. XXI.

MARK XI.

πεν αυτοις· Ἀμην λεγω ὑμιν,
εἰς ἐχθρὴν πίστιν, καὶ μὴ δια-
κριθῆτε, οὐ μόνον το τῆς συ-
κῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ
ὅρει τουτῷ ἐπιτε· Ἀρθῆτι, καὶ
βληθῆτι εἰς τὴν θάλασσαν· καὶ
γενήσεται.

σοὺς λέγει αυτοῖς· Ἐχετε πισ-
τιν θεοῦ.

23 Ἀμην γὰρ λεγω ὑμιν, ὅτι
ὅς ἂν εἴπῃ τῷ ὄρει τουτῷ·
Ἀρθῆτι, καὶ βληθῆτι εἰς τὴν
θάλασσαν· καὶ μὴ διακριθῇ
ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ

(j) *add.* Ὅτι

MATTH. XXI.

MARK XI.

22 Καὶ πάντα, ὅσα ἂν αἰ-
τήσητε ἐν τῇ προσευχῇ, πισ-
τευόντες, λήψετε.

πιστευση ὅτι ἃ λέγει γίνεται
εἶναι αὐτῷ (d) ὅ εἰπῇ.

24 Διὰ τοῦτο λέγω ὑμῖν,
πάντα ὅσα (e) ἂν προσευχο-
μένοι αἰτήσθε, πιστεύετε ὅτι
(f) λαμβάνετε· καὶ εἶναι ὑ-
μῖν.

§ 114. *Jesus' discourse with the Chief Priests, the Scribes,
and the Elders, in the temple.*

MATTH. XXI.

MARK XI.

23 Καὶ ἐλθόντι αὐτῷ εἰς το-
ῖον, προσήλθον αὐτῷ διδασ-
κόντι οἱ ἀρχιερεῖς καὶ οἱ πρεσ-
βυτεροὶ τοῦ λαοῦ, λέγοντες·
Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποι-
εῖς; καὶ τίς σοι ἔδωκε τὴν
ἐξουσίαν ταυτὴν;

27 Καὶ ἐρχονται πάλιν εἰς
Ἱερουσόλυμα. Καὶ ἐν τῷ ἱερῷ
περιπατοῦντος αὐτοῦ, ἐρχόν-
ται πρὸς αὐτὸν οἱ ἀρχιερεῖς
καὶ οἱ γραμματεῖς καὶ οἱ πρεσ-
βυτεροί,

28 Καὶ λέγουσιν αὐτῷ· Ἐν
ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;
(m) καὶ τίς σοι τὴν ἐξουσίαν
ταυτὴν ἔδωκεν, ἵνα ταῦτα
ποιῇς;

24 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς
παρὰ λόγον ἑνός· ὃν εἰπῇ-
τε μοι, παρὰ ὑμῖν ἐρῶ, ἐν
ποίᾳ ἐξουσίᾳ ταῦτα ποίω·

29 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς
εἶπεν αὐτοῖς· Ἐπερωτήσω ὑ-
μᾶς παρὰ ἑνός λόγον· καὶ
ἀποκριθήτε μοι, καὶ ἐρῶ ὑμῖν,
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίω.

25 Τοῦ βαπτίσματος Ἰωάννου
ποθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ
ἀνθρώπων; Οἱ δὲ διελογίζοντο

30 Τοῦ βαπτίσματος Ἰωάννου ἐξ
οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων;
ἀποκριθήτε μοι.

(d) = ὅ εἰπῇ. (e) = ἂν (f) ὡς λαμβάνετε, (m) om.
καὶ τίς ad ποιῇς;

MARK. XI.

25 Καὶ ὅταν στήκητε προσευχομένοι, ἀφίετε, εἰ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

26 Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφήσει τὰ παραπτώματα ὑμῶν.

§ 114. *Jesus' discourse with the Chief Priests, the Scribes, and the Elders, in the temple.*

LUKE XX.

JOHN.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ^(ο)ἐκεῖνων, διδασκόντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελιζομένου, ἐπιστήσαν οἱ ^(ρ)ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτεροῖς,

2 Καὶ εἶπον πρὸς αὐτὸν, λέγοντες· Εἶπε ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τις ἐστὶν ὁ δὸς σοι τὴν ἐξουσίαν ταυτήν;

3 Αποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς· Ἐρωτήσω ὑμᾶς πάλιν ^(γ)ἕνα λαλῶν, καὶ εἰπάτε μοι·

4 Το βαπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων;

5 Οἱ δὲ συνελογισάμενοι πρὸς ἑαυτοὺς, λεγούνης· Ὅτι εἰ ἀποκριθῶμεν· Εἰς οὐρανὸν, εἰπεί·

(ο) = ἐκεῖνων, (ρ) = ἱερείς (γ) = ἕνα

MATTH. XXI.

MARK XI.

παρ' ἑαυτοῖς, λεγοντες· Εαν
ειπωμεν, ἐξ ουρανου· ερει ἡμιν·
Διατι ουν ουκ ἐπιστευσατε
αυτῷ ;

26 Εαν δε ειπωμεν· ἐξ αν
θρωπων, φοβουμεθα τον οχ-
λον· παντες γαρ εχουσι τον
Ιωαννην ὡς προφητην.

27 Και αποκριθεντες τῷ Ιη-
σου ειπον· Ουκ οίδαμεν. Εφη
αυτοῖς και αυτος· Ουδε εγω
λεγω ὑμιν, εν ποια εξουσια
ταυτα ποιω.

31 Και ^(c)ελογιζοντο προς
ἑαυτους, λεγοντες· Εαν ειπω-
μεν· Εξ ουρανου, ερει· Διατι
ουν ουκ ἐπιστευσατε αυτῷ ;

32 ^(a)Αλλ' εαν ειπωμεν· Εξ
ανθρωπων· εφοβουντο τον λα-
ον· ἅπαντες γαρ ειχον τον
Ιωαννην, ὅτι οντως προφητης
ην.

33 Και αποκριθεντες λεγου-
σι τῷ Ιησου· Ουκ οίδαμεν.
Και ὁ Ιησους αποκριθεις λεγει
αυτοῖς· Ουδε εγω λεγω ὑμιν,
εν ποια εξουσια ταυτα ποιω.

MATTH. XXI.

28 Τι δε ὑμιν δοκει ; Ανθρωπος ειχε τεκνα δυο· και προσ-
ελθων τῷ πρωτῷ, ειπε· Τεκνον, ὑπαγε, σημερον εργαζου
εν τῷ ἀμπελωνι ^(m)μου.

29 Ὁ δε αποκριθεις ειπεν· Ου θελω· ὑστερον δε μεταμε-
ληθεις, απηλθε.

30 Και προσελθων τῷ ⁽ⁿ⁾ἑτερῷ, ειπεν ὡσαυτως. Ὁ δε
αποκριθεις ειπεν· Εγω, κυριε· και ουκ απηλθε.

MATTH. XXI.

MARK XII.

33 Αλλην παραβολην ακυ-
σατε· Ανθρωπος ^(o)ην οικοδεσ-
ποτης, ὅστις ἐφυτευσεν ἀμ-
πελωνα, και φραγμαον αυτῷ·
περιεθηκε, και ωρυξεν εν αυ-

Και ηρξατο αυτοῖς εν πα-
ραβολαις λεγειν· Αμπελωνα
ἐφυτευσεν ανθρωπος, και πε-
ριεθηκε φραγμαον, και ωρυξεν
ἐν ὑποληνιον, κ. ὡκοδομησε πυρ-

^(m) = μου.

⁽ⁿ⁾ γ. ὡδευτερω,

^(c) ὡδιελογιζοντο

^(a) ὡ Αλλ' ειπωμεν· Εξ ανθρωπων ; εφοβουντο Αλλι :
Αλλ' εαν ειπωμεν· Εξ ανθρωπων· φοβουμεθα ^(o) † τις

LUKE XX.

JOHN.

Διατί (c) οὐν οὐκ ἐπιστεύσατε
αὐτῷ ;

6 Ἐάν δε ἐπιώμεν· Ἐξ ἀν-
θρώπων· πᾶς ὁ λαὸς καταλι-
θάσει ἡμᾶς· πεπεισμένος γάρ
ἐστιν, Ἰωάννην προφῆτην εἶ-
ναι.

7 Καὶ ἀπεκρίθησαν μὴ εἶδε-
ναι ποθεν.

8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς·
Οὐδε ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποίω.

9 Ἡρᾶτο δε πρὸς τὸν λαὸν
λεγεῖν τὴν παραβολὴν ταυ

MATTH. XXI.

31 Τίς ἐκ τῶν δύο ἐποίησε τὸ θελήμα τοῦ πατρὸς ; Λε-
γουσιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν
λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προαγοῦσιν ὑμᾶς
εἰς τὴν βασιλείαν τοῦ θεοῦ.

32 Ἠλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ
οὐκ ἐπιστεύσατε αὐτῷ· οἱ δε τελῶναι καὶ αἱ πόρναι ἐπισ-
τεύσαν αὐτῷ· ὑμεῖς δε ἰδόντες οὐ μετεμελήθητε ὑστερον,
τοῦ πιστεῦσαι αὐτῷ.

LUKE XX.

JOHN.

τὴν· Ἀνθρώπος (d) ἐφύτευσεν
ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν
γεωργοῖς· καὶ ἀπεδήμησε χρο-
νοὺς ἱκανοὺς.

10 Καὶ ἐν καιρῷ ἀπέστειλε
πρὸς τοὺς γεωργοὺς δούλον,

(c) → οὐν (d) † τις

MATTH. XXI.

τῷ ληνον, καὶ ᾠκοδομήσῃ πυργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς, λαβεῖν τοὺς καρπούς αὐτοῦ.

35 Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν εἰδὲσαν, ὃν δὲ ἀπεκτεῖναν, ὃν δὲ ἐλιθοβολήσαν.

36 Πάλιν ἀπέστειλεν ἀλλοὺς δούλους, πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

37 Ὑστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱὸν μου.

38 Οἱ δὲ γεωργοὶ, ἰδόντες τὸν υἱὸν, εἶπον ἐν ἑαυτοῖς· Οὗτος ἐστὶν ὁ κληρονομός· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ (i) κατασχώμεν τὴν κληρονομίαν αὐτοῦ.

39 Καὶ λαβόντες αὐτὸν, ἐξέβαλον ἐξω τοῦ ἀμπελωνος, καὶ ἀπεκτεῖναν.

40 Ὅταν οὖν ἐλθῇ ὁ κύριος τοῦ ἀμπελωνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις ;

MARK XII.

γον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε.

3 Καὶ ἀπέστειλε πρὸς τοὺς γεωργούς τῷ καιρῷ δούλον, ἵνα παρα τῶν γεωργῶν λαβῇ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελωνος.

3 Οἱ δὲ λαβόντες αὐτὸν, εἰδὲσαν, καὶ ἀπέστειλαν κενόν.

4 Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· κακείνον (b) λιθοβολήσαντες ἐκφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον.

5 Καὶ (h) ἄλλον ἀπέστειλε· κακείνον ἀπεκτεῖναν· καὶ πολλοὺς ἄλλους, τῶς μὲν δερωντες, τῶς δὲ (e) ἀποκτείνοντες.

6 Ἐτι οὖν ἓνα υἱὸν ἔχων, ἀγαπήτον (l) αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἐσχάτον, λέγων· Ὅτι ἐντραπήσονται τὸν υἱὸν μου.

7 Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς· Ὅτι οὗτος ἐστὶν ὁ κληρονομός· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἐσται ἡ κληρονομία.

8 Καὶ λαβόντες αὐτὸν, ἀπεκτεῖναν, καὶ ἐξέβαλον ἐξω τοῦ ἀμπελωνος.

9 Τί οὖν ποιήσει ὁ κύριος τοῦ

(i) ὠσχόμεν

(l) → αὐτῷ,

(b) ≡ λιθοβολήσαντες

(e) Alii : ἀποκτείνοντες.

(h) † πάλιν

LUKE XX.

JOHN.

ἵνα ἀπὸ τοῦ καρπιοῦ τοῦ ἀμπελωνοῦ δώσιν αὐτῷ· οἱ δὲ γεωργοὶ, δειραντες αὐτὸν, ἐξάπεστειλαν κενόν.

11 Καὶ προσεθετο πεμψαί ἕτερον δούλον· οἱ δὲ κακείνον δειραντες καὶ ἀτιμασάντες, ἐξάπεστειλαν κενόν.

12 Καὶ προσεθετο πεμψαί τρίτον· οἱ δὲ καὶ τούτον τραυματίσαντες ἐξέβαλον.

13 Ἐπεὶ δὲ ὁ κύριος τοῦ ἀμπελωνοῦ· Τι ποιήσω ; πεμψῶ τὸν υἱόν μου τὸν ἀγαπητόν· ἵσως τούτον^(k) ἰδόντες ἐντραπήσονται.

14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ κληρονόμος· ^(l) δευτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γενῇται ἡ κληρονομία.

15 Καὶ ἐκβάλοντες αὐτὸν ἐξω τοῦ ἀμπελωνοῦ, ἀπέκτειναν. Τι οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελωνοῦ ;

(k) ⇌ ἰδόντες
39

(l) → δευτε,

MATTH. XXI.

MARK XII.

41 Λεγουσιν αὐτῷ· Κακοὺς
κακῶς ἀπολέσει αὐτούς· καὶ
→τον ἀμπελῶνα (r) ἐκδώσεται
ἀλλοις γεωργοῖς, οἵτινες ἀπο-
δώσουσιν αὐτῷ τοὺς καρποὺς
ἐν τοῖς καιροῖς αὐτῶν.

42 Λεγεί αὐτοῖς ὁ Ἰησοῦς·
Οὐδέποτε ἀνεγνώτε ἐν ταῖς
γραφαῖς· „Λίθον ὃν ἀπεδοκι-
μασαν οἱ οἰκοδομοῦντες, οὗτος
ἐγενήθη εἰς κεφαλὴν γωνίας·
παρα κυρίου ἐγενετο αὕτη, καὶ
ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς
ἡμῶν ;,,

43 Δια τοῦτο λέγω ὑμῖν, ὅτι
ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλ-
εῖα τοῦ θεοῦ, καὶ δοθήσεται
ἐθνέι ποιοῦντι τοὺς καρποὺς
αὐτῆς.

44 (n) Καὶ ὁ πεσὼν ἐπὶ τὸν
λίθον τοῦτον, συνθλασθήσε-
ται· ἐφ' ὃν δ' ἂν πεσῇ, λιχ-
μησεῖ αὐτόν.

46 Καὶ ζήτουντες αὐτόν
κρατῆσαι, ἐφοβήθησαν τοὺς
οχλοὺς· ἐπεὶ δὲ (o) ὡς προφη-
τήν αὐτόν εἶχον.

45 Καὶ ἀκουσάντες οἱ ἀρχιε-
ρεῖς καὶ οἱ Φαρισαῖοι τὰς παρ-
αβολὰς αὐτοῦ, ἐγνώσαν, ὅτι
περὶ αὐτῶν λέγει.

ἀμπελῶνος ; Ελευσεται καὶ
ἀπολέσει τοὺς γεωργοὺς, καὶ
δώσει τὸν ἀμπελῶνα ἄλλοις.

10 Οὐδὲ τὴν γραφὴν ταύτην
ἀνεγνώτε· „Λίθον ὃν ἀπεδο-
κίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν
γωνίας·

11 Παρα κυρίου ἐγενετο αὕ-
τη, καὶ ἐστὶ θαυμαστὴ ἐν
ὀφθαλμοῖς ἡμῶν ;,,

12 Καὶ ἐζήτουν αὐτόν κρα-
τῆσαι, καὶ ἐφοβήθησαν τὸν
οχλόν· ἐγνώσαν γὰρ, ὅτι πρὸς
αὐτούς τὴν παραβολὴν εἶπε.

(r) ≈ ἐκδωσεται (n) → Καὶ ὁ πεσὼν ad λιχμησεῖ
αὐτόν. (o) ≈ εἰς προφήτην

LUKE XX.

JOHN.

16 Ἐλευσεται καὶ ἀπολεσει
τοὺς γεωργοὺς τούτους, καὶ
δώσει τὸν ἀμπελῶνα ἀλλοις.
Ἀκούσαντες δὲ εἶπον· Μὴ
γενοίτο.

17 Ὁ δὲ ἐμβλέψας αὐτοῖς,
εἶπε· Τί οὖν ἐστὶ τὸ γεγραμ-
μενὸν τούτο· „Λίθον ὃν ἀπε-
δοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν
γωνίας ;”

18 Πᾶς ὁ πέσων ἐπ’ ἐκεῖνον
τὸν λίθον, συνθλασθήσεται·
ἐφ’ ὃν δ’ ἂν πέσῃ, λικμησεί
αὐτόν.

19 Καὶ ἐζήτησαν οἱ ἀρχιε-
ρεῖς καὶ οἱ γραμματεῖς ἐπιβα-
λεῖν ἐπ’ αὐτόν τὰς χεῖρας ἐν
αὐτῇ τῇ ᾠρᾷ· καὶ ἐφοβήθησαν
(m) τὸν λαόν· ἐγνώσαν γὰρ,
ὅτι πρὸς αὐτοὺς τὴν παραβο-
λὴν ταύτην εἶπε.

(m) om. τὸν λαόν·

ΜΑΤΤΗ. XXII.

Και αποκριθεις ὁ Ἰησους πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων·

2 Ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γαμοὺς τῷ υἱῷ αὐτοῦ,

3 Καὶ ἀπεστείλε τοὺς δούλους αὐτοῦ, καλεῖσαι τοὺς κεκλημένους εἰς τοὺς γαμοὺς· καὶ οὐκ ἠθέλον ἐλθεῖν.

4 Πάλιν ἀπεστείλεν ἄλλους δούλους, λέγων· Ἐπάτε τοὺς κεκλημένους· Ἴδου, τὸ ἀριστὸν μου ἤταμασα· οἱ ταῦροι μου καὶ τὰ σιτιστὰ τεθῆμενα, καὶ πάντα ἑτοίμα· δεῦτε εἰς τοὺς γαμοὺς.

5 Οἱ δὲ ἀμελησάντες, ἀπηλθον· ὁ μὲν εἰς τὸν ἰδίον ἀγρὸν, ὁ δὲ (a) εἰς τὴν ἐμπορίαν αὐτοῦ.

6 Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτειναν.

7 (b) Ἀκουσας δὲ ὁ (c) βασιλεὺς, ὠργισθῇ καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνεπύρῃσε.

§ 115. *The Pharisees and Herodians, the Sadducees, and one of the Pharisees who was a Scribe, question Jesus. Jesus questions the Pharisees.*

ΜΑΤΤΗ. XXII.

MARK XII.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβουλευόντες ἐλάβον, ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Καὶ ἀφέντες αὐτὸν, ἀπηλθόν.

16 Καὶ ἀποστελλουσιν αὐτὸν ἓξ τῶν μαθητῶν αὐτῶν μετὰ τῶν ἑβραίων, ἵνα αὐτὸν ἀγρεύσωσιν ἐν λόγῳ.

Ἡρωδιανῶν, λεγοντες· Διδασκάλε·

Καὶ ἀφέντες αὐτὸν, ἀπηλθόν.

13 Καὶ ἀποστελλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν ἐν λόγῳ.

14 Οἱ δὲ ἐλθόντες λεγουσιν

(a) Ὡςπερ (b) Ὁ δὲ βασιλεὺς ὠργισθῇ (c) Ὡς βασιλεὺς ἐκεῖνος, ὠργισθῇ

MATTH. XXII.

8 Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἑτοίμος ἐστίν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἀξιοί.

9 Πορεύεσθε οὖν ἐπὶ τὰς διαξόδους τῶν ὁδῶν, καὶ ὅσους ἀν εὕρητε, καλεσατέ εἰς τοὺς γάμους.

10 Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς, συνηγαγον πάντας, ὅσους εὗρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεασάσθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἐνδύμα γάμου·

12 Καὶ λέγει αὐτῷ· Ἐταίρε, πῶς εἰσηλθες ὧδε, μὴ ἔχων ἐνδύμα γάμου; Ὁ δὲ ἐφίμωθη.

13 Τότε εἶπεν ὁ βασιλεὺς τοῖς διακονοῖς· ^(u) Δῆσαντες αὐτὴν ποδᾶς καὶ χεῖρας, ἀρατέ αὐτόν, καὶ ἐκβαλετέ εἰς τὸ σκοτὸς τοῦ ἐξωτερῶν· ἐκεῖ ἐστὶ ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων.

14 Πολλοὶ γὰρ εἰσι κλητοί, ὀλιγοὶ δὲ ἐκλεκτοί.

§ 115. *The Pharisees and Herodians, the Sadducees, and one of the Pharisees who was a Scribe, question Jesus. Jesus questions the Pharisees.*

LUKE XX.

JOHN.

20 Καὶ παρατηρήσαντες ἀπεστείλαν ἐγκαθετούς, ὑποκρινόμενους ἑαυτοὺς δικαίους εἶναι· ἵνα ἐπιλαβόνται αὐτὸν ἐν τῷ λόγῳ, εἰς τὸ παραδοῦναι αὐτόν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμονοῦ.

(u) ~ Δῆσαντες αὐτὴν ποδᾶς καὶ χεῖρας, ἐκβαλετέ εἰς *Alii* :
 Ἀρατέ αὐτόν ποδῶν καὶ χερῶν, καὶ βαλετέ αὐτόν εἰς

MATTH. XXII.

καλε, οίδαμεν, ὅτι ἀληθής εἰ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μελεῖς σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

17 Εἶπε οὖν ἡμῖν, τί σοι δοκεῖ; ἐξεστὶ δούναί κηνσον Καίσαρι, ἢ οὐ;

18 Γνούς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε· Τί με πειράζετε, ὑποκριταί;

19 Ἐπιδειξάτε μοι τὸ νομισμα τοῦ κηνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

20 Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

21 Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Αποδοτέ οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

22 Καὶ ἀκουσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες, μὴ εἶναι ἀναστᾶσιν· καὶ ἐπρωτήσαν αὐτὸν,

24 Λέγοντες· Διδασκαλε, Μωσὴς εἶπεν· „Ἐὰν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμ-

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αὐτῷ· Διδασκαλε, οίδαμεν, ὅτι ἀληθής εἰ, καὶ οὐ μελεῖς σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἐξεστὶ κηνσον Καίσαρι δούναί, ἢ οὐ; δόμεν, ἢ μὴ δόμεν;

15 Ὁ δὲ ^(κ)εἰδὼς αὐτῶν τὴν ὑποκρισιν, εἶπεν αὐτοῖς· Τί με πειράζετε; φερετέ μοι δηνάριον, ἵνα ἰδῶ.

16 Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη, καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον αὐτῷ· Καίσαρος.

17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Αποδοτέ τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

18 Καὶ ἐρχοῦνται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀναστᾶσιν μὴ εἶναι· καὶ ἐπρωτήσαν αὐτὸν, λέγοντες·

19 Διδασκαλε, Μωσὴς ἐγράψεν ἡμῖν, „Ὅτι ἐὰν τίνος ἀδελφὸς ἀποθάνῃ, καὶ καταλιπῇ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λαβῇ ὁ ἀδελφὸς αὐ-

(κ) ὠίδων

LUKE XX.

JOHN.

21 Καὶ ἐπηρεῶντο αὐτὸν, λέγοντες· Διδασκαλε, οἰδαμεν, ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις προσώπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.

22 Ἐξέστιν ἡμῖν Καισαρίῳ φόρον δοῦναι, ἢ οὐ ;

23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς· (c) Τί με πειράζετε ;

24 (d) Δεῖξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν ; Ἀποκριθέντες δὲ εἶπον· Καισαρὸς.

25 Ὁ δὲ εἶπεν αὐτοῖς· Ἀποδοτε ταῦν τῷ Καισαρὶ, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.

26 Καὶ οὐκ ἰσχυσαν ἐπιλαβεσθαι αὐτὸν ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρισὶ αὐτοῦ, ἐσίγησαν.

27 Προσελθόντες δὲ τινὲς τῶν Σαδδουκαίων, οἱ ἀντιλεγόντες ἀναστᾶσιν μὴ εἶναι, ἐπηρεῶντο αὐτὸν,

28 Λέγοντες· Διδασκαλε, Μωσὴς ἐγράψεν ἡμῖν, „Βάν τίνος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἀτεκνὸς ἀποθάνῃ, ἵνα λαβῇ ὁ ἀδελ-

(c) ἢ Τί με πειράζετε ;

(d) r. Ἐπιδείξατε

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MARK XII.

βρευσει ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτῷ.,,

25 Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφήκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

26 Ὁμοίως καὶ ὁ δευτέρος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.

27 Ὑστερον δὲ πάντων ἀπεθάνε καὶ ἡ γυνή.

28 Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἐστὶ γυνή; πάντες γὰρ ἔσχον αὐτήν.

29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανασθε, μὴ εἰδοτες τὰς γραφάς, μὴδὲ τὴν δύναμιν τοῦ Θεοῦ.

30 Ἐν γὰρ τῇ ἀναστάσει ἔβγαμουςιν, οὔτε (u) ἐγκαμιζονται, ἀλλ' ὡς ἀγγελοὶ (w) τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.

31 Περὶ δὲ τῆς ἀναστάσεως

τῶν τῶν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.,,

20 Ἑπτὰ (l) ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἐλάβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφήκε σπέρμα.

21 Καὶ ὁ δευτέρος ἐλάβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφήκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως.

22 Καὶ ἐλάβεν αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφήκαν σπέρμα. (o) Ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.

23 Ἐν τῇ (p) οὖν ἀναστάσει, (q) ὅταν ἀναστῶσι, τίνος αὐτῶν ἐστὶ γυνή; οἱ γὰρ ἑπτα ἔσχον αὐτήν γυναῖκα.

24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο πλανασθε, μὴ εἰδολες τὰς γραφάς, μὴδὲ τὴν δύναμιν τοῦ Θεοῦ;

25 Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμουςιν, οὔτε γαμίσκονται, ἀλλ' ἕσιν ὡς ἀγγελοὶ (r) ἐν τοῖς οὐρανοῖς.

26 Περὶ δὲ τῶν νεκρῶν, ὅτι

(u) Ὑγκαμιζονται, (w) → τοῦ Θεοῦ (l) † οὖν (o) ὙΕσχάτον πάντων καὶ ἡ γυνή ἀπέθανεν. Alii: Καὶ ἡ γυνή ἀπέθανεν. (p) → οὖν (q) Ὡς ὅταν ἀναστῶσι, (r) † οἱ

LUKE XX.

JOHN:

φος αὐτοῦ τὴν γυναῖκα, καὶ
ἐξαναστήσῃ σπέρμα τῷ ἀδελ-
φῷ αὐτοῦ.,,

29 Ἐπτα ἦν ἀδελφοὶ ἦσαν·
καὶ ὁ πρῶτος λαβὼν γυναῖκα,
ἀπεθάνεν ἀτεκνός.

30 (d) Καὶ ἐλάβεν ὁ δευτερός
τὴν γυναῖκα, καὶ οὗτος ἀπεθ-
άνεν ἀτεκνός.

31 Καὶ ὁ τρίτος ἐλάβεν αὐ-
τὴν· ὡσαύτως δὲ καὶ οἱ
ἑπτα· (e) οὐ κατελίπον τέκνα,
καὶ ἀπεθάνον.

32 Ὑστερον (f) δὲ (g) παν-
τῶν ἀπεθάνε καὶ ἡ γυνή.

33 Ἦν τῇ οὖν ἀναστάσει,
τινὸς αὐτῶν γίνεται γυνή; οἱ
γὰρ ἑπτα εἶχον αὐτὴν γυ-
ναῖκα.

34 Καὶ ἀποκριθεὶς εἶπεν αὐ-
τοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος
τούτου γαμῶσι καὶ ἐγγαμίσκονται·

35 Οἱ δὲ καταξιώθεντες
τοῦ αἰῶνος ἐκείνου τυχεῖν,
καὶ τῆς ἀναστάσεως τῆς ἐκ
νεκρῶν, οὔτε γαμῶσιν, οὔτε
ἐγγαμίσκονται·

36 Οὔτε γὰρ ἀποθάνειν ἐτι-
δύνανται· ἰσαγγελοὶ γὰρ εἰσι,

(d) ~ Καὶ ὁ δευτερός καὶ ὁ τρίτος ἐλάβεν αὐτὴν· ὡσαύ-
τως δὲ καὶ οἱ ἑπτα οὐ κατελίπον τέκνα, *Alius* : Καὶ ὁ
δευτερός καὶ ὁ τρίτος ὡσαύτως οἱ ἑπτα οὐκ ἀφήκαν
τέκνον, (e) † καὶ (f) ⇌ δὲ (g) → παντῶν

MATTH. XXII.

MARK XII.

των νεκρων ουκ ανεγνωτε το
ρηθεν υμιν υπο του θεου, λε-
γοντος·

32 „Εγω ειμι ο θεος Αβρααμ,
και ο θεος Ισαακ, και ο θεος
Ιακωβ ;,, Ουκ εστιν ο θεος
νεκρων, αλλα ζωντων.

33 Και ακουσαντες οι οχλοι,
εξεπλησσαντο επι τη διδαχη
αυτου.

34 Οι δε Φαρισαιοι, ακου-
σαντες ολιφίμωςε τους Σαδ-
δουκαιους, συνηχθησαν επι το
αυτο·

35 Και επηρωτησεν εις εξ αυ-
των, νομικος, πειραζων αυτον
και λεγων·

36 Διδασκαλε, ποια εντολη
μεγαλη εν τω νομω ;

37 Ο δε Ιησους (j)εφη αυ-
τω· „Αγαπησεις κυριον τον
θεον σε εν (k)ολη τη καρδια
σε, η εν ολη τη ψυχη σου, η
εν ολη τη διανοια σου.,,

38 Αυτη εστι (l)πρωτη και
μεγαλη εντολη.

39 Δευτερα δε ομοια (n) αυ-
τη. „Αγαπησεις τον πλησιον
σου, ως (f) σεαυτον.,,

εγειρονται, ουκ ανεγνωτε εν
τη βιβλω Μωσεως, επι (t)του
βαπτου ως ειπεν αυτω ο θεος,
λεγων· „Εγω ο θεος Αβρααμ,
και ο θεος Ισαακ, η ο θεος
Ιακωβ ;,,

37 Ουκ εστιν ο θεος νεκρων,
αλλα (y)ζωντων. Υμεις ουν
πολυ πλανασθε.

38 Και προσελθων εις των
γραμματεων, ακουσας αυτων
συζητουντων, ειδως οτι καλως
αυτοις απεκριθη, επηρωτησεν
αυτον· Ποια εστι πρωτη (e)
παντων εντολη ;

39 Ο δε Ιησους απεκριθη
αυτω· Οτι (p)πρωτη παντων
εντολη· „Ακουε Ισραηλ, κυ-
ριος, ο θεος ημων, κυριος εις
εστι·

30 Και αγαπησεις κυριον τον
θεον σου εξ ολης της καρδιας
σου, και εξ ολης της ψυχης
σου, και εξ ολης της διανοιας
σου, και εξ ολης της ισχυος
σου.,, Αυτη πρωτη εντολη·

31 Και δευτερα (r)ομοια, αυ-
τη· „Αγαπησεις τον πλησιον

(j) r. ειπεν (k) ~ ολη καρδια (l) ~ μεγαλη και
πρωτη (n) ~ αυτη (f) ~ εαυτον. (t) r. της βαλου
(y) † θεος (e) r. πασων (p) r. πρωτη πασων των
εντολων Alii : ~ πρωτη εστιν Alii : ~ παντων πρω-
τη (r) ~ ομοια αυτη·

LUKE XX.

JOHN.

και υιοι εισι του Θεου, της
 αναστασεως υιοι οντες.

37 Ὅτι δε εγειρονται οἱ νεκ-
 ροι, και Μωσης εμνηυσεν επι
 της βαπτου, ὡς λεγει κυριον,
 τον Θεον Αβρααμ, και τον
 Θεον Ισαακ, και τον Θεον
 Ιακωβ.

38 Θεος δε ουκ εστι νεκρων,
 αλλα ζωντων· παντες γαρ
 αυτω ζωσιν.

MATTH. XXII.

MARK XII.

40 Εν ταυταις ταις δυσιν
 εντολαις ὁλος ὁ νομος και οἱ
 προφηται κρεμανται.

LUKE XX.

39 Αποκριθεντες δε τινες των
 γραμμαλεων ειπον· Διδασκα-
 λε, καλως ειπας.

MATTH. XXII.

41 Συνηγμενων δε των Φα-
 ρισαιων, επηρωτησεν αυτους
 ὁ Ιησους,

42 Λεγων· Τι ὑμιν δοκει
 περι του Χριστου; τινος υιος
 εστι; Λεγουσιν αυτω· Του
 Δαυιδ.

σου ὡς σεαυτον., Μειζων τε-
 των αλλη εντολη ουκ εστι.

32 Και ειπεν αυτω ὁ γραμ-
 ματευσ· Καλως, διδασκαλε,
 επ' αληθειας ειπας, ὅτι εἰς εσ-
 τι, (f) και ουκ εστιν αλλος
 πλην αυτου·

33 Και το αγαπην αυτον εξ
 ὁλης της καρδιας, κ, εξ ὁλης
 της συνεσεως, και εξ ὁλης της
 ψυχης, και εξ ὁλης της ισχυ-
 ρος, και το αγαπην τον πλη-
 σιον ὡς εαυτον, πλειον εστι
 παντων των ὀλοκαυτωματων
 και (l) δυσιων.

34 Και ὁ Ιησους, ιδων αυτον,
 ὅτι νουνεχως απεκριθη, ειπεν
 αυτω· Ου μακραν ει απο της
 βασιλειας του Θεου. Και

(f) † Θεος, (l) † των

MATTH. XXII.

MARK XII.

43 Λεγει αυτοις· Πως ουν Δαυιδ εν πνευματι (r) κυριον αυτον καλει ; λεγων·

44 „Ειπεν ο κυριος τῷ κυριῷ μου· Καθου εκ δεξιων μου, ἕως αν θω τους εχθρους σου (s) ὑποποδιον των ποδων σου.,,

45 Ει ουν Δαυιδ (h) καλει αυτον κυριον, πως υιος αυτου εστι ;

46 Και ουδεις εδυνατο αυτω αποκριθηναι λογον· υδε ελολυμισε τις απ' εκεινης της ἡμερας επερωτησαι αυτον ουκει.

ουδεις ουκει στολμα αυτον επερωτησαι.

85 Και αποκριθεις ο Ιησους ελεγε, διδασκων εν τῷ ἱερῷ· Πως λεγουσιν οι γραμματεις, οτι ο Χριστος υιος εστι Δαυιδ;

86 Αυτος γαρ Δαυιδ ειπεν εν (k) πνευματι ἁγιῳ· (e), „Λεγει ο κυριος τῷ κυριῷ μου· Καθου εκ δεξιων μου, ἕως αν θω τους εχθρους σου ὑποποδιον των ποδων σου.,,

87 Αυτος (o) ουν Δαυιδ λεγει αυτον κυριον· και ποθεν υιος αυτου εστι ; Και ο πολυς οχλος ηκουεν αυτου ἡδεως.

§ 116. *Jesus, in the hearing of his disciples, and of the multitude, reproves the Scribes and Pharisees to their face, with a divine eloquence.*

MATTH. XXIII.

MARK XII.

Τότε ο Ιησους ελαλησε τοις οχλοις και τοις μαθηταις αυτου,

2 Λεγων· Επι της Μωσεως καθεδρας εκαθισαν οι γραμματεις και οι Φαρισαιοι.

3 Παντα ουν, οσα αν ειπωσιν ὑμιν (s) τηρειν, τηρειτε η ποιειτε· κατα δε τα εργα αυ-

38 Και ελεγεν αυτοις εν τη διδαχῃ αὐτου· Βλεπετε απο των γραμματεων, των δελοντων εν στολαις περιπατεν, η

ασπασμους εν ταις αγοραις,

39 Και πρωτοκαθεδριας εν ταις συναγωγαίς, και πρωτοκλισιας εν τοις δειπνοις·

(r) add. ἁγιῳ (s) Ὑποκατω των (h) add. εν πνευματι (k) r. τῷ πνευματι τῷ (e) r. ὙΕιπεν (o) → εν (s) → τηρειν,

LUKE XX.

JOHN.

41 Ἐπεὶ δὲ πρὸς αὐτοὺς·
Πῶς λεγούσι τὸν Χριστὸν υἱὸν
Δαυὶδ (w) εἶναι;

42 Καὶ αὐτὸς Δαυὶδ λέγει
ἐν βιβλῷ ψαλμῶν· „Ἐπεὶ ὁ
κύριος τῷ κυρίῳ μου·

43 Καθὼν ἐκ δεξιῶν μου, ἕως
ἀν θῶ τοὺς ἐχθρούς σου ὑπο-
ποδίων τῶν ποδῶν σου.,,

44 Δαυὶδ οὖν κύριον αὐτὸν
καλεῖ, καὶ πῶς υἱὸς αὐτοῦ
ἐστίν;

40 Οὐκετι δὲ ἐτολμῶν ἐπερ-
ωτᾷ αὐτὸν οὐδεν.

MATTH. XXIII. § 116.

LUKE XX.

τῶν μὴ ποιεῖτε· λεγούσι γὰρ,
καὶ οὐ ποιοῦσι.

4 Δεσμεύουσι (n) γὰρ φορτία
βαρεὰ (d) καὶ δυσθαστακτά,
καὶ ἐπιτίθεασιν ἐπὶ τοὺς ὤμ-
ους τῶν ἀνθρώπων· τῷ δὲ
δακτυλῷ αὐτῶν οὐ δελοῦσι
κινήσαι αὐτά.

5 Πάντα δὲ τὰ ἔργα αὐτῶν
ποιοῦσι πρὸς τὸ δεῖσθαι τοὺς
ἀνθρώπους. Πλατύνουσι (g)
δὲ τὰ φυλακτήρια αὐτῶν, καὶ
μεγαλύνουσι τὰ κρᾶσπεδα (f)
τῶν ἱματίων αὐτῶν·

45 Ἀκούοντος δὲ πάντος τοῦ
λαοῦ, εἶπε τοῖς μαθηταῖς αὐ-
τοῦ·

46 Προσεχετε ἀπὸ τῶν γραμ-
ματέων, τῶν δελούντων περι-
πατεῖν ἐν στολαῖς, καὶ φιλιν-
τῶν ἀσπασμοὺς ἐν ταῖς αγορ-
αῖς, καὶ πρωτοκαθεδρίας ἐν
ταῖς συναγωγαῖς, καὶ πρῶτοκ-
λισίας ἐν τοῖς δεῖπνοις·

(w) → εἶναι; (n) ~δε (d) → καὶ δυσθαστακτά,
(g) ~γὰρ (f) → τῶν ἱματίων αὐτῶν·

MATTH. XXIII.

6 Φιλουσι τε την πρωτοκλισιαν εν τοις δειπνοις, και τας πρωτοκαθεδριας εν ταις συναγωγαίς,

7 Και τους ασπασμους εν ταις αγοραις, και καλεισθαι υπο των ανθρωπων ραββι, ^(l) ραββι.

8 Ὑμεις δε μη κληθητε ραββι· εἰς γαρ εστιν ὑμων ὁ ^(h) καθηγητης· ^(j) παντες δε ὑμεις ἀδελφοι εστε.

9 Και πατερα μη καλεσητε ὑμων ἐπὶ τῆς γῆς· εἰς γαρ εστιν ὁ πατηρ ὑμων, ὁ ἐν τοις οὐρανοῖς.

10 Μηδε κληθητε καθηγηται· ^(l) εἰς γαρ ὑμων εστιν ὁ καθηγητης, ὁ Χριστος.

11 Ὁ δε μειζων ὑμων, εσται ὑμων διακονος.

12 Ὅστις δε ὑψωσει ἑαυτον, ταπεινωθησεται· και ὅστις ταπεινωσει ἑαυτον, ὑψωθησεται.

MATTH. XXIII.

MARK XII.

13 Ουαι ὑμιν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριται· ὅτι κλειετε τὴν βασιλειαν τῶν οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσερχεσθε, οὐδε τοὺς εἰσερχομένους ἀφιετε εἰσελθεῖν.

14 Ουαι δε ὑμιν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριται· ^(d) ὅτι κατεσθιετε τὰς οικίας τῶν χηρῶν, καὶ προφασει μακρα προσευχομενοι· δια τουτο ληψεσθε περισσοτερον κριμα.

40 Οἱ κατεσθιοντες τὰς οικίας τῶν χηρῶν, καὶ προφασει μακρα προσευχομενοι· οὕτοι ληφονται περισσοτερον κριμα.

LUKE XX.

47 Οἱ κατεσθιουσι τὰς οικίας τῶν χηρῶν, καὶ προφασει μακρα προσευχονται· οὕτοι ληφονται περισσοτερον κριμα.

(l) → ραββι. (h) ὁ διδασκαλος. (j) † ὁ Χριστος

(t) ὁ καθηγητης ὁ Χριστος. Alii: ὅτι καθηγητης ὑμων εστιν εἰς, ὁ Χριστος. (d) ≠ ὅτι κατεσθιετε ἀδ ὑποκριται

MATTH. XXIII.

15 Ουαι ὑμιν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι περιαγετέ τὴν θάλασσαν καὶ τὴν ξῆραν, ποιῆσαι ἓνα προσήλυτον· ὅταν γενῆται, ποιεῖτε αὐτὸν υἱὸν γεεννῆς διπλοτερον ὑμῶν.

16 Ουαι ὑμιν, ὁδοῖοι τυφλοὶ, οἱ λεγοντες· Ὅς ἂν ὁμοσῇ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμοσῇ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.

17 Μωροὶ καὶ τυφλοὶ· τίς γὰρ μείζων ἐστίν; ὁ χρυσός, ἢ ὁ ναός, ὁ ἁγιαζὼν τὸν χρυσόν;

18 Καὶ· Ὅς εἰαν ὁμοσῇ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμοσῇ ἐν τῷ δαρκῇ τῷ ἐπάνω αὐτοῦ, ὀφείλει.

19 (e) Μωροὶ καὶ τυφλοὶ· τί γὰρ μείζον; τὸ δῶρον, ἢ τὸ θυσιαστήριον, τὸ ἁγιαζὼν τὸ δῶρον;

20 Ὁ οὖν ὁμοσας ἐν τῷ θυσιαστηρίῳ, ὁμνυεῖ ἐν αὐτῷ καὶ ἐν πασὶ τοῖς ἐπάνω αὐτοῦ·

21 Καὶ ὁ ὁμοσας ἐν τῷ ναῷ, ὁμνυεῖ ἐν αὐτῷ καὶ ἐν τῷ (r) κατοικησαντι αὐτόν·

22 Καὶ ὁ ὁμοσας ἐν τῷ οὐρανῷ, ὁμνυεῖ ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

23 Ουαι ὑμιν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι ἀποδεκατοῦτε τὸ ἥδυσμον, καὶ τὸ ἀνήθον, καὶ τὸ κυμινόν· καὶ ἀφηκατέ τὰ βαρυτέρα τοῦ νομοῦ, τὴν κρίσιν, καὶ τὸν ἐλεον, καὶ τὴν πίστιν. Ταῦτα (m)δε εἶδε ποιῆσαι, κακίονα μὴ ἀφίεναι.

24 Ὀδοῖοι τυφλοὶ· οἱ διῶλζοντες τὸν κωνῶπα, τὴν δὲ καμήλον καταπινοντες.

25 Ουαι ὑμιν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι καθαρίζετε τὸ ἐξώθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἐσώθεν δὲ γεμύουσιν ἐξ ἄρπαγης καὶ (p)αδικίας.

26 Φαρισαῖε τυφλε, καθάρισον πρῶτον τὸ ἐντὸς τοῦ πο-

(e) → Μωροὶ καὶ (r) r. κατοικουντι (m) r. → δε
(p) r. ὠκρυσίας. Alii: ἀκαθαρσίας. f. πλεονεξίας.
f. πονηρίας.

MATTH. XXII.

τηριου (b) και της παροψιδος, ινα γενηται και το εκτος (n) αυτων καθαρων.

27 Ουαι υμιν, γραμματεις και Φαρισαι, υποκριται· οτι παρομοιαζετε ταφοις κεκονιαμενοις, οτινες εξωθεν μεν φαινονται ωραιοι, εσωθεν δε γεμουσιν οστειων νεκρων και πιασης ακαθαρσιας.

28 Ουτω και υμεις εξωθεν μεν φαινεσθε τοις ανθρωποις δικαιοι, εσωθεν δε μεστοι εστε υποκρισεως και ανομιας.

29 Ουαι υμιν, γραμματεις και Φαρισαι, υποκριται· οτι οικοδομειτε τους ταφους των προφητων, και κοσμειτε τα μνημεια των δικαιων,

30 Και λεγετε· Ει (c) ημεθα εν ταις ημεραις των παλεων ημων, ουκ αν (c) ημεθα κοινωνοι αυτων εν τω αιματι των προφητων.

31 Ωστε μαρτυρειτε εαντοις, οτι υιοι εστε των φονευσαντων τους προφητας.

32 Και υμεις πληρωσατε το μετρον των πατερων ημων.

33 Οφεις, γεννηματα εχιδων· πως φυγητε απο της κρισεως της γεεννης;

34 Δια τουτο, ιδου, εγω αποστελλω προς υμας προφητας, και σοφους, και γραμματεις· και εξ αυτων αποκτενετε και σταυρωσατε, και εξ αυτων μαστιγωσατε εν ταις συναγωγαίς ημων και διωξετε απο πολεως εις πολιν·

35 Όπως ελθη εφ' υμας παν αιμα δικαιον, εκχυνομενον επι της γης, απο του αιματος Αβελ του δικαιου, εως του αιματος Ζαχαριου υιου Βαραχιου, ον εφονευσαιε μεταξυ του ναου και του θυσιαστηριου.

36 Αμην λεγω υμιν, (o) οτι ηξει ταυτα παντα επι την γενεαν ταυτην.

37 Ιερουσαλημ, Ιερουσαλημ, η (j) αποκτεινουσα τους προφητας, και λιθοβολουσα τους απεσταλμενους προς αυ-

(b) = και της παροψιδος, (n) ≈ αυτου (c) r. ημεν bis.

(o) r. → οτι (j) ≈ αποκτενουσα

MATTH. XXIII.

την ποσακίς ἠθελήσα επισυναγαγεῖν τα τέκνα σου, ὃν τροπον επισυναγεί ορνίς τα νοσσία ἑαυτῆς ὑπο τὰς πτερυγὰς ; καὶ οὐκ ἠθελήσατε.

38 Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ^(d) ἐρημος.

39 Λέγω γὰρ ὑμῖν· Οὐ μὴ με ἰδῆτε ἀπ' ἀρτί, ἕως ἀν εἴπητέ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνοματί κυρίου.

§ 117. *Jesus prefers the widow's offering to the gifts of the rich.*

MARK XII.

41 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, εθεώρει πῶς ὁ οὗλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. Καὶ πολλοὶ πλουσιοὶ ἐβάλлон πολλὰ.

42 Καὶ ἐλθούσα μὴα χηρὰ ^(w) πτωχή, ἐβάλει λεπτά δυο, ὃ ἐστὶ κοδραντῆς.

43 Καὶ προσκαλεσάμενος τῆς μαθητὰς αὐτοῦ, ⁽ⁱ⁾ εἶπεν αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι ἡ χηρὰ αὕτη ἢ πτωχὴ πλείον παντῶν βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον.

44 Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβάλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἐβάλεν, ὅλον τὸν βίον αὐτῆς.

LUKE XXI.

Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους.

2 Εἶδε δὲ ^(m) καὶ τινὰ χηρὰν πενιχρὰν βάλλουσαν ἐκεῖ δυο λεπτά·

3 Καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χηρὰ ἢ πτωχὴ αὕτη πλείον παντῶν ἐβάλεν.

4 Ἀπάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβάλον εἰς τὰ δῶρα τοῦ θεοῦ· αὕτη δὲ ἐκ τοῦ ὑστερηματος αὐτῆς ἅπαντα τὸν βίον, ὃν εἶχεν, ἐβάλει.

(d) om. ἐρημος.

(w) → πτωχή,

(i) γ. ὤλεγει

(m) → καὶ

§ 118. *Jesus foretels the destruction of the temple, as he takes his final leave of it ; and, on the Mount of Olives, teaches four of his Apostles what were the signs of his coming to destroy the Jews, and to close the Mosaic dispensation.*

MATTH. XXIV.

Και ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· (a) Οὐ βλέπετε παντὰ ταῦτα ; ἀμὲν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς ἢ (b) καταλυθῇσεται.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ οὐροῦ τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἶπε ἡμῖν, ποτε ταῦτα ἔσται ; καὶ τί τοῦ σημείου τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος ;

4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ.

5 Πολλοὶ γὰρ ἐλευσονται ἐπὶ τῷ ὀνόματι μου, λέγοντες· Ἐγὼ εἰμὶ ὁ Χριστός· καὶ πολλοὺς πλανήσουσι.

MARK XIII.

Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδασκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.

2 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς ; οὐ μὴ (c) ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.

3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν, κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος, καὶ Ἰακώβος, καὶ Ἰωάννης, καὶ Ἀνδρέας· 4 Εἶπε ἡμῖν, ποτε ταῦτα ἔσται, καὶ τί τοῦ σημείου, ὅταν μελλῇ πάντα ταῦτα συντελεῖσθαι ;

5 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς, ᾤξατο λέγειν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

6 Πολλοὶ γὰρ ἐλευσονται ἐπὶ τῷ ὀνόματι μου, λέγοντες· Ὅτι ἐγὼ εἰμὶ· καὶ πολλοὺς πλανήσουσιν.

(a) ⇒ Οὐ (b) † μὴ (c) ∪ ἀφεθῇ ὧδε

§ 118. *Jesus foretels the destruction of the temple, as he takes his final leave of it ; and on the Mount of Olives, teaches four of his Apostles what were the signs of his coming to destroy the Jews, and to close the Mosaic dispensation.*

LUKE XXI.

JOHN.

5 Καὶ τινῶν λεγοντῶν περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθημασί κεκοσμηταί, εἶπε·

6 Ταῦτα ἃ θεωρεῖτε, ἐλευσονται ἡμεῖς ἐν αἷς οὐκ ἀφελθῆσθαι λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

7 Ἐπηρώτησαν δὲ αὐτόν, λέγοντες· Διδασκαλε, ποτε οὖν ταῦτα ἔσται ; καὶ τί το σημεῖον, ὅταν μελλῇ ταῦτα γινεσθαι ;

8 Ὁ δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε. Πολλοὶ γὰρ ἐλευσονται ἐπὶ τῷ ὀνόματι μου, λέγοντες· Ὅτι ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικε. Μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.

MATTH. XXIV.

MARK XIII.

6 Μελλήσετε δε ακουειν πολ-
λεμους, και ακοας πολεμων·
ὁρατε, μη θροεισθε· δει γαρ
(c) παντα γενεσθαι· αλλ'
ουπω εστι το τελος.

7 Εγερθησεται γαρ εθνος επι
εθνος, και βασιλεια επι βα-
σιλειαν· και εσονται λιμοι,
(d) και λοιμοι, και σεισμοι,
κατα τοπους.

8 Παντα δε ταυτα αρχη
ωδινων.

9 Τότε παραδωσουσιν υμας
εις θληψιν, και αποκτενουσιν
υμας·

10 Και τοτε σκανδαλισθη-
σονται πολλοι· και αλληλως
παραδωσουσι, και μισησουσιν
αλληλους.

7 Ὅταν δε ακουσητε πολε-
μους και ακοας πολεμων, μη
θροεισθε· δει γαρ γενεσθαι·
αλλ' ουπω το τελος.

8 Εγερθησεται γαρ εθνος επι
εθνος, και βασιλεια επι βα-
σιλειαν· (k) και εσονται σεισ-
μοι κατα τοπους, και εσονται
λιμοι (l) και ταραχαι.

9 (p) Αρχαι ωδινων ταυτα.
Βλεπετε δε υμεις εαυτους· πα-
ραδωσουσι γαρ υμας εις συνεδ-
ρια, και εις συναγωγας δα-
ρησεσθε, και επι ηγεμονων η
βασιλεων σταθησεσθε, ενεκεν
εμου, εις μαρτυριον αυτοις.

11 Ὅταν δε (u) αγωσιν υμας
παραδιδοντες, μη προμερμνα-
τε τι λαλησητε, (s) μηδε μελε-
τατε· αλλ' εαν δοθη υμιν
εν εκεινη τη ωρα, τουτο λα-
λειτε· ου γαρ εστε υμεις οί
λαλουντες, αλλα το πνευμα
το αγιον.

12 Παραδωσει δε αδελφος α-
δελφον εις θανατον, και πα-
τηρ τεκνον· και επαναστη-
σονται τεκνα επι γονεις, και
θανατωσουσιν αυτους.

(c) → παντα (d) om. και λοιμοι, (k) om. και post βασιλ
ειαν (l) → και ταραχαι. (p) ∪ Αρχη (u) r. αγωσιν
(s) ⇌ μηδε μελετατε·

LUKE XXI.

JOHN.

9 Ὅταν δε ακουσητε πολεμους και ακαταστασιας, μη πετοθητε· δει γαρ ταυτα γενεσθαι πρωτον· αλλ' ουκ ευθεως το τελος.

10 Τότε ελεγεν αυτοις· Εγερθησεται εθνος επι εθνος, η βασιλεια επι βασιλειαν·

11 Σεισμοι τε μεγαλοι καλα τοπους, και λιμοι, και λοιμοι εσονται· φοβητρα τε και σημεια απ' ουρανου μεγαλα εσται.

12 Προ δε τουτων παντων επιβαλουσιν εφ' υμας τας χειρας αυτων, και διωξουσι, παραδιδοντες εις συναγωγας και φυλακας, αγομενους επι βασιλεις και ηγεμονας, ενεκεν του ονοματος μου.

13 Αποθησεται δε υμιν εις μαρτυριον.

14 Θεσθε ον εις τας καρδιας υμων, μη προμελεταν απολογηθηναι.

15 Εγω γαρ δωσω υμιν σλομα και σοφιαν, η η δυναησονται ανταπιειν ^(m) η αντιστηναι παντες οι αντακειμενοι υμιν.

16 Παραδοθησεσθε δε και υπο γονεων, και αδελφων, η

(m) r. ουδε

MATTH. XXIV.

MARK XIII.

9 και εσεσθε μισουμενοι ὑπο (f) παντων των εθνων δια το ονομα μου.

11 Και πολλοι ψευδοπροφηται εγερθησονται, και πλανησουσι πολλους.

12 Και δια το πληθυνθηναι την ανομιαν, ψυγησεται η αγαπη των πολλων.

13 Ὁ δε ὑπομεινας εις τέλος, οὗτος σωθησεται.

14 Και κηρυχθησεται τουτο το ευαγγελιον της βασιλειας εν ὅλη τη οικουμενῃ, εις μαρτυριον πασι τοις εθνεσι· και τοτε ἔξει το τέλος.

15 Ὅταν οὖν ἴδῃτε το βδελυγμα της ερημωσεως, το ῥηθεν δια Δανιηλ του προφητου, (g) ἔστως εν τοπῷ ἁγίῳ· (ὁ ἀναγινωσκων νοειτω·)

16 Τότε οἱ εν τη Ἰουδαίᾳ, φευγετωσαν επι τα ὄρη·

17 Ὁ επι του δωματος, μη καταβαινετω, αραι (h) τα εκ της οικιας αὐτου·

18 Και ὁ εν τῷ ἀγρῷ, μη επιστρεψατω οπισω, αραι (m) τα ἱματια αὐτου.

19 Ουαι δε ταις εν γαστρῇ

13 Και εσεσθε μισουμενοι ὑπο παντων, δια το ονομα μου. Ὁ δε ὑπομεινας εις τέλος, οὗτος σωθησεται.

10 Και εις παντα τα εθνη δει πρωτον κηρυχθηναι το ευαγγελιον.

14 Ὅταν δε ἴδῃτε το βδελυγμα της ερημωσεως (w) ἔστως ὅπου ου δεῖ· (ὁ ἀναγινωσκων νοειτω·) τοτε οἱ εν τη Ἰουδαίᾳ,

φευγετωσαν εις τα ὄρη·

15 Ὁ δε επι του δωματος, μη καταβατω εις την οικιαν, μηδε εισελθετω, αραι τι εκ της οικιας αὐτου·

16 Και ὁ εις τον αγρον ὢν, μη επιστρεψατω εις τα οπισω, αραι το ἱματιον αὐτου.

17 Ουαι δε ταις εν γαστρῇ

(f) r. παντων εθνων Alii om. των εθνων (g) ἑσθλος
(h) r. τι εκ (m) το ἱματιον (w) † το ῥηθεν ὑπο
Δανιηλ του προφητου,

LUKE XXI.

JOHN.

συγγενων, και φιλων· και
θανατωσουσιν εξ υμων.

17 Και εσεσθε μισουμενοι υ-
πο παντων δια το ονομα μου.

18 Και θριξ εκ της κεφα-
λης υμων ου μη αποληται.

19 Εν τη υπομονη υμων ⁽ⁿ⁾
πησασθε τας ψυχας υμων.

20 Όταν δε ιδητε κυκλουμε-
νην υπο στρατοπεδων την
Ιερουσαλημ, τότε γνωτε, ότι
ηγγικεν η ερημωσις αυτης.

21 Τότε οι εν τη Ιουδαια,
φευγετωσαν εις τα ορη· και
οι εν μεσση αυτης, εκχωρειτω-
σαν· και οι εν ταις χωραις,
μη εισερχεσθωσαν εις αυτην.

22 Ότι ημεραι εκδικησεως
αυται εισι, του ^(k)πλησθηναι
παντα τα γεγραμμενα.

23 Ουαι δε ταις εν γαστρι

(ⁿ) ὤπησεσθε (^k) r. πληρωθηναι

MATTHE. XXIV.

MARK XIII.

εχουσας ⁊ ταις δηλαζουσας
εν εκειναις ταις ἡμεραις.

20 Προσευχεσθε δε, ἵνα μη
γενηται ἡ φυγη ὑμων χειμω-
νος, μηδε ^(ο)σαββατω.

21 Εσται γαρ τοτε θλιψις
μεγαλη, οἷα ου γεγονεν απ'
αρχης κοσμου ἕως του νυν,
ουδ' ου μη γενηται.

22 Καὶ εἰ μη εκολοβωθησαν
αἱ ἡμεραι εκειναι, ουκ αν εσ-
ωθη πασα σαρξ· δια δε τους
εκλεκτους κολοβωθησονται αἱ
ἡμεραι εκειναι.

23 Τοτε εαν τις ὑμιν εἴπῃ·
Ἰδου, ὧδε ὁ Χριστος, ἡ ὧδε·
μη πιστευσητε.

24 Εγερθησονται γαρ ψευ-
δοχριστοι καὶ ψευδοπροφηται,
καὶ δωσουσι σημεια μεγαλα
καὶ τερατα, ὥστε πλανησαι,
εἰ δυνατον, ⁊ τους εκλεκτους.

25 Ἰδου, προειρηκα ὑμιν.

26 Εαν ουν απωσιν ὑμιν·
Ἰδου, ἐν τη ερημῳ εστι· μη
εξελθητε· Ἰδου, ἐν τοις ταμει-
οις· μη πιστευσητε.

27 Ὡστερ γαρ ἡ αστραπη
ἐξερχεται ἀπο ανατολων, καὶ
φαινεται ἕως δυσμων, οὕτως

εχουσας καὶ ταις δηλαζου-
σαις ἐν εκειναις ταις ἡμεραις.

18 Προσευχεσθε δε, ἵνα μη
γενηται ^(υ)ἡ φυγη ὑμων χει-
μωνος.

19 Εσονται γαρ αἱ ἡμεραι
εκειναι θλιψις, οἷα ου γεγονε
τοιαντη απ' αρχης κτισεως,
ἧς εκτισεν ὁ θεος, ἕως του
νυν, καὶ ου μη γενηται.

20 Καὶ εἰ μη κυριος εκολο-
βωσε τας ἡμερας, ἂν αν εσωθη
πασα σαρξ· ἀλλὰ δια τους
εκλεκτους, οὓς ἐξελεξατο, εκο-
λοβωσε τας ἡμερας.

21 Καὶ τοτε εαν τις ὑμιν
εἴπῃ· Ἰδου, ὧδε ὁ Χριστος· ^(τ)
ἡ· Ἰδε, ἐκεῖ· μη ^(ν)πιστευετε.

22 Εγερθησονται γαρ ψευ-
δοχριστοι καὶ ψευδοπροφηται,
καὶ δωσουσι σημεια καὶ τερατα,
προς το αποπλαναν, εἰ δυνα-
τον, καὶ τους εκλεκτους.

23 Ὑμεῖς δε βλέπετε· ἰδου,
προειρηκα ὑμιν παντα.

(ο) † ἐν (υ) = ἡ φυγη ὑμων (τ) → ἡ (ν) γ. πιστευ-
σητε.

LUKE XXI.

JOHN.

εχουσας και ταις δηλαζουσαις εν εκειναις ταις ημεραις· εσται γαρ αναγκη μεγαλη επι της γης, και οργη ^(ο) τω λαω τουτω·

21 Και πεσουνται στοματι μαχαιρας, και αιχμαλωτισθουσονται εις παντα τα εθνη και Ιερουσαλημ εσται πατουμενη υπο εθνων, αχρι πληρωθωσι ^(η) καιροι εθνων.

(ο) † εν (η) οπ. καιροι εθνων. *Alit*: και εσονται καιροι εθνων.

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MARK XIII.

εσται (ο) και η παρουσια του υιου του ανθρωπου.

28 Ὅπου (p) γαρ εαν η το πτωμα, εκει συναχθησονται οι αετοι.

29 Ευθεως δε μετα την θλιψιν των ημερων εκεινων, ο ηλιος σκοτισθησεται, και η σεληνη εδωσει το φεγγος αυτης, και οι αστερες πεσουνται απο του ουρανου, και αι δυναμεις των ουρανων σαλευθησονται.

30 Και τοτε φανησεται το σημειον του υιου του ανθρωπου εν τω ουρανω· και τοτε κοψονται πασαι αι φυλαι της γης, και οψονται τον υιον του ανθρωπου ερχομενον επι των νεφελων του ουρανου, μετα δυναμεως και δοξης πολλης·

31 Και αποστελει τους αγγελους αυτου μετα σαλπυγος (q) φωνης μεγαλης· και επι συναξουσιν τους εκλεκτους αυτου εκ των τεσσαρων ανεμων, απ' ακρων ουρανων εως ακρων αυτων.

32 Απο δε της συκης μαθετε την παραβολην· όταν ηδη ο κλαδος αυτης γενηται απι-

24 Αλλ' εν οικειαις ταις ημεραις, μετα την θλιψιν εκεινην, ο ηλιος σκοτισθησεται, και η σεληνη εδωσει το φεγγος αυτης·

25 Και οι αστερες του ουρανου εσονται εκπιπτοντες, και αι δυναμεις, αι εν τοις ουρανοις, σαλευθησονται.

26 Και τοτε οψονται τον υιον του ανθρωπου ερχομενον εν νεφελαις, μετα δυναμεως πολλης και δοξης.

27 Και τοτε αποστελει τους αγγελους (b) αυτου, και επι συναξει τους εκλεκτους αυτου εκ των τεσσαρων ανεμων, απ' ακρου γης εως ακρου ουρανου.

28 Απο δε της συκης μαθετε την παραβολην· όταν αυτης ηδη ο κλαδος απαλος γενηται, και εκφυη τα φυλλα, γινωσ-

(ο) ≡ και (p) → γαρ (q) sm. φωνης (b) → αυτου,

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JOHN.

25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ
καὶ σελήνῃ καὶ ἀστροῖς· καὶ
ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ⁽ⁱ⁾
ἐν ἀπορίᾳ ἡχους θαλάσσης
καὶ θαλάσσης·

26 Ἀποψυχόντων ἀνθρώπων
ἀπὸ φόβου καὶ προσδοκίας
τῶν ἐπέρχομενων τῇ οἰκουμέ-
νῃ· αἱ γὰρ δυνάμεις τῶν οὐρα-
νῶν σαλευθήσονται.

27 Καὶ τότε οἴονται τὸν
υἱὸν τοῦ ἀνθρώπου ἐρχομενόν
ἐν νεφέλῃ, μετὰ δυνάμει καὶ
δόξης πολλῆς.

28 Ἀρχομένων δὲ τούτων
γινέσθαι, ἀνακνύσατε καὶ ἐπ-
αράτε τὰς κεφαλὰς ὑμῶν·
διότι ἐγγίζει ἡ ἀπολυτρωσίς
ὑμῶν.

29 Καὶ εἰπε παραβολὴν αὐ-
τοῖς· Ἰδετε τὴν συκὴν καὶ
πάντα τὰ δένδρα·

30 Ὅταν προβαλῶσιν ἤδη,
^(π)βλεπόντες, ἀφ' ἑαυτῶν γι-

(i) γ. Ὡς ἀπορία, ἡχούσης (n) om. βλέποντες, ἀφ'
ἑαυτῶν Alii: βλέποντες, ἀπ' αὐτῶν

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αλος, και Ια φυλλα (r) εκφυη, γινωσκετε, οτι εγγυς το δε-
ρος.

33 Ούτω και υμεις, όταν ιδη-
τε παντα ταυτα, γινωσκετε,
οτι εγγυς εστιν επι θυραις.

34 Αμην λεγω υμιν, ου μη
παρελθῃ ἡ γενεα αὕτη, ἕως αν
παντα ταυτα γενηται.

35 Ὁ ουρανος και ἡ γη (s)
παρελευσεται· οἱ δε λογοι
μου ου μη παρελθωσι.

36 Περι δε της ἡμερας εκει-
νης και (a) ὥρας ουδεις οιδεν,
ουδε οἱ αγγελοι των ουρανων,
(u) ει μη ὁ πατηρ (v) μονος.

37 Ὡσπερ δε αἱ ἡμεραι του
Νωε, οὕτως εσται και ἡ παρ-
ουσια του υἱου του ανθρωπου.

38 Ὡσπερ γαρ ησαν εν ταις
ἡμεραις (w) ταις προ του κα-
τακλυσμου τρωγοντες και πι-
νοντες, γαμουντες και εκγαμ-
ιζοντες, αχρι ἥς ἡμερας εισ-
ηλθε Νωε εις την κιβωτον,

κετε, οτι εγγυς το δερος εσ-
τιν.

39 Ούτω και υμεις, όταν
ταυτα ιδητε γινομενα, γινωσ-
κετε, οτι εγγυς εστιν επι θυ-
ραις.

40 Αμην λεγω υμιν, οτι ου
μη παρελθῃ ἡ γενεα αὕτη,
μεχρις οὐ παντα ταυτα γενη-
ται.

41 Ὁ ουρανος και ἡ γη (y)
παρελευσεται· οἱ δε λογοι μου
ου με παρελθωσι.

42 Περι δε της ἡμερας εκει-
νης (o) η της ὥρας ουδεις οιδεν,
ουδε οἱ αγγελοι, οἱ εν ουρανῳ,
(n) ουδε ὁ υἱος, ει μη ὁ πατηρ.

43 Βλεπετε, αγρυπνευτε και
προσευχεσθε· ουκ οιδατε γαρ,
ποτε ὁ καιρος εστιν.

44 Ὡς ανθρωπος αποδημος
αφεις την οικιαν αὐτου, και
δους τοις δουλοις αὐτου την
ἐξουσιαν, και ἑκαστῳ το ερ-
γον αὐτου, και τῷ θυρωρῳ
ἐνετειλατο ἵνα γρηγορη.

(r) ≈ εκφυη, (s) r. παρελευσονται (a) † της
Alii om. και της ὥρας (u) add. ουδε ὁ υἱος, (v) † μου
(w) → ταις προ (y) r. παρελευσονται (o) r. και
(n) om. ουδε ὁ υἱος,

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JOHN.

κωσχετε, ὅτι ἤδη ἐγγυς το θε-
ρος εστιν.

31 Οὕτω και ὑμεις, ὅταν
ιδητε ταυτα γινομενα, γνωσ-
κετε, ὅτι ἐγγυς εστιν ἡ βα-
σιλεια του θεου.

32 Ἀμην λεγω ὑμιν, ὅτι ου
μη παρελθῃ ἡ γενεα αὕτη·
ἕως αν παντα γενηται.

33 Ὁ ουρανός και ἡ γῆ παρ-
ελευσονται· οἱ δε λογοι μου
ου μη παρελθωσι.

34 Προσεχετε δε ἑαυτοις,
μηποτε ^(e)βαρηθωσιν ὑμων αἱ
καρδιαι εν κραιπαλῃ, και με-
θῃ, και μεριμναις βιωτικαις·
και αιφνιδιος εφ' ὑμας επιστῇ
ἡ ἡμερα ἐκεινῃ.

35 Ὡς παγίς γαρ ἐπελευσε-
ται ἐπὶ παντας τους καθημε-
νους ἐπὶ προσωπον πασης της
γῆς.

36 Ἀγρυπνειτε ουν εν παν-
τι καιρῷ, δεομενοι, ἵνα καταξ-
ιωθητε ἐκφυγειν ταυτα παν-
τα τα μελλοντα γινεσθαι, κ
σταθῆναι ἐμπροσθεν του υἱου
του ανθρωπου.

(e) r. βαρυνθωσιν

MATTH. XXIV.

39 Και ουκ εγνωσαν, έως ηλθεν ὁ κατακλυσμος, και ηρεν ἅπαντας· οὕτως εσται και ἡ παρουσία του υἱου του ανθρωπου.

40 Τότε δυο εσονται εν τῷ αγρῷ· (c) ὁ εἰς παραλαμβάνεται, και (c) ὁ εἰς ἀφίεται.

41 Δυο αληθουσai εν τῷ μυλωνί· μια παραλαμβάνεται, και μια ἀφίεται.

42 Γρηγορεῖτε ουν, ὅτι ουκ οἰδατε, ποια ὥρα ὁ κυριος ὑμων ἐρχεται.

43 Εκεινο δε γινωσκετε, ὅτι, ει ηδει ὁ οικοδεσποτης, ποια φυλακη ὁ κλεπτης ἐρχεται, ἐγρηγορησεν αν, και ουκ αν ειασε διορυγῆναι την οικίαν αὐτου.

44 Δια τουτο και ὑμεις γινεσθε ἑτοιμοι· ὅτι ἡ ὥρα ου δοκειτε, ὁ υἱος του ανθρωπου ἐρχεται.

45 Τις αρα εστιν ὁ πιστος δουλος και φρονιμος, ὃν καλεσ-
τησεν ὁ κυριος αутου επι της θεραπειας αὐτου, του (e) δου-
ναι αυτοις την τροφην εν καιρῷ ;

46 Μακαριος ὁ δουλος εκεινος, ὃν ἐλθων ὁ κυριος αутου εὔρησει ποιουντα οὕτως.

47 Αμην λεγω ὑμιν, ὅτι επι πασι τοις ὑπαρχουσιν αὐτου καταστήσει αутον.

48 Εαν δε ειπῇ ὁ κακος δουλος εκεινος εν τη καρδια αὐ-
του· Χρονίζει ὁ κυριος μου· ἐλθειν·

49 Και ἀρξῆται τυπτειν τοὺς (f) συνδουλους, (g) ἐσθιῇ δε και πινῇ μετα των μεθυστων·

50 Ἡξει ὁ κυριος του δουλου εκεινου εν ἡμέρᾳ ἣ ου προσ-
δοκα, και εν ὥρᾳ, ἣ ου γινωσκει·

51 Και διχοτομησει αутον, και το μέρος αутου μετα των ὑποκριτων θῆσει· ἐκεἱ εσται, ὁ κλαυθμος και ὁ βρυγμος των οδοντων.

(c) → ὁ bis (e) r. ὠδιδοναι (f) ὠσυνδουλους αὐ-
του, (g) r. ἐσθιειν δε και πινειν

MARK XIII.

85 Γρηγορείτε οὖν· οὐκ οἴδατε γὰρ, ποτε ὁ κύριος τῆς οικίας ἐρχεται, οὔτε, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωί·

86 Μὴ εἰδὼν ἐξαίφνης, εὖρη ὑμᾶς καθευδοντας.

87 Ἄ δε ὑμῖν λέγω, πασι λέγω· Γρηγορείτε.

MATTH. XXV.

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δεκά παρθενοῖς, αἰτίνες, λαβούσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπαντήσιν τοῦ νυμφίου.^(k)

2 Πεντε δὲ ἦσαν ἐξ αὐτῶν φρονιμοί, ^(j) καὶ πεντε μωραί.

3 Αἰτίνες μωραί, λαβούσαι τὰς λαμπάδας ^(l) αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἐλαιον.

4 Αἱ δὲ φρονιμοὶ ἔλαβον ἐλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.

5 Χρονίζοντας δὲ τοῦ νυμφίου, ἐνυστάξαν πασαι, καὶ ἐκαθεύδον.

6 Μεσση δὲ νυκτός κραυγὴ γέγονεν· Ἴδου, ὁ νυμφίος ^(z) ἐρχεται· ἐξέρχεσθε εἰς ἀπαντήσιν αὐτοῦ.

7 Τότε ἠγερθῆσαν πασαι αἱ παρθενοὶ ἐκεῖναι, καὶ ἐκοσμήσαν τὰς λαμπάδας αὐτῶν.

8 Αἱ δὲ μωραὶ ταῖς φρονιμοῖς εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβεννύνται.

9 Ἀπεκρίθησαν δὲ αἱ φρονιμοὶ, λεγούσαι· Μήποτε ^(a) οὐκ ἀρεστὴ ἡμῖν καὶ ὑμῖν· παρενέσθε ^(b) μαλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.

10 Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἐσόμεναι ἐσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκλείσθη ἡ θύρα.

(k) add. καὶ τῆς νυμφῆς.

(l) r. ἑαυτῶν, Alii: αὐτῶν,

(a) σου μὴ (b) † δε

(j) Ὡκαὶ αἱ πεντε

(z) ἔρχεται·

MATTH. XXV.

11 Ὑστερον δε ερχονται και αι λοιπαι παρθεναι, λεγουσαι· Κυριε, κυριε, ανοιξον ἡμιν.

12 Ὁ δε αποκριθεις ειπεν· Αμην λεγω ὑμιν, οκ οida ὑμας.

13 Γρηγορειτε ουν, ὅτι ουκ οidaτε την ἡμεραν, ουδε την ὥραν.^(c)

14 Ὡσπερ γαρ ανθρωπος αποδημων εκαλεσε τους ιδιους δουλους, και παρεδωκεν αυτοις τα ὑπαρχοντα αὐτου·

15 Και ὧ μεν εδωκε πεντε ταλαντα, ὧ δε δυο, ὧ δε ἐν· ἐκαστῳ κατα την ιδιαν δυναμιν· και απεδημησεν ευθεως.

16 Πορευθεις δε ὁ τα πεντε ταλαντα λαβων, ειργασατο εν αυτοις, και ^(f)εποιησεν αλλα πεντε ^(d)ταλαντα.

17 Ὡσαυτως και ὁ τα δυο, εκερδησε ^(g)και αυτος αλλα δυο.

18 Ὁ δε το ἐν λαβων, απελθων ωρυξεν εν τη γῃ, και απεκρυψε το αργυριον του κυριου αὐτου.

19 Μετα δε χρονον πολυν ερχεται ὁ κυριος των δουλων εκεινων, και συναρει μετ' αυτων λογον.

20 Και προσελθων ὁ τα πεντε ταλαντα λαβων, προσηνεγκεν αλλα πεντε ταλαντα, λεγων· Κυριε, πεντε ταλαντα μοι παρεδωκας· ιδε, αλλα πεντε ταλαντα εκερδησα ^(h)επ' αυτοις.

21 Εφη ⁽ⁱ⁾αυτῳ ὁ κυριος αὐτου· Ευ, δουλε αγαθε και πιστε· επι ολιγα ης πιστος, επι πολλων σε καταστησω· εισελθε εις την χαραν του κυριου σου.

22 Προσελθων δε και ὁ τα δυο ταλαντα ^(k)λαβων, ειπε Κυριε, δυο ταλαντα μοι παρεδωκας· ιδε, αλλα δυο ταλαντα εκερδησα ^(l)επ' αυτοις.

23 Εφη αυτῳ ὁ κυριος αὐτου· Ευ, δουλε αγαθε και πιστε· επι ολιγα ης πιστος, επι πολλων σε καταστησω· εισελθε εις την χαραν του κυριου σου.

(c) † εν ἧ ὁ υἱος του ανθρωπου ερχεται. (f) Ὡς εκερδησεν (d) → ταλαντα. (g) → και αυτος (h) → επ' αυτοις. (i) † δε (k) → λαβων, (l) → επ' αυτοις.

MATTH. XXV.

24 Πρόσελθων δε και ὁ τὸ ἐν ταλαντον εἰληφως, εἶπε· Κυριε, ἐγνων σε, ὅτι σκληρος εἰ ἀνθρώπος, θεριζων ὅπου ἔκ ἐσπειρας, και συναγων ὅθεν οὐ διεσκορπισας·

25 Καὶ φοβηθεις, ἀπελθων ἐκρύψα τὸ ταλαντον σου ἐν τῇ γῇ· ἰδε, ἔχεις τὸ σόν.

26 Ἀποκριθεις δὲ ὁ κυριος αὐτου εἶπεν αὐτῷ· Πονηρε θυλε και οκνηρε, ᾗδεις, ὅτι θεριζω ὅπου οὐκ ἐσπειρα, και συναγω ὅθεν οὐ διεσκορπισα ;

27 Ἐδει οὖν σε βαλεῖν τὸ ἀργυριον μου τοῖς τραπεζίταις· και ἐλθων ἐγὼ ἐκομισαμην αὐτὸ ἐμὸν σὺν τοκῷ.

28 Ἀρατε οὖν ἀπ' αὐτου τὸ ταλαντον, και δοτε τῷ ἔχοντι τὰ δεκα ταλάντα.

29 Τῷ γὰρ ἔχοντι παντὶ δοθησεται, και περισσευθησεται· (m) ἀπο δὲ τοῦ μὴ ἔχοντος, και ὁ ἔχει, ἀρθησεται ἀπ' αὐτοῦ.(n)

30 Καὶ τὸν ἀχρεῖον δούλον ἐκβαλετε εἰς τὸ σκοτος τοῦ ἐξωτερον· ἐκεῖ ἐστὶ ὁ κλαυθμος και ὁ βρυγμος τῶν ὁδόντων.

§ 119. *Jesus describes the proceedings at the last day. How Jesus hitherto employed himself during this week.*

31 Ὅταν δὲ ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δοξῇ αὐτου, και παντες οἱ (d) ἀγγελοι μετ' αὐτου, τότε καθίσει ἐπὶ θρόνου δοξῆς αὐτου,

32 Καὶ συναχθησεται ἐμπροσθεν αὐτου παντὰ τὰ ἔθνη· και ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπο τῶν ἐριφῶν·

33 Καὶ στησεῖ τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτου, τὰ δὲ ἐριφία ἐξ ἐναντιῶν.

34 Τότε ερεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτου· Δεῦτε οἱ εὐλογημενοὶ τοῦ πατρος μου, κληρονομησατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπο καταβολῆς κόσμου.

(m) αὐτου δὲ μὴ

(n) *Hic vel vs.*

(d) † ἅγιοι

MATTH. XXV.

35 Επεινάσα γαρ, και εδωκατε μοι φαγειν· εδιήσα, και εποτισατε με· ξενος ημην, και συνηγαγετε με·

36 Γυμνος, και περιεβαλετε με· ησθενησα, και επεσκεψασθε με· εν φυλακη ημην, και ηλθετε προς με.

37 Τότε αποκριθησονται αυτω οί δικαιοι, λεγοντες· Κυριε, ποτε σε ειδομεν πεινωντα, και εθρεψαμεν ; η διψωντα, και εποτισαμεν ;

38 Ποτε δε σε ειδομεν ξενον, και συνηγαγομεν ; η γυμνον, και περιεβαλομεν ;

39 Ποτε δε σε ειδομεν ασθενη, η εν φυλακη, και ηλθομεν προς σε ;

40 Και αποκριθεις ο βασιλευς ερει αυτοις· Αμην λεγω ἑμιν, εφ' ὅσον εποησατε ἐνι τούτων των αδελφων μου των ελαχιστων, εμοι εποησατε.

41 Τότε ερει και τοις εξ ευωνυμων· Πορευεσθε απ' εμου αἱ κατηραμενοι εις το πυρ το αιωνιον, ⁽¹⁾ το ἥτοιμασμενον τῷ διαβόλῳ και τοις αγγελοις αυτου.

42 Επεινάσα γαρ, και ουκ εδωκατε μοι φαγειν· εδιήσα, και ουκ εποτισατε με·

§ 120. *The transactions on the fourth day of the week in which Jesus was crucified.*

MATTH. XXVI.

MARK XIV.

Και εγενετο, οτε ετελεσεν ο Ιησους ^(h) παντας τους λογους τουτους, ειπε τοις μαθηταις αυτου·

2 Οιδατε, οτι μετα δυο ημερας το πασχα γινεται· και ο υιος του ανθρωπου παραδιδεται εις το σταυρωθηναι.

Ην δε το πασχα και τα αζυμα μετα δυο ημερας·

(1) ὃ ἥτοιμασεν ὁ πατήρ μου τῷ (h) om. πάντας

MATTH. XXV.

43 Ἐενος ἡμῃ; καὶ οὐ συνηγαγετε με' γυμνος καὶ οὐ περιβαλετε με' ἀσθενῆς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπισκεψάσθε με.

44 Τότε ἀποκριθήσονται (f) καὶ αὐτοὶ, λέγοντες· Κύριε, ποτε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξενον, ἢ γυμνον, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι;

45 Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδε ἐμοὶ ἐποιήσατε.

46 Καὶ ἀπελευσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

LUKE XXI.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῇ ἱερῷ διδασκῶν· τὰς δὲ νυκτὰς ἐξερχόμενος ἡλιζέτο εἰς τὸ ὄρος τὸ καλούμενον ελαιῶν.

38 Καὶ πᾶς ὁ λαὸς ὠρθρίζε πρὸς αὐτὸν ἐν τῇ ἱερῷ ἀκουεῖν αὐτοῦ.

§ 120. *The transactions on the fourth day of the week in which Jesus was crucified.*

LUKE XXII.

JOHN.

Ἠγγίζε δὲ ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα·

(f) † αὐτῷ

MATTH. XXV.

35 Επεινάσα γαρ, και εδωκατε μοι φαγειν· εδιψησα, και επιστισατε με· ξενος ημην, και συνηγαγετε με·

36 Γυμνος, και περιεβαλετε με· ησθενησα, και επεσκεψασθε με· εν φυλακη ημην, και ηλθετε προς με.

37 Τότε αποκριθησονται αυτω οι δικαιοι, λεγοντες· Κυριε, ποτε σε ειδομεν πεινωντα, και εθρεψαμεν ; η διψωντα, και επιστισαμεν ;

38 Ποτε δε σε ειδομεν ξενον, και συνηγαγομεν ; η γυμνον, και περιεβαλομεν ;

39 Ποτε δε σε ειδομεν ασθενη, η εν φυλακη, και ηλθομεν προς σε ;

40 Και αποκριθεις ο βασιλευς ερει αυτοις· Αμην λεγω ἑμιν, εφ' ὅσον επαιησατε ἐνι τούτων των αδελφων μου των ελαχιστων, εμοι ποιησατε.

41 Τότε ερει και τοις εξ ευωνυμων· Πορευεσθε απ' εμου αι κατηραμενοι εις το πυρ το αιωνιον, ⁽¹⁾ το ἥτοιμασμενον τῷ διαβολῷ και τοις αγγελοις αυτου.

42 Επεινάσα γαρ, και ουκ εδωκατε μοι φαγειν· εδιψησα, και ουκ επιστισατε με·

§ 120. *The transactions on the fourth day of the week in which Jesus was crucified.*

MATTH. XXVI.

MARK XIV.

Και εγενετο, οτε ετελεσεν ο Ιησους ^(h) παντας τους λογους τουτους, ειπε τοις μαθηταις αυτου·

2 Οιδατε, οτι μετα δυο ἡμερας το πασχα γινεται· και ο υιος του ανθρωπου παραδιδεται εις το σταυρωθηναι.

Ἦν δε το πασχα και τα αζυμα μετα δυο ἡμερας·

(1) ὃ ἥτοιμασεν ὁ πατήρ μου τῷ (h) om. πάντας

MATTH. XXV.

43 Ἐνός ἡμῶν; καὶ οὐ συνηγαγέτε με' γυμνὸς καὶ οὐ περιβαλέτε με' ἀσθενὴς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπισκεψάσθε με.

44 Τότε ἀποκριθήσονται (f) καὶ αὐτοὶ, λέγοντες· Κύριε, ποτε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξενον, ἢ γυμνον, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι;

45 Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

46 Καὶ ἀπελευσονται οὗτοι εἰς κόλασιν αἰωνίον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰωνίον.

LUKE XXI.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδασκῶν τὰς δὲ νύκτας ἐξερχομενὸς πυλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιὼν.

38 Καὶ πᾶς ὁ λαὸς ὠρθρίζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκουεῖν αὐτοῦ.

§ 120. *The transactions on the fourth day of the week in which Jesus was crucified.*

LUKE XXII.

JOHN.

Ἠγγίζε δὲ ἡ ἑορτὴ τῶν
ἁζυμῶν, ἡ λεγομένη πάσχα·

(f) † αὐτῷ

MATTH. XXVI.

MARK XIV.

3 Τοις συνηχθησαν οἱ ἀρχιε-
ρεις, (ε) και οἱ γραμματεῖς,
και οἱ πρεσβυτεροι του λαου,
εις την αυλην του ἀρχιερεως,
του λεγομενου Καϊάφα·

4 Και συνεβουλευσαντο, ἵνα
τον Ἰησουν δολῶ κρατησωσι
και ἀποκτείνωσιν.

5 Ἐλεγον δέ· Μὴ ἐν τῇ ἑορ-
τῇ ἵνα μὴ δορυβος γενηται
ἐν τῷ λαῷ.

6 Του δὲ Ἰησου γενομενου ἐν
Βηθανια, ἐν οἰκίᾳ Σιμωνος
του λεπρου,

7 Προσηλθεν αὐτῷ γυνή,
ἀλαβαστρον μυρου ἔχουσα βα-
ρυτιμου, και κατέχευεν ἐπὶ τὴν
κεφαλὴν αὐτου ἀνακειμενου.

8 Ἰδόντες δὲ οἱ μαθηταὶ (r)
αὐτου, ἠγανακτήσαν, λεγον-
τες· Εἰς τί ἡ ἀπώλεια αὕτη;

9 Ἡδύνατο γὰρ τὰ (o)πρα-
θῆναι πολλον, και δοθῆναι
(m)πτωχοῖς.

10 Γινους δὲ ὁ Ἰησους, εἶπεν
αὐτοῖς· Τί κοπούς παρεχετε
τῇ γυναικί; ἔργον γὰρ καλον
εἰργασατο εἰς ἐμὲ.

11 Παντοτε γὰρ τοὺς πτω-
χοὺς ἔχετε μεθ' ἑαυτῶν· ἐμεῖ
δὲ οὐ παντοτε ἔχετε.

και ἐζήτουν οἱ ἀρχιερεῖς και οἱ
γραμματεῖς, πῶς αὐτον ἐν
δολῶ κρατήσαντες ἀποκτε-
νῶσιν.

2 Ἐλεγον δέ· Μὴ ἐν τῇ ἑορ-
τῇ, μῆποτε δορυβος ἐσται του
λαου.

3 Και ὁντος αὐτοῦ ἐν Βηθανια
ἐν τῇ οἰκίᾳ Σιμωνος του λεπ-
ρου, κατακειμενου αὐτου, ἡλ-
θε γυνή ἔχουσα ἀλαβαστρον
μυρου, ναρδου πιστικῆς πολυ-
τελους· και συντριψασα τὸ
ἀλαβαστρον, κατέχευεν αὐτῷ
κατὰ τῆς κεφαλῆς.

4 Ἦσαν δὲ τινες ἀγανακ-
τοῦντες πρὸς ἑαυτοὺς, και
λεγοντες· Εἰς τί ἡ ἀπώλεια
αὕτη του μυρου γεγονεν;

5 Ἡδύνατο γὰρ τοῦτο (a) τὸ
μυρον πρᾶθῆναι ἐπάνω τρια-
κοσιων δηνარიων, και δοθῆναι
τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο
αὐτῇ.

6 Ὁ δὲ Ἰησους εἶπεν· Ἀφετε
αὐτὴν· τί αὕτη κοπούς παρ-
εχετε; καλον ἔργον εἰργα-
σατο (b) ἐν ἐμοί.

7 Παντοτε γὰρ τῶς πτωχοῖς
ἔχετε μεθ' ἑαυτῶν, και, ὅταν
δελήτε, δύνασθε αὐτοὺς εὖ

(g) → και οἱ γραμματεῖς, (r) → αὐτῷ (o) † τὸ μυρον

(m) ≈ τοῖς πτωχοῖς, (a) r. → τὸ μυρον (b) r. εἰς ἐμὲ.

LUKE XXII.

JOHN XII.

2 Καὶ ἐζητοῦν οἱ ἀρχιερεῖς
καὶ οἱ γραμματεῖς, το πὼς
ἀνελῶσιν αὐτὸν ἐφοδούντο
γὰρ τὸν λαόν.

2 Ἐποίησαν οὖν αὐτῷ δειπ-
νὸν ἐκεῖ, καὶ ἡ Μάρθα διηκο-
νεῖ· ὁ δὲ Λαζάρους εἰς ἡν τῶν
(c) ἀνακειμένων σὺν αὐτῷ.

3 Ἡ οὖν Μαρία λαβούσα
λίτραν μυρῆ νάρδου πιστικῆς
πολυτίμου, ἠλείψε τοὺς ποδας
τοῦ Ἰησοῦ, καὶ ἐξεμάζε ταις
ῥοξίν αὐτῆς τοὺς ποδας αὐ-
τοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ
τῆς οσμῆς τοῦ μυροῦ.

4 Λέγει οὖν εἰς ἐκ τῶν μαθη-
τῶν αὐτοῦ, (d) Ἰουδᾶς Σιμων-
νὸς Ἰσκαριώτης, ὁ μελλῶν αὐ-
τὸν παραδίδοναι·

5 Διατί τοῦτο τὸ μύρον οὐκ
ἐπράθη τριακοσίων δηνარიῶν,
καὶ ἐδόθη πτωχοῖς;

6 Εἶπε δὲ τοῦτο, οὐχ ὅτι
περὶ τῶν πτωχῶν ἐμέλειν αὐ-
τῷ, ἀλλ' ὅτι κλεπτῆς ἦν, καὶ
τὸ γλωσσοκομὸν εἶχε, καὶ τὰ
βαλλόμενα ἐβαστάζειν.

7 Εἶπεν οὖν ὁ Ἰησοῦς· Ἀφες
αὐτήν·

8 (e) Τοὺς πτωχοὺς γὰρ παν-

(c) r. συνανακειμένων αὐτῷ. (d) om. Ἰουδᾶς Σιμωννὸς
Alit om. Σιμωννὸς Alit : Ἰουδᾶς Σιμων (e) om. Τοὺς ad
οὐ παντοτε εἴχετε.

MATTH. XXVI.

MARK XIV.

12 Βαλουσα γὰρ αὕτη το
μυρον τουτο ἐπὶ του σωματος
μου, πρὸς το ἐνταφιασαι με
ἐποίησεν.

13 Ἀμην λεγω ὑμιν, ὅπου
εἰαν κηρυχθῇ το εὐαγγελιον
τουτο, ἐν ὅλῳ τῷ κόσμῳ, λα-
ληθησεται καὶ ὁ ἐποίησεν αὐ-
τῇ εἰς μνημοσυνον αὐτῆς.

14 Τότε πορευθεῖς εἰς τῶν
δωδεκα, ὁ λεγομενος Ἰουδας
Ἰσκαριωτῆς, πρὸς τοὺς ἀρχιε-
ρεῖς,

15 Εἶπε· Τι θελετε μοι δε-
ναι, καὶ γὰρ ὑμιν παραδωσω
αὐτον; Οἱ δὲ ἐστῆσαν αὐτῷ
τριακοντα ἀργυρια.

16 Καὶ ἀπο τότε ἐζητεῖ ευ-
καιριαν, ἵνα αὐτον παραδῷ.

ποιῆσαι· ἐμε δὲ οὐ πάντοτε
ἐχετε.

8 Ὁ (ε) εἶχεν αὕτη, ἐποίη-
σε· προελαβε μυρίσαι μου το
σῶμα εἰς τον ἐνταφιασμον.

9 Ἀμην λεγω ὑμιν, ὅπου ἀν
κηρυχθῇ το εὐαγγελιον (f)
τουτο εἰς ὅλον τον κοσμον, καὶ
ὁ ἐποίησεν αὕτη λαληθησεῖται,
εἰς μνημοσυνον αὐτῆς.

10 Καὶ ὁ Ἰουδας ὁ Ἰσκαριω-
τῆς, εἰς τῶν δωδεκα, ἀπηλθε
πρὸς τοὺς ἀρχιερεῖς, ἵνα παρ-
αδῷ αὐτον αὐτοῖς.

11 Οἱ δὲ ἀκουσαντες ἐχαρη-
σαν· καὶ ἐπηγγειλαντο αὐτῷ
ἀργυριον δουναι. Καὶ ἐζητεῖ,
πὺς ευκαιρως αὐτον παραδῷ.

(ε) γ. εἶχεν

(f) ὁμ. τουτο

END OF PART V.

LUKE XXII.

JOHN XII.

3 Εισηλθε δε (k) σατανας εις
Ιουδαν τον επικαλουμενον
Ισκαριωτην, οντα εκ τῆς αριθ-
μου των δωδεκα.

4 Και απελθων συνελαλησε
τοις αρχιερευσι και τοις στρα-
τηγοις, το πως αυτον παρα-
δω αυτοις.

5 Και εχαρησαν· και συνε-
θεντο αυτω αργυριον δουναι.

6 Και εξωμολογησε· και
εζητει ευκαιριαν του παραδου-
ναι αυτον αυτοις απεροχλου.

τοτε εχετε μεθ' εαυτων, εμε
δε ου παντοτε εχετε.

7 Εις την ημεραν του εν-
ταφιασμου μου τετηρηκεν
αυτο.

(k) † ο

END OF PART V.

PART VI.

THE TRANSACTIONS OF THREE DAYS,

FROM THE

DAY ON WHICH THE FOURTH PASSOVER WAS KILLED

TO THE END OF THE

DAY BEFORE THE RESURRECTION.

§ 121. *Jesus prepares to keep the Passover.*

MATTH. XXVI.

MARK XIV.

17 Τῇ δὲ πρώτῃ τῶν ἁζυμῶν προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες ⁽ⁿ⁾ αὐτῷ· Πῶς δελεῖς ἐτοιμασώμεν σοὶ φαγεῖν τὸ πάσχα ;

18 Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεινα, καὶ εἰπάτε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μὲ ἐγγύς ἐστι· πρὸς σὲ ποίω τὸ πάσχα μετὰ τῶν μαθητῶν μου.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζυμῶν, ὅτε τὸ πάσχα ἐθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πῶς δελεῖς ἀπελθόντες ἐτοιμασώμεν, ἵνα φαγῇς τὸ πάσχα ;

13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βασταζών· ἀκολουθήσατε αὐτῷ·

14 Καὶ ὅπου εἴαν εἰσελθῇ, εἰπάτε τῷ οἰκοδεσποτῇ· Ὅτι ὁ διδάσκαλος λέγει· Πῶς ἐστὶ τὸ καταλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μὲ φαγῶ ;

(n) = αὐτῷ·

PART VI.

THE TRANSACTIONS OF THREE DAYS,

FROM THE

DAY ON WHICH THE FOURTH PASSOVER WAS KILLED

TO THE END OF THE

DAY BEFORE THE RESURRECTION.

§ 121. *Jesus prepares to keep the Passover.*

LUKE XXII.

JOHN.

7 Ἦλθε δὲ ἡ ἡμέρα τῶν αἵνων,
ἐν ἣ ἔδει θύεσθαι τὸ πάσχα·

8 Καὶ ἀπέστειλε Πέτρον καὶ
Ἰωάννην, εἰπὼν· Πορευθέντες
ἐτοίμασατε ἡμῖν τὸ πάσχα,
ἵνα φάγωμεν.

9 Οἱ δὲ εἶπον αὐτῷ· Πού
θελεῖς ἐτοιμάσωμεν;

10 Ὁ δὲ εἶπεν αὐτοῖς· Ἰδοὺ,
εἰσελθόντων ὑμῶν εἰς τὴν πό-
λιν, συναντήσῃ ὑμῖν ἀνθρώ-
πος κέραμον ὕδατος βαστα-
ζών· ἀκολουθήσατε αὐτῷ εἰς
τὴν οἰκίαν, οὗ εἰσπορεύεται·

11 Καὶ εἰρεῖτε τῷ οἰκοδεσπόλῃ
τῆς οἰκίας· Λέγει σοι ὁ διδασ-
καλός· Που ἐστὶ τὸ καταλυ-
μα, ὅπου τὸ πάσχα μετὰ τῶν
μαθητῶν μου φάγω;

MATTH. XXVI. § 121. MARK XIV.

15 Καὶ αὐτὸς ὕμν δειξέει (n)
 ἀναγαίον μέγα ἐστρωμένον,
 (o) ἑτοίμον· ἐκεῖ ἑτοιμάσατε
 ἡμῖν.
 16 Καὶ ἐξῆλθον οἱ μαθηταὶ
 αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν,
 19 Καὶ ἐποίησαν οἱ μαθηταὶ
 ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς·
 καὶ ἠτοιμάσαν το πασχα.
 καὶ εὗρον καθὼς εἶπεν αὐτοῖς·
 καὶ ἠτοιμάσαν το πασχα.

§ 122. *Jesus sits down with the twelve. There is ambitious contention among the twelve.*

MATTH. XXVI. MARK XIV.

20 Ὁψίας δὲ γενομένης, ἀνέ-
 κειτο μετὰ τῶν δώδεκα.
 17 Καὶ ὀψίας γενομένης, ἐρ-
 χεται μετὰ τῶν δώδεκα.

LUKE XXII.

24 Ἐγενετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, το, τίς αὐτῶν
 δοκεῖ εἶναι μείζων.

25 Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν
 αὐτῶν· καὶ οἱ ἐξουσιάζοντες αὐτῶν, ἐνεργεῖται καλοῦνται.

26 Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν, γενεσθῶ
 ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν.

27 Τίς γὰρ μείζων ; ὁ ἀνακειμένος, ἢ ὁ διακονῶν ; οὐχὶ ὁ
 ἀνακειμένος ; ἐγὼ δὲ εἰμι ἐν μεσῷ ὑμῶν ὡς ὁ διακονῶν.

28 Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκοτές μετ' ἐμοῦ ἐν τοῖς πει-
 ρασμοῖς μου.

29 Καγὼ διατίθεμαι ὑμῖν, καθὼς διεθέτο μοι ὁ πατήρ (a) μὲ
 βασιλείαν,

(n) r. ἀνωγειν (o) → ἑτοίμον (a) r. μου, βασι-
 λειαν· ἵνα

LUKE XXII.

§ 121.

JOHN.

12 Κακεινος ὑμιν δείξει (p) α-
ναγαιον μεγα εσθρωμενον εκει
ετομασατε.

13 Απελθοντες δε ευρον κα-
θως ειρηκεν αυτοις· και ητοι-
μασαν το πασχα.

§ 122. *Jesus sits down with the twelve. There is ambi-
tious contention among the twelve.*

LUKE XXII.

JOHN.

14 Και οτε εγενετο η ωρα,
ανεπεσε, και οι δωδεκα αποσ-
τολοι συν αυτω.

LUKE XXII.

30 'Ινα εσθιητε και πινητε επι της τραπεζης μου (h) εν τη
βασιλεια (e) μου· και καθισεσθε επι θρονων, κρινοντες τας
δωδεκα φυλας του Ισραηλ.

15 Και ειπε προς αυτους· Επιθυμια επιθυμησα τουτο το
πασχα φαγειν μεθ' ὑμων, προ του με παθειν.

16 Λεγω γαρ ὑμιν, οτι ουκετι ου μη φαγω εξ αυτου, εως
οτου πληρωθη εν τη βασιλεια του θεου.

17 Και δεξαμενος (m) ποτηριον, ευχαριστησας ειπε· Λαβετε
τουτο, και διαμερίσατε ἑαυτοις.

18 Λεγω γαρ ὑμιν, οτι ου μη πιω (w) απο του γεννηματος,
της αμπελου, εως οτου η βασιλεια του θεου ελθη.

(p) r. ανωγειον (h) om. εν τη βασιλεια μου (e) r. μω,
και καθισησθε (m) add. το (w) add. απο του νυν Alii
idem add. ante ου μη

§ 123. *Jesus washes the feet of his disciples.*

JOHN XIII.

Προ δε της έορτης του πασχα, ειδως ό Ιησους, ότι (e) εληλυθεν αύτου ή ώρα, ίνα μεταβη εκ του κοσμου τουτου προς τον πατερα, αγαπησας τους ιδιους τους εν τω κοσμω, εις τέλος ηγαπησεν αυτους·

2 Και δειπνου γενόμενου, (του διαβολου ηδη βεβληκοτος εις την καρδιαν (f) Ιουδα Σιμωνος Ισκαριωτου, ίνα αυτον παραδω,)

3 Ειδως (g) ό Ιησους, ότι παντα δεδωκεν αυτω ό πατηρ εις τας χειρας, και ότι απο θεου εξηλθε, και προς τον θεον ύπαγει·

4 Εγχειρεται εκ του δειπνου, και τιθησι τα ιματια, και λαβων λεντιον, διεζωσεν έαντον·

5 Ειτα βαλλει ύδωρ εις τον νιπτηρα, και ηρξάτο νιπτειν τους ποδας των μαθητων, και εκμασσειν τω λεντιω ω ην διεζωσμενος.

6 Ερχεται ουν προς Σιμωνα Πετρον· (k) και λεγει αυτω εκεινος· Κυριε, συ μου νιπτεις τους ποδας ;

7 Απεκριθη Ιησους και ειπεν αυτω· Ό εγω ποιω, συ ουκ οιδας αρτι, γνωση δε μετα ταυτα.

8 Λεγει αυτω Πετρος· Ου μη νιψης τους ποδας μου εις τον αιωνα. Απεκριθη αυτω ό Ιησους· Εαν μη νιψω σε, εκ εχεις μερος μετ' εμου.

9 Λεγει αυτω Σιμων Πετρος· Κυριε, μη τους ποδας μου μονον, αλλα και τας χειρας, και την κεφαλην.

10 Λεγει αυτω ό Ιησους· Ό λελουμένος ε χρεϊαν εχει (o) η τους ποδας νιψασθαι, αλλ' εστι καθαρος όλος· και ύμεις καθαροι εστε, αλλ' ουχι παντες.

(e) ≈ ηλθεν (f) ≈ ίνα παραδω αυτον Ιουδας Σιμωνος Ισκαριωτης, (g) ≈ ό Ιησους. (k) ≈ και (o) → η τους ποδας *Alit* : ει μη τας ποδας *Alit* : την κεφαλην νιψασθαι, ει μη τους ποδας μονον· εστι γαρ καθαρος

JOHN XIII.

11 Ἦδει γὰρ τὸν παραδιδόντα αὐτὸν· (z) διὰ τὸτο εἶπεν·
Οὐχι πάντες καθαροὶ ἐστέ.

12 Ὅτε οὖν ἐνίψα τοὺς ποδας αὐτῶν, καὶ ἔλαβε τὰ
ἱμάτια αὐτοῦ, ἀναπесὼν παλιν, εἶπεν αὐτοῖς· Γινώσκετε,
τί πεποίηκα ὑμῖν ;

13 Ὑμεῖς φωνεῖτε με· Ὁ διδασκαλὸς καὶ ὁ κύριος· καὶ
καλῶς λεγέτε· εἰμὶ γὰρ.

14 Ἐἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς ποδας, ὁ κύριος καὶ ὁ
διδασκαλός, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς
ποδας.

15 Ὑποδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα
ὑμῖν, καὶ ὑμεῖς ποιήτε.

16 Ἀμην ἀμην λέγω ὑμῖν, οὐκ ἐστὶ δούλος μείζων τοῦ
κυρίου αὐτοῦ, οὐδὲ ἀποστόλος μείζων τοῦ πεμφάντος
αὐτοῦ.

17 Ἐἰ ταῦτα οἰδατε, μακάριοι ἐστέ, εἰν ποιήτε αὐτά.

18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελέξαμην·
ἀλλ', ἵνα ἡ γραφὴ πληρωθῇ· „Ὁ τρώγων μετ' ἐμοῦ τὸν
ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτερναν αὐτοῦ.,,

19 Ἀπ' ἀρτί λέγω ὑμῖν, πρὸ τοῦ γενεσθαι, ἵνα ὅταν γενῆται,
πιστευσητε, ὅτι ἐγὼ εἰμι.

20 Ἀμην ἀμην λέγω ὑμῖν· Ὁ λαμβάνων ἐὰν τίνα πεμψῶ,
ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πεμφάν-
τα με.

(z) om. δια ad εστέ.

§ 124. *Jesus foretels that Judas would betray him. The conduct of the disciples and Judas.*

MATTH. XXVI.

MARK XIV.

21 Καὶ ἐσθιοντων αὐτων, εἶπεν Ἀμην λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22 Καὶ λυπουμενοι σφοδρα, ἤρξαντο (b) λέγειν αὐτῷ ἕκαστος αὐτων· Μητι ἐγώ εἰμι, κυριε;

23 Ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ ἐμβαλσας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτος με παραδώσει.

24 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γεγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ, δι' ὃ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος.

18 Καὶ ἀνακειμενων αὐτων καὶ ἐσθιοντων, εἶπεν ὁ Ἰησοῦς· Ἀμην λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὃ ἐσθίων μετ' ἐμοῦ.

19 Οἱ δὲ ἤρξαντο λυπείσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς· Μητι ἐγώ; (w) καὶ ἄλλος· Μητι ἐγώ;

20 Ὁ δὲ (n) ἀποκριθεὶς εἶπεν αὐτοῖς· Εἷς ἐκ τῶν δώδεκα, ὃ ἐμβαπτομενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.

21 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γεγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ, δι' ὃ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος.

JOHN XIII.

23 Ἦν δὲ ἀνακειμενος εἷς (i) ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κολπῷ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς.

24 Νέυει οὖν τούτῳ Σίμων Πέτρος, πυνθεῖσθαι τις αὐτοῦ εἰ περὶ οὗ λέγει.

(b) ~ λέγειν εἷς ἕκαστος· Μητι (w) → καὶ ἄλλος· Μητι ἐγώ; (n) → ἀποκριθεὶς (i) r. om. εκ

§ 124. *Jesus foretels that Judas would betray him. The conduct of the disciples and of Judas.*

LUKE XXII.

21 Πλην ἰδου, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμῆ ἐπὶ τῆς τραπέζης.

23 Καὶ αὐτοὶ ᾠξάντο συζητεῖν πρὸς ἑαυτοὺς, το, τίς ἀρα εἴη ἐξ αὐτῶν ὁ τοῦτο μελλὼν πρᾶσσειν.

22 Καὶ ὁ μὲν υἱὸς τῆ ἀνθρώπου πορευεται κατὰ τὸ ὥρισμα· πλην οὐαὶ τῷ ἀνθρώπῳ ἐκεῖνῳ, δι' ὃ παραδίδεται.

JOHN XIII.

21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθὴ τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμην ἀμην λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22 Ἐβλεπόν (c) ἐν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι· περὶ τίνος λέγει.

JOHN XIII.

25 (m) Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κυριε, τίς ἐστίν ;

26 Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνος ἐστίν, ὃς ἐγὼ βαψας τὸ ψῶμιον ἐπιδώσω. Καὶ ἐμβαψας τὸ ψῶμιον, (d) δίδωσιν Ἰδᾶ Σιμωνὸς Ἰσκαριωτῇ.

(c) εἰσὶν (m) Ἐναπεσὼν (d) add. λαμβάνει καὶ

JOHN XIII. § 124.

27 Καὶ μετὰ τὸ ψῶμιον, τότε εἰσηλθεν εἰς ἐκεῖνον ὁ σατάνας. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς, ποιήσον ταχίον.

28 Τοῦτο δὲ οὐδεὶς ἐγὼ τῶν ἀνακειμένων πρὸς τι εἶπεν αὐτῷ.

29 Τινες γὰρ ἐδοχούν, ἐπεὶ τὸ γλωσσοκομὸν εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγοράσον ὧν χρειαὴν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῷ.

MATTH. XXVI.

25 Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδίδους αὐτόν, εἶπε· Μὴτι ἐγὼ ἐμὶ, ράββι; Λέγει αὐτῷ· Σὺ εἶπας.

JOHN XIII.

30 Λαβὼν ἔν τῳ ψῶμιον ἐκεῖνος, εὐθεὶς ἐξήλθεν· ἦν δὲ νύξ.

31 Ὅτε (b) ἐξήλθε, λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ.

32 Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτόν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

33 Τεκνία, ἐγὼ μικρὸν μεθ' ὑμῶν ἐμὶ. Ζητήσέτε με· καὶ καθὼς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε εἰλθεῖν· καὶ ὑμῖν λέγω ἄρτι.

34 Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους.

35 Ἐν τούτῳ γνωσκονται πάντες, ὅτι ἐμοὶ μαθηταὶ ἐστέ, εἰν ἀγαπῇν ἔχητε ἐν ἀλλήλοις.

(b) † οὖν

§ 125. *Jesus foretels to the apostles the fall of Peter, and their common danger.*

JOHN XIII.

36 Λεγει αυτω Σιμων Πετρος· Κυριε, πω ὑπαγεις ; Απεκ-
ριθη αυτω ὁ Ἰησους· Ὅπου (q) ὑπαγω, 8 δυνασαι μοι νυν
ακολουθησαι· ὥστερον δε ακολουθησεις μοι.

37 Λεγει αυτω (k) Πετρος· Κυριε, διατι ου δυναμαι σοι
ακολουθησαι αρτι ; την ψυχην μου ὑπερ σου θησω.

MATTH. XXVI.

MARK XIV.

31 Τότε λεγει αυτοις ὁ Ἰη-
σους· Παντες ὑμεις σκανδα-
λισθησεσθε εν εμοι εν τη νυχτι
ταυτη· γεγραπται γαρ· „Πα-
ταξω τον ποιμενα, 2 διασκορ-
πισθησεται τα προβατα της
ποιμνης.,,

32 Μετα δε το εγερθηναι με,
προαξω ὑμας εις την Γαλι-
λαιαν.

33 Αποκριθεις δε ὁ Πετρος
ειπεν αυτω· Ει (n) παντες
σκανδαλισθησονται εν σοι,
εγω (p) ουδεποτε σκανδαλισ-
θησομαι.

27 Και λεγει αυτοις ὁ Ἰησους·
Ὅτι παντες σκανδαλισθησεσ-
θε (g) εν εμοι εν τη νυχτι ταυ-
τη· ὅτι γεγραπται· „Παταξω
τον ποιμενα, και διασκορπισ-
θησεται τα προβατα.,,

28 Αλλα μετα το εγερθηναι
με, προαξω ὑμας εις την Γα-
λιλαιαν.

29 Ὁ δε Πετρος εφη αυτω·
Και ει παντες σκανδαλισθη-
σονται, αλλ' ουκ εγω.

LUKE XXII.

31 (a) Ειπε δε ὁ κυριος· Σιμων, Σιμων, ιδου, ὁ σατανας
ἐξητησατο ὑμας, του σινιασαι ὡς τον σιτον.

32 Εγω δε εδεηθην περι σου, ἵνα μη εκλειπη ἡ πιστις σου.
Και συ ποτε επιστρεψας, στηριξον τους αδελφους σε.

33 Ὁ δε ειπεν αυτω· Κυριε, μετα σου ἑτοιμος εimi και εις
φυλακην και εις θανατον πορευεσθαι.

(q) add. εγω (k) † ὁ (n) † και (p) ψδε (g) ≡ εν
εμοι εν τη νυχτι ταυτη· (a) om. Ειπε δε ὁ κυριος·

MATTH. XXVI.

MARK XIV.

34 Εφη αὐτῷ ὁ Ἰησοῦς· Ἀμην λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλεκτορα φωνῆσαι, τρεῖς ἀπαρνήσῃ με.

35 Λέγει αὐτῷ ὁ Πέτρος· Καν δεῖ με σὺν σοὶ ἀποθάνειν, ἢ μὴ σε ἀπαρνήσομαι. Ὁμοίως (γ) καὶ πάντες οἱ μαθηταὶ εἶπον.

30 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμην λέγω σοι, (c) ὅτι σὺ σημερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν (w) ἢ δις ἀλεκτορα φωνῆσαι, τρεῖς ἀπαρνήσῃ με.

31 Ὁ δὲ (r) ἐκ περισσοῦ εἶπε· (v) μᾶλλον· Ἐὰν με δεῖ συνποθάνειν σοι, οὐ μὴ σε ἀπαρνήσομαι. Ὅσαυτὼς δὲ καὶ πάντες εἶπον.

LUKE XXII.

35 Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπεστείλῃ ὑμᾶς ἀπὲρ βαλαντίου, καὶ πήρας, καὶ ὑποδημάτων, μὴ τινὸς ὑστερήσατε; Οἱ δὲ εἶπον· Οὐδενός.

36 Εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν, ὁ ἐχὼν βαλαντίον, ἀράῳ, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἐχὼν, πωλήσατω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγοράσατω μαχαίραν.

§ 126. *Jesus institutes the eating of bread in remembrance of his body broken.*

MATTH. XXVI.

MARK XIV.

26 Ἐσθιοντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς (m) τὸν ἄρτον, καὶ (n) εὐλογησας, ἐκλάσας, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε· Λαβετε, φάγετε· τούτο ἐστὶ τὸ σῶμα μου.

22 Καὶ ἐσθιοντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλόγησας ἐκλάσας, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· Λαβετε (o) τὸ ἐστὶ τὸ σῶμα μου.

(γ) ψιδε (c) r. ὅτι σημερον (w) om. ἢ δας (r) ~ εκ-
περισσως (v) ~ μᾶλλον Alii: εἶπε· Μαλλον εαν
(m) → τον (n) ~ ευχαριστησας, (o) † φαγετε

LUKE XXII.

JOHN XIII.

34 Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, ἢ μὴ φωνήσῃ σημερον ἀλεκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ ^(s) μὴ εἶδέναι με.

38 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν ἀμὴν λέγω σοι, ἢ μὴ ἀλεκτωρ φωνήσῃ, ἕως ἢ ἀπαρνήσῃ με τρεῖς.

LUKE XXII.

37 Λέγω γὰρ ὑμῖν, ὅτι ^(y) ἐτι τοῦτο το γεγραμμενον δεῖ τελεσθῆναι ἐν ἐμοί, το· „Καὶ μετὰ ἀνομῶν ἐλογισθῇ., Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἐχει.

38 Οἱ δὲ εἶπον· Κυριε, ἴδου, μαχαιραὶ ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς· Ἰκανον ἐστί.

§ 126. *Jesus institutes the eating of bread in remembrance of his body broken.*

LUKE XXII.

I. CORINTHIANS XI.

19 Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἐκλάσας, καὶ ἔδωκεν αὐτοῖς, λέγων· Τοῦτο ἐστί το σῶμα μου, ^(p) το ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀναμνησιν.

23 ἔλαβεν ἄρτον, 24 Καὶ εὐχαριστήσας ἐκλάσας, καὶ εἶπε ^(f)· Τὸ μὲ ἐστί το σῶμα το ὑπὲρ ὑμῶν ^(a) κλωμένον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀναμνησιν.

^(s) om. μὴ ^(y) → ἐτι ^(p) om. το ὑπὲρ ὑμῶν διδόμενον ad ὑπὲρ ὑμῶν ἐκχυνόμενον. ^(f) † Λαβετε, φαγετε· ^(a) om. κλωμένον· Al. θρυπτομένον· Al. διδόμενον·

§ 127. *Jesus comforts his disciples.*

JOHN XIV.

Μη ταρασσεσθω ὑμῶν ἡ καρδια·^(ε) πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

2 Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. Πορευομαι ἑτοιμασάσαι τοπὸν ὑμῖν·

3 Καὶ εἰάν πορευθῶ, καὶ ἑτοιμασῶ ὑμῖν τοπὸν, πάλιν ἐρχομαι, καὶ παραληφθῶμαι ὑμᾶς πρὸς ἐμαυτὸν· ἵνα ὅπου ἐμὶ ἐγώ, καὶ ὑμεῖς ᾗτε.

4 Καὶ ὅπως ἐγὼ ὑπάγω οἰδατε, καὶ τὴν ὁδὸν οἰδατε.

5 Λέγει αὐτῷ Θωμᾶς· Κυριε, οὐκ οἶδαμεν πού ὑπάγεις· καὶ πῶς δυναμεθα τὴν ὁδὸν εἶδεναι;

6 Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδός, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἐρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.

7 Ἐἰ ἐγνώκειτε με, καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· καὶ ἀπ' αὐτοῦ γινώσχετε αὐτὸν, καὶ ἑώρακατε αὐτὸν.

8 Λέγει αὐτῷ Φίλιππος· Κυριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

9 Λέγει αὐτῷ ὁ Ἰησοῦς· Τόσουτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε; Ὁ ἑώρακός ἐμε, ἑώρακε^(r) τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα;

10 Οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστὶ; Τα ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ μενων, αὐτὸς ποιεῖ τὰ ἔργα.

11 Πιστεύετε μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ·^(ο) εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε^(b) μοι.

12 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστευὼν εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κακεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα^(u) μου πορευομαι.

13 Καὶ ὁ, τί ἂν αὐτῆσθε ἐν τῷ ὀνόματι μου, τούτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ νύῳ.

(ε) *add.* μηδε δειλιατω· (r) *add.* καὶ (ο) † ἐστίν· (b) → μοι.

(u) → μου

JOHN XIV.

14 **Εαν τι αιτησητε** ^(v) **εν τῷ ὀνόματι μου, ἐγὼ ποιησῶ.**

15 **Εαν αγαπατε με, τας εντολας τας εμας τηρησατε·**

16 **Και ἐγὼ ἐρωτησῶ τον πατερα, και αλλον παρακλητον δωσει ὑμιν, ἵνα μενη μεθ' ὑμων εἰς τον αἰωνα·**

17 **Το πνευμα της αληθειας, ὃ ὁ κοσμος ου δυναται λαβειν, ὅτι οὐ θεωρει αὐτο, ουδε γινωσκει αὐτο· ὑμεῖς δὲ γινωσκετε αὐτο, ὅτι παρ' ὑμιν μενει, και εν ὑμιν εσται.**

18 **Ουκ αφησῶ ὑμας ορφανους· ἐρχομαι προς ὑμας.**

19 **Ετι μικρον, και ὁ κοσμος με ουκετι θεωρει· ὑμεῖς δὲ θεωρεῖτε με· ὅτι ἐγὼ ζῶ, και ὑμεῖς ζήσεσθε.**

20 **Εν ἐκείνῃ τῇ ἡμέρᾳ γινώσεσθε ὑμεῖς, ὅτι ἐγὼ εν τῷ πατρι μου, και ὑμεῖς εν ἐμοί, καὶ ἔγω εν ὑμῖν.**

21 **Ὁ ἐχων τας εντολας μου, και τηρων αὐτας, ἐκεῖνος εστιν ὁ αγαπων με· ὁ δὲ αγαπων με, αγαπηθησεται ὑπο το πατρος μου· και ἐγὼ αγαπησῶ αὐτον, και ἐμφανίσω αὐτῷ ἑμαυτον.**

22 **Λεγει αὐτῷ Ἰουδας (οὐχ ὁ Ἰσκαριωτης)· Κυριε, ^(s) και τι γεγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτον, και ουχι τῷ κοσμῷ;**

23 **Απεκριθη ^(l) Ἰησους και εἶπεν αὐτῷ· Εαν τις αγαπα με, τον λογον μου τηρησει· και ὁ πατηρ μου αγαπησει αὐτον, καὶ προς αὐτον ἐλευσομεθα, και μονην παρ' αὐτῷ ποιησομεν.**

24 **Ὁ μὴ αγαπων με, τους λογους μου ου τηρει· και ὁ λογος ὃν ἀκουετε, ουκ εστιν ἐμός, ἀλλὰ του πεμφαντος με πατρος.**

25 **Ταυτα λελαληκα ὑμῖν, παρ' ὑμῖν μενων·**

26 **Ὁ δὲ παρακλητος, το πνευμα το ἅγιον, ὃ πεμφει ὁ πατηρ εν τῷ ὀνόματι μου, ἐκεῖνος ὑμας διδάξει παντα, και ὑπομνησει ὑμας παντα ἃ εἶπον ὑμῖν.**

27 **Ειρηνην ἀφίημι ὑμῖν, ειρηνην την ἐμην διδωμι ὑμῖν· ου καθως ὁ κοσμος διδωσιν, ἐγὼ διδωμι ὑμῖν. Μὴ ταρασσεσθω ὑμων ἡ καρδια, μηδε δειλιατω.**

(v) *add. με Alii add. τον πατερα* (s) *r. ὅτι* (l) *† ὃ*

JOHN XIV. § 127.

28 Ἰκουσατε, ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπαγω, καὶ ἐρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπατε με, ἐχαρήτε ἀν, ^(o) ὅτι πορευομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ ^(d) μου μεζῶν μου ἐστὶ.

29 Καὶ νυν εἰρηκα ὑμῖν πρὶν γενεσθαι, ἵνα, ὅταν γενηται, πιστευσητε.

§ 128. *Jesus institutes the drinking of wine in remembrance of his blood shed.*

MATTH. XXVI.

MARK XIV.

27 Καὶ λαβὼν ^(m) τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πιετε ἐξ αὐτοῦ πάντες·

28 Τοῦτο ^(a) γὰρ ἐστὶ τὸ αἷμα μου, τὸ τῆς ^(g) καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἀφεσιν ἁμαρτιῶν.

29 Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῶ ἀπ' ἀρτι ἐκ τούτου τοῦ γεννηματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πῶ μεθ' ὑμῶν καίνοιν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

23 Καὶ λαβὼν ^(r) τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἐπιὼν ἐξ αὐτοῦ πάντες.

24 Καὶ εἶπεν αὐτοῖς· Τοῦτο ἐστὶ τὸ αἷμα μου, ⁽ⁱ⁾ τὸ τῆς ^(h) καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.

25 Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ ^(c) πῶ ἐκ τοῦ ^(l) γεννηματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πῶ καίνοιν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

(o) r. ὅτι εἶπον· Πορευομαι (d) → μου (m) om. το
(a) om. γὰρ (g) om. καινῆς (r) → το (i) → το
(b) = καινῆς (c) ~ προσθῶ πίνειν (l) ~ γεννηματος

JOHN XIV. § 127.

30 Ουκετι πολλὰ λαλήσω μεθ' ὑμῶν. Ἐρχεται γὰρ ὁ τοῦ κοσμοῦ⁽ⁿ⁾ ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.

31 Ἀλλ' ἵνα γνῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτω ποίω·

§ 128. *Jesus institutes the drinking of wine in remembrance of his blood shed.*

LUKE XXII.

I CORINTHIANS XI.

20 (i) Ὡσαντως καὶ τὸ ποτήριον, μετὰ τὸ δεῖπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

25 Ὡσαντως καὶ τὸ ποτήριον, μετὰ τὸ δεῖπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, (g) ὅσακις ἀν πινῇτε, εἰς τὴν ἐμὴν ἀναμνησιν.

(n) † τουτου (i) om. Ὡσαντως καὶ ad ἐκχυνόμενον

(g) om. ὅσακις ἀν πινῇτε,

§ 129. *Jesus resumes his discourse to his disciples.*

JOHN XIV.

31 **Εγείρεσθε, αγωμεν εντευθεν.**

JOHN XV.

Εγω ειμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι.

2 Πάν κλημα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαιρεῖ αὐτό, ἵνα πλείονα καρπὸν φέρῃ.

3 Ἡδὴ ὑμεῖς καθαροὶ ἐστέ διὰ τὸν λόγον, ὃν λελαλήκα ὑμῖν.

4 Μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. Καθὼς τὸ κλημα οὐ δύναται καρπὸν φερεῖν ἀφ' ἑαυτοῦ, εἰ μὴ μείνῃ ἐν τῇ ἀμπελῷ· οὕτως οὐδὲ ὑμεῖς, εἰ μὴ ἐν ἐμοὶ μείνητε.

5 Εγὼ ειμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. Ὁ μὲνων ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

6 Εἰ μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω, ὡς τὸ κλημα, καὶ ἐξηρανθῇ· καὶ συναγούσιν (b) αὐτὰ, καὶ εἰς (d) πῦρ βαλλούσι, καὶ καίεται.

7 Εἰ μὴ μείνητε ἐν ἐμοί καὶ τὰ ῥήματα μου ἐν ὑμῖν μείνῃ, ὁ εὖ δελήτε (g) αἰτησεσθε, καὶ γενήσεται ὑμῖν.

8 Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρετε, καὶ (n) γενήσεσθε ἐμοὶ μαθηταί.

9 Καθὼς ἠγαπήσε με ὁ πατήρ, καὶ ἐγὼ ἠγάπησα ὑμᾶς· μένατε ἐν τῇ ἀγαπῇ τῇ ἐμῇ.

10 Εἰ μὴ τὰς ἐντολάς μου τηρήσητε, μὲνετε ἐν τῇ ἀγαπῇ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγαπῇ.

11 Ταῦτα λελαλήκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν (o) μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

(b) ~ αὐτο, (d) ~ το πῦρ (g) ~ αἰτησασθε, (n) ~ γενήσθε (o) ~ η,

JOHN XV.

12 Αὕτη ἐστὶν ἡ ἐντολὴ ἥ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἠγαπήσα ὑμᾶς.

13 Μείζονα ταύτης ἀγαπὴν ὅ τις ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ· ἢ ὑπὲρ τῶν φίλων αὐτοῦ.

14 Ὑμεῖς φίλοι μου ἐστέ, εἰὰ ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

15 Οὐκετι ὑμᾶς λεγὼ ὁ δούλος· ὅτι ὁ δούλος οὐκ οὐδε τι ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἰρήκα φίλος, ὅτι πάντα ἃ ἠκούσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν.

16 Οὐχ ὑμεῖς με ἐξελεξάσθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἐθήκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὁ, τι ἀναιτήσητε τὸν πατέρα ἐν τῷ ὀνόματι μου, δῶ ὑμῖν.

17 Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους.

18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε, ὅτι ἐμε πρῶτον ὑμῶν μεμίσηκεν.

19 Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀντὶ τοῦ ἰδίου ἐφιλεῖ· ὅτι δὲ ἐκ τοῦ κόσμου ἔκ ἐστε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

20 Μνημονεύετε τοῦ λόγου, ὃ ἐγὼ εἶπον ὑμῖν· Οὐκ ἐστὶ δούλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμε ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμετέρον τηρήσουσιν.

21 Ἀλλὰ ταῦτα πάντα ποιήσουσιν (k) ὑμῖν διὰ τὸ ὄνομα μου, ὅτι οὐκ οἶδασιν τὸν πεμψάντα με.

22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτιὰν οὐκ εἶχον· νῦν δὲ προφασίν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν.

23 Ὁ ἐμε μισῶν, καὶ τὸν πατέρα μου μισεῖ.

24 Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτιὰν οὐκ εἶχον· νῦν δὲ καὶ ἔωρακασι, καὶ μεμίσηκασι καὶ ἐμε καὶ τὸν πατέρα μου.

(k) Ὀφείδει ὑμᾶς διὰ

JOHN XV.

25 Ἀλλ', ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῇ νομίᾳ αὐτῶν· „Ὅτι ἐμισήσαν με ὡρεάν...“

26 Ὅταν δὲ ἐλθῇ ὁ παρακλήτος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, (τὸ πνεῦμα τῆς ἀληθείας, ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται,) ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

27 Καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔσθε.

JOHN XVI.

Ταῦτα λελαλήκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.

2 Ἀποσυναγωγούς ποιήσουσιν ὑμᾶς· ἀλλ' ἐρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δοξῇ λατρεῖαν προσφέρειν τῷ θεῷ.

3 Καὶ ταῦτα ποιήσουσιν, ^(a) ὅτι οὐκ ἐγνώσαν τὸν πατέρα, οὐδὲ ἐμεῖ.

4 Ἀλλὰ ταῦτα λελαλήκα ὑμῖν, ἵνα ὅταν ἐλθῇ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπα, ὅτι μετ' ὑμῶν ἤμην.

5 Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Που ὑπάγεις;

6 Ἀλλ' ὅτι ταῦτα λελαλήκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

7 Ἀλλ' ἐγὼ τὴν ἀληθειᾶν λέγω ὑμῖν· συμφερεῖ^v ὑμῖν, ἵνα ἐγὼ ἀπελθῶ. Ἐὰν γὰρ ^(h) μὴ ἀπελθῶ, ὁ παρακλήτος οὐκ ἐλευσεται πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

8 Καὶ ἐλθὼν ἐκεῖνος ἐλεγεῖ τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως.

9 Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμεῖ·

10 Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ^(f) μὲ ὑπάγω, καὶ οὐκετι θεωρεῖτε με·

11 Περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν τοῦ κόσμου τούτου κερταται.

12 Ἐτι πολλὰ ἔχω λεγεῖν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν αὐτὰ.

(a) † ὑμῖν, (h) ὡς ἐγὼ μὴ (f) ἐμὸν

JOHN XVI.

13 Ὅταν δε ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ^(ο) εἰς πᾶσαν τὴν ἀληθειαν. Οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα αὐτὸς ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

14 Ἐκεῖνος ἐμε δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ ληφεται, καὶ ἀναγγελεῖ ὑμῖν.

15 Πάντα ὅσα ἔχει ὁ πατήρ, ἐγὼ εἰμι. Διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ ^(b) λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.

16 Μικρὸν, καὶ οὐ θεωρεῖτε με καὶ πάλιν μικρὸν, καὶ ὀφείθε με, ^(g) ὅτι ^(h) ὑπάγω πρὸς τὸν πατέρα.

17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστὶ τοῦτο ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ θεωρεῖτε με καὶ πάλιν μικρὸν, καὶ ὀφείθε με καὶ· Ὅτι ^(k) ἐγὼ ὑπάγω πρὸς τὸν πατέρα;

18 Ἐλέγον οὖν· Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; Οὐκ οἶδαμεν τί λαλεῖ.

19 Ἐγὼ ^(f) ὁ Ἰησοῦς, ὅτι ἠθέλον αὐτοὺς ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ θεωρεῖτε με καὶ πάλιν μικρὸν, καὶ ὀφείθε με;

20 Ἀμην ἀμην λέγω ὑμῖν, ὅτι κλαυστέτε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς ^(u) δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21 Ἡ γυνὴ ὅταν τικτῇ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

22 Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ οἴσεται ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν.

23 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμε οὐκ ἐρωτήσετε οὐδέν. Ἀμην

(ο) Ὡς ἐν τῇ ἀληθείᾳ πάσῃ. (b) γ. ληφεται, (g) → ὅτι ad πατέρα. (h) † ἐγὼ (k) om. ἐγὼ (f) † οὖν (u) ≡ δε

JOHN XVI.

αμην λεγω ὑμιν, ὅτι ὅσα αν αυτησητε τον πατερα εν τῳ ονοματι μω, δωσει ὑμιν.

24 Ἐως αρτι ουκ ητησατε ουδεν εν τῳ ονοματι μω· αυτειε, και ληψεσθε, ινα ἡ χαρα ὑμων η πεπληρωμενη.

25 Ταυτα εν παροιμiais λελαληκα ὑμιν· (z)ερχεται ὥρα, ὅτε ουκετι εν παροιμiais λαλησω ὑμιν, αλλα παρήσια περι του πατρος αναγγελω ὑμιν.

26 Εν εκεινη τη ἡμερᾳ εν τῳ ονοματι μου αυτησεσθε· και ε λεγω ὑμιν, ὅτι εγω ερωτησω τον πατερα περι ὑμων·

27 Αυτος γαρ ὁ πατηρ φιλει ὑμας, ὅτι ὑμεις εμε πεφιληκατε, και πεπιστευκατε, ὅτι εγω παρα του θεου ἐξηλθον.

28 Εξηλθον παρα του πατρος, και εληλυθα εις τον κοσμον· παλιν αφιημι τον κοσμον, και πορευομαι προς τον πατερα.

29 Λεγουσιν αυτω οἱ μαθηται αυτου· Ἰδε, νυν παρήσια λαλεις, και παροιμian ουδεμian λεγεις.

30 Νυν οιδαμεν, ὅτι οιδας παντα, και ου χρεian εχεις, ινα τις σε ερωτα· εν τουντω πιστευομεν, ὅτι απο θεου ἐξηλθες.

31 Απεκριθη αυτοις ὁ Ἰησους· Αρτι πιστευετε·

32 Ἰδου, ερχεται ὥρα, και (t) νυν εληλυθεν, ινα σκοπισθητε ἕκαστος εις τα ιδια, και εμε μονον αφητε· και ουκ εμι μονος, ὅτι ὁ πατηρ μετ' εμου εστι.

33 Ταυτα λελαληκα ὑμιν, ινα εν εμοι ειρηνην εχητε. Εν τῳ κοσμῳ θλιψιν (k)εχετε· αλλα θαρσευτε, εγω νενικηκα τον κοσμον.

(z) † αλλ' (t) = νυν (k) r. ἐξετε

§ 130. *Jesus' prayer.*

JOHN XVII.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πατερ, ἐληλυθεν ἡ ὥρα· δοξάσον σὺ τὸν υἱόν, ἵνα ^(h)καὶ ὁ υἱός σου δοξάσῃ σε·

2 Καθὼς ἐδώκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὁ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.

3 Αὕτη δὲ ἐστὶν ἡ αἰωνίος ζωὴ, ἵνα γινώσκωσι σὺ τὸν μόνον ἀληθινόν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

4 Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὁ δέδωκας μοι ἵνα ποιήσω·

5 Καὶ νῦν δοξάσον με, σὺ πατερ, παρὰ σεαυτῷ τῇ δόξῃ, ἣ εἶχον, πρὸ τοῦ κόσμου εἶναι, παρὰ σοί.

6 Ἐφάνερωσα σὺ τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκας μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τηρήκασι.

7 Νῦν ἐγνώκαν, ὅτι πάντα ὅσα δέδωκας μοι, παρὰ σου ἐστίν·

8 Ὅτι τὰ ῥήματα ἃ δέδωκας μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἐλάβον, καὶ ἐγνώσαν ἀληθῶς, ὅτι παρὰ σου ἐξήλθον, καὶ ἐπίστευσαν, ὅτι σὺ με ἀπέστειλας.

9 Ἐγὼ περὶ αὐτῶν ἐρώτῳ· οὐ περὶ τοῦ κόσμου ἐρώτῳ, ἀλλὰ περὶ ὧν δέδωκας μοι, ὅτι σοὶ εἰσι·

10 Καὶ τὰ ἐμα πάντα σα ἐστὶ, καὶ τὰ σα ἐμα· καὶ δεδοξασμαὶ ἐν αὐτοῖς.

11 Καὶ οὐκετι ἐγὼ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσι, καὶ ἐγὼ πρὸς σὺ ἐρχομαι. Πατερ ἅγιε, τηρήσον αὐτοὺς ἐν τῷ ὀνόματι σου, ^(c)ὃ δέδωκας μοι· ἵνα ὦσιν ἐν καθῶς ἡμεῖς.

12 Ὅτε ἤμην μετ' αὐτῶν ^(d)ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματι σου· οὓς δέδωκας μοι ἐφυλάξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱός τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

(h) = καὶ (c) r. οὓς *Alit* : ὁ (d) → ἐν τῷ κόσμῳ,

JOHN XVII. § 180.

13 Νυν δε προς σε ερχομαι, και ταυτα λαλω εν τω κοσμῳ, ἵνα εχῶσι την χαραν την ἐμην πεπληρωμενην εν αὐτοῖς.

14 Ἐγὼ δέδωκα αὐτοῖς τον λογον σου· και ὁ κοσμος ἐμισησεν αὐτους, ὅτι ουκ εἰσιν εκ του κοσμου, καθως ἐγὼ ουκ ἐμι εκ του κοσμου.

15 Ουκ ἐρωτῶ, ἵνα ἀρῆς αὐτῶς εκ τῶ κοσμου, ἀλλ' ἵνα τηρῆς αὐτους εκ του πονηρου.

16 Εκ του κοσμου ουκ εἰσι, καθως ἐγὼ εκ τῶ κοσμου οὐκ ἐμι.

17 Ἀγιασον αὐτους εν τη ἀληθειᾳ ^(a) σου· ὁ λογος ὁ σος ἀληθεια ἐστι.

18 Καθως ἐμε ἀπεστείλας εις τον κοσμον, καὶ γὰρ ἀπεστείλα αὐτους εις τον κοσμον.

19 Καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιαζῶ ἑμαυτον, ἵνα και αὐτοὶ ὦσιν ἡγιασμενοι εν ἀληθειᾳ.

20 Οὐ περὶ τούτων δε ἐρωτῶ μονον, ἀλλὰ και περὶ τῶν ^(b) πιστευοντων δια του λογου αὐτῶν εις ἐμε·

§ 131. *Jesus' agony in Gethsemane.*

MATTH. XXVI.

30 Καὶ ὑμνησαντες, ἐξῆλθον εις το ορος τῶν ἐλαιῶν.

36 Τότε ἐρχεται μετ' αὐτῶν ὁ Ἰησους εις χωριον λεγομενον ⁽ⁱ⁾ Γεθσημανη, και λεγει τοῖς μαθηταῖς· Καθισατε αὐτῷ, ἕως ἂν ἐπελθὼν προσευξώμαι ἐκεῖ.

37 Καὶ παραλαβὼν τον Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπείσθαι και ἀδημονεῖν.

MARK XIV.

26 Καὶ ὑμνησαντες, ἐξῆλθον εις το ορος τῶν ἐλαιῶν.

32 Καὶ ἐρχονται εις χωριον, ὃ το ὄνομα Γεθσημανη· καὶ λεγει τοῖς μαθηταῖς αὐτοῦ· Καθισατε ὧδε, ἕως προσευξώμαι.

33 Καὶ παραλαμβάνει τον Πέτρον καὶ ^(e) Ἰακώβον καὶ Ἰωάννην μετ' ἑαυτοῦ· και ἤρξατο ἐκθαμβεῖσθαι και ἀδημονεῖν.

(a) Ἐσόν (b) r. πιστευοντων (i) Γεθσημανει
(e) † τον

JOHN XVII. § 130.

21 Ἴνα πάντες ἐν ᾧσι· καθὼς συ, πατερ, ἐν ἐμοί, καὶ ἐγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν (ω) ἐν ᾧσιν· ἵνα ὁ κόσμος πιστεύσῃ, ὅτι συ με ἀπεστείλας.

22 Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκας μοι, δέδωκα αὐτοῖς· ἵνα ᾧσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμέν·

23 (Ἐγὼ ἐν αὐτοῖς, καὶ συ ἐν ἐμοί·) ἵνα ᾧσι τετελειωμένοι εἰς ἐν, (η) καὶ ἵνα γινώσκῃ ὁ κόσμος, ὅτι συ με ἀπεστείλας, καὶ ἡγαπήσας αὐτοὺς, καθὼς ἐμε ἡγαπήσας.

24 Πατερ, ὅς δέδωκας μοι, θέλω, ἵνα ὅπου εἰμι ἐγὼ, κἀκεῖνοι ᾧσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκας μοι, ὅτι ἡγαπήσας με πρὸ καταβολῆς κόσμου.

25 Πατερ δικαίε, καὶ ὁ κόσμος σε οὐκ ἐγνώ· ἐγὼ δὲ σε ἐγνων, καὶ ἔτσι ἐγνώσαν ὅτι συ με ἀπεστείλας.

26 Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομα σου, καὶ γνώρισω· ἵνα ἡ ἀγάπη ἣν ἡγαπήσας με, ἐν αὐτοῖς ἡ, καὶ ἐγὼ ἐν αὐτοῖς.

§ 131. *Jesus' agony in Gethsemane.*

LUKE XXII.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ εὖθος εἰς τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

40 Γενομένου δὲ ἐπὶ τῆ τοπῆς, εἶπεν αὐτοῖς· Προσευχεσθε μὴ ἐισέλθειν εἰς πειρασμόν.

JOHN XVIII.

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξηλθε συν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμαρροῦ (π) τοῦ Κεδρὼν, ὅπου ἦν κηπὸς, εἰς ᾧν εἰσηλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

(ω) → ἐν (η) → καὶ (π) γ. τῶν Κεδρὼν,

MATTH. XXVI.

MARK XIV.

38 Τότε λέγει αὐτοῖς·^(m) Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.

39 Καὶ ⁽ⁿ⁾προσελθὼν μικρὸν, ἐπέσεν ἐπὶ προσώπον αὐτοῦ, προσευχομένος, καὶ λέγων· Πατερ μου, εἰ δυνατόν ἐστι, παρελθὲτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν ὅχι ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.

40 Καὶ ἐρχεται πρὸς τοὺς μαθητάς, καὶ εὑρίσκει αὐτοὺς καθευδόντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως ἔκ ἰσχυρὰς μίαν ὥραν γρηγορῆσαι μετ' ἐμῆς;

41 Γρηγορεῖτε καὶ προσευχεσθε, ἵνα μὴ εἰσελθῆτε εἰς πειρασμόν· τὸ μὲν πνεῦμα προθυμὸν, ἡ δὲ σαρὶς ἀσθενής.

42 Πάλιν, ἐκ δευτέρου ἀπελθὼν, προσηύξατο, λέγων· Πατερ μου, εἰ οὐ δυνατόν ἐστιν ^(p)τὸ ποτήριον παρελθεῖν ^(o)ἀπ' ἐμοῦ, εἰ μὴ αὐτὸ πῶ, γενήθητω τὸ θέλημα σου.

43 Καὶ ^(c)ελθὼν εὑρίσκει αὐτοὺς πάλιν καθευδόντας· (ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι·)

34 Καὶ λέγει αὐτοῖς· Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε.

35 Καὶ ^(l)προσελθὼν μικρὸν, ἐπέσεν ἐπὶ τῆς γῆς· καὶ προσηύξατο, ἵνα, εἰ δυνατόν ἐστι, παρελθῇ ἀπ' αὐτοῦ ἡ ὥρα.

36 Καὶ ἐλέγεν· Ἀββὰ ὁ πατήρ, πάντα δυνάτα σοι· παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. Ἀλλ' ὅχι, ὅτι ἐγὼ θέλω, ἀλλὰ τί σύ.

37 Καὶ ἐρχεται, καὶ εὑρίσκει αὐτοὺς καθευδόντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθευδεῖς; οὐκ ἰσχυρὰς μίαν ὥραν γρηγορῆσαι;

38 Γρηγορεῖτε καὶ προσευχεσθε, ἵνα μὴ εἰσελθῆτε εἰς πειρασμόν· τὸ μὲν πνεῦμα προθυμὸν, ἡ δὲ σαρὶς ἀσθενής.

39 Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπὼν.

40 Καὶ ὑποστρεψας, εὑρεν αὐτοὺς ^(t)πάλιν καθευδόντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν ^(e)βεβαρημένοι, καὶ οὐκ ἠδύσαν, τί αὐτῷ ἀποκριθῶσι.

(m) ὁ Ἰησοῦς· (n) ὁ προσελθὼν (p) τὸ ποτήριον (o) ἀπ' ἐμοῦ, (c) ὁ ἐλθὼν πάλιν, εὑρεν αὐτοὺς. f. ἐλθὼν, πάλιν εὑρίσκει αὐτοὺς (l) ὁ προσελθὼν (t) πάλιν (e) ὁ καταβαρυνόμενος,

LUKE XXII.

JOHN.

41 Καὶ αὐτὸς ἀπεσπασθὴ ἀπ' αὐτῶν ὥσει λίθου βολὴν, καὶ δειξ τα γόνατα προσήνεχτο, λέγων·

42 Πάτερ, εἰ βούλει παρένεγκειν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλην μὴ τὸ θελημα μου, ἀλλὰ τὸ σὸν γενεσθῶ.

43 Καὶ ἀναστὰς ἀπο τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητάς, ^(a)εἶρεν αὐτοὺς κοιμώμενους ἀπο τῆς λυπῆς·

44 Καὶ εἶπεν αὐτοῖς· Τί καθευδετε; ἀναστάντες προσευχεσθε, ἵνα μὴ εἰσελθῆτε εἰς πειρασμόν.

(a) † αὐτοῦ,

MATTH. XXVI. § 131. MARK XIV.

44 Καὶ ἀφεις αὐτοὺς, ἀπελ-
θὼν παλιν, προσηύξατο ^(b) ἐκ
τρίτου, τὸν αὐτὸν λόγον εἶ-
πων.

45 Τότε ἐρχεται πρὸς τοὺς
μαθητὰς αὐτοῦ, καὶ λέγει αὐ-
τοῖς· Καθευδετε ⁽ⁿ⁾ τὸ λοιπὸν
καὶ ἀναπαυεσθε ; ἰδοὺ, ἡγγί-
κεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ αν-
θρώπου παραδίδεται εἰς χεῖρας
ἁμαρτωλῶν.

46 Ἐγείρεσθε, ἀγωμεν· ἰδοὺ,
ἡγγικεν ὁ παραδίδους με.

41 Καὶ ἐρχεται τὸ τρίτον,
καὶ λέγει αὐτοῖς· Καθευδετε
^(u) τὸ λοιπὸν καὶ ἀναπαυ-
εσθε ; ἀπεχει, ^(r) ἦλθεν ἡ
ᾠρα· ἰδοὺ, παραδίδεται ὁ υἱὸς
τοῦ ἀνθρώπου εἰς τὰς χεῖρας
τῶν ἁμαρτωλῶν.

42 Ἐγείρεσθε, ἀγωμεν· ἰδοὺ,
ὁ παραδίδους με ἡγγικε.

§ 132. *Jesus is betrayed.*

JOHN XVIII.

2 Ἦδει δὲ καὶ Ἰουδᾶς, ὁ παραδίδους αὐτὸν, τὸν τόπον· ὅτι
πολλακίς συνηχθῆ ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐ-
τοῦ.

^(b) → ἐκ τρίτου, ⁽ⁿ⁾ om. το ^(u) ⇌ το ^(r) add. το
τέλος,

LUKE XXII.

§ 131.

JOHN.

43 (d) Ωφθη δε αὐτῷ ἀγγε-
λος ἀπ' οὐρανοῦ, ἐνισχυὼν
αὐτόν.

44 Καὶ γενομένου ἐν ἀγω-
νίᾳ, ἐκτενέσθηρον προσηνχέλο.
Ἐγενετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσει
δρομβοὶ αἵματος καταβαίνον-
τες ἐπὶ τὴν γῆν.

§ 132. *Jesus is betrayed.*

JOHN XVIII.

3 Ὁ οὖν Ἰουδᾶς λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἀρχιερέων
καὶ Φαρισαίων ὑπηρέτας, ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμ-
παδῶν καὶ ὀπλῶν.

(d) om. Ωφθη ad ἐπὶ τὴν γῆν.

MATTH. XXVI.

MARK XIV.

47 Καὶ ἐτι αὐτοῦ λαλόν- 48 Καὶ εὐθεὺς, ἐτι αὐτὸ λα-
τος, ἰδοὺ, Ἰουδᾶς, εἰς τῶν δω- λούντος, παραγίνεται Ἰουδᾶς,
δεκά, ἦλθε, καὶ μετ' αὐτοῦ εἰς (q) ὧν τῶν δώδεκα, καὶ μετ'
οχλὸς πολὺς μετὰ μαχαίρων αὐτοῦ οχλὸς πολὺς μετὰ μα-
καίρων καὶ ξυλῶν, ἀπὸ τῶν ἀρχιερέων χαίρων καὶ ξυλῶν, παρὰ τῶν
καὶ πρεσβυτέρων τοῦ λαοῦ. ἀρχιερέων καὶ τῶν γραμματέων
καὶ τῶν πρεσβυτέρων.

JOHN XVIII.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν
εἶπεν αὐτοῖς· Τίνα ζητεῖτε;

5 Ἀπεκριθῆσαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐ-
τοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι. (Εἰστήκει δὲ καὶ Ἰουδᾶς, ὁ παρα-
δίδους αὐτὸν, μετ' αὐτῶν.)

6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγώ εἰμι· ἀπηλθόν εἰς τα-
σὺν, καὶ ἐπεσον χαμαί.

MATTH. XXVI.

MARK XIV.

48 Ὁ δὲ παραδίδους αὐτὸν, 44 Δέδωκε δὲ ὁ παραδίδους
ἐδωκεν αὐτοῖς σημεῖον, λέγων· αὐτὸν συσσημὸν αὐτοῖς, λε-
Ὅν ἂν φιλήσω, αὐτὸς ἐστὶ· γων· Ὅν ἂν φιλήσω, αὐτὸς
κρατῆσατε αὐτὸν. ἐστὶ· κρατῆσατε αὐτὸν καὶ

49 Καὶ εὐθεὺς προσελθὼν τῷ ἀπαγαγετε ἀσφαλῶς.
Ἰησοῦ, εἶπε· Χαίρε ῥάββι· καὶ 45 Καὶ ἐλθὼν, εὐθεὺς προσ-
κατεφιλήσεν αὐτὸν. ἐλθὼν αὐτῷ, λέγει· Ῥάββι,

50 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· (s) ῥάββι· καὶ κατεφιλήσεν
Ἐταίρε, (l) ἐφ' ὃ παρῇ; Τότε αὐτὸν.
προσελθόντες ἐπέβαλον τὰς 46 Οἱ δὲ ἐπέβαλον ἐπ' αὐ-
χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ τὸν τὰς χεῖρας αὐτῶν, καὶ
ἐκρατῆσαν αὐτὸν. ἐκρατῆσαν αὐτὸν.

51 Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰη- 47 Εἰς δὲ τῶν παρεστη-
σοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσ- κοτῶν, σπασάμενος τὴν μα-
πάσσε τὴν μαχαίραν αὐτῷ· καὶ χαίραν, ἐπάσσε τὸν δούλον τοῦ
παταξάς τὸν δούλον τοῦ ἀρχι- ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ
ρέως, ἀφείλεν αὐτὸ τὸ ὦτιον. το (k) ὦτιον.

(q) ὧν (l) r. ὡς ἐφ' ὃ (s) → ῥάββι· (k) ὡταριον.

LUKE XXII.

JOHN.

47 Ἐτι δὲ αὐτοῦ λαλοῦντος,
 ἰδὼν ὄχλος, καὶ ὁ λεγόμενος
 Ἰσδὰς, εἰς τῶν δώδεκα, προη-
 χετο (ρ) αὐτοῦ,

JOHN XVIII.

7 Πάλιν οὖν αὐτοὺς ἐπὶρωτήσας· Τίνα ζητεῖτε ; Οἱ δὲ εἰ-
 πόν· Ἰησοῦν τὸν Ναζωραῖον.

8 Ἀπεκριθὴ (ο) Ἰησοῦς· Εἰπὼν ἡμῖν, ὅτι ἐγὼ εἰμὶ· εἰ οὖν ἐμε
 ζητεῖτε, ἀφετε τοὺτους ὑπάγειν.

9 Ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· „Ὅτι ὃς δέδωκας μοι,
 οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδέναι.,,

LUKE XXII.

JOHN XVIII.

47 καὶ ἡγγίσε τῷ Ἰησοῦ
 φιλεῖν αὐτόν.

48 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·
 Ἰουδὰ, φιληματί· τὸν υἱὸν τοῦ
 ἀνθρώπου παραδίδως ;

49 Ἰδόντες δὲ οἱ περὶ αὐτόν
 το ἐσόμενον, εἶπον αὐτῷ· Κυ-
 ρί, εἰ παταξόμεν ἐν μαχαίρᾳ ;

50 Καὶ ἐπατάξεν εἰς τὶς ἐξ
 αὐτῶν τὸν δούλον τοῦ ἀρχι-
 ρεως, καὶ ἀφείλεν αὐτοῦ το
 οὺς τὸ δεξιόν.

12 Ἡ οὖν σπείρα καὶ ὁ χι-
 λιαρχὸς καὶ οἱ ὑπηρεταὶ τῶν
 Ἰουδαίων συνελθοῦν τὸν Ἰη-
 σοῦν, καὶ ἐδήσαν αὐτόν,

10 Σμίων οὖν Πέτρος ἔχων
 μαχαίραν, εἰλκυσεν αὐτήν, καὶ
 ἐπαύσε τὸν τοῦ ἀρχιερεως δού-
 λον, καὶ ἀπέκοψεν αὐτοῦ τὸ
 ὠτίον τὸ δεξιόν. Ἦν δὲ ὀνομα-
 τῷ δούλῳ Μαλχος.

(ρ) γ. αὐτῶν. (ο) † ὁ

MATTH. XXVI.

MARK XIV.

52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς·
 Ἀποστρέψον σὺ τὴν μαχαίραν
 εἰς τὸν τοπίον αὐτῆς· πάντες
 γὰρ οἱ λαβόντες μαχαίραν, ἐν
 μαχαίρᾳ ^(r)ἀπολούνται.

53 Ἡ δοκεῖς, ὅτι οὐ δύναμαι
 ἀρτί παρακαλεῖσαι τὸν πατέρα
 μου, καὶ παραστήσει μοι πλείους
 ἢ δωδεκά λεγεώνας ἀγγέλων;

54 Πῶς οὖν πληρωθῶσιν αἱ
 γραφαί; ὅτι οὕτω δεῖ γενεσ-
 θαι.

55 Ἐν ἐκείνῃ τῇ ᾠρᾷ εἶπεν
 ὁ Ἰησοῦς τοῖς οὐλοῖς· Ὡς ἐπὶ
 ληστὴν ἐξηλθετε μετὰ μαχαί-
 ρων καὶ ξύλων, συλλαβεῖν
 με· καθ' ἡμέραν ^(q)πρὸς ὑμᾶς
 ἐκαθεζομένην ^(a)διδασκῶν ἐν τῷ
 ἱερῷ, καὶ οὐκ ἐκρατήσατε με·

56 Τοῦτο δὲ ὅλον γέγονεν,
 ἵνα πληρωθῶσιν αἱ γραφαί
 τῶν προφητῶν. Τότε οἱ μα-
 θῆται πάντες, ἀφέντες αὐτὸν,
 ἐφυγον.

48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 εἶπεν αὐτοῖς· Ὡς ἐπὶ ληστὴν
 ἐξηλθετε μετὰ μαχαίρων καὶ
 ξύλων συλλαβεῖν με.

49 Καθ' ἡμέραν ἤμην πρὸς
 ὑμᾶς ἐν τῷ ἱερῷ διδασκῶν, καὶ
 οὐκ ἐκρατήσατε με· ἀλλ', ἵνα
 πληρωθῶσιν αἱ γραφαί.

50 Καὶ ἀφέντες αὐτὸν πάν-
 τες ἐφυγον.

51 Καὶ εἰς τις νεανίσκος ἠκολού-
 θησεν αὐτῷ, περιβεβλημένος
 σινδονα ἐπὶ γυμνοῦ· καὶ κρα-
 τοῦσιν αὐτὸν ⁽ⁿ⁾οἱ νεανίσκοι.

52 Ὁ δὲ καταλίπων τὴν σιν-
 δονα, γυμνὸς ἐφυγεν ^(b)ἀπ'
 αὐτῶν.

(r) ≈ ἀποθάνονται. (q) → πρὸς ὑμᾶς (a) → διδασκῶν
 (n) = οἱ νεανίσκοι. (b) → ἀπ' αὐτῶν.

LUKE XXII.

JOHN XVIII.

11 Ἐπὶ οὖν ὁ Ἰησοῦς τῷ
Πέτρῳ· Βάλε τὴν μαχαίραν
(ο) εἰς τὴν θήκην· τὸ ποτη-
ριον ὃ δέδωκε μοι ὁ πατήρ, οὐ
μὴ πίνω αὐτό·

51 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν· Ἐὰν εἰς τοῦτου. Καὶ
ἄψαμνος τοῦ ὤτιου αὐτοῦ,
ἴασατο αὐτόν.

52 Ἐπεὶ δὲ ὁ Ἰησοῦς πρὸς τὰς
παραγενομένους ἐπ' αὐτὸν
ἀρχιερεῖς, καὶ στρατηγούς
τοῦ ἱεροῦ, καὶ πρεσβυτε-
ροὺς· Ὡς ἐπὶ ληστὴν ἐξελη-
λυθάτε μετὰ μαχαίρων καὶ
ξύλων·

53 Καθ' ἡμέραν ὄντος μου
μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ
ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ·
ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα,
καὶ ἡ ἐξουσία τοῦ σκοτοῦς.

(ο) † σου

§ 133. *Jesus is brought before Annas and Caiaphas.
Peter denies him thrice.*

MATTH. XXVI.

MARK XIV.

57 Οἱ δὲ κρατήσαντες τὸν
Ἰησοῦν, ἀπήγαγον πρὸς Καϊ-
αφὰν τὸν ἀρχιερεά,

58 Ὁ δὲ Πέτρος ἠκολούθει
αὐτῷ ἀπὸ μακροθεν, ἕως τῆς
αὐλῆς τοῦ ἀρχιερέως·

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν
πρὸς τὸν ἀρχιερεά·

54 Καὶ ὁ Πέτρος ἀπὸ μακρο-
θεν ἠκολούθησεν αὐτῷ ἕως εἰς
τὴν αὐλὴν τοῦ ἀρχιερέως·

καὶ εἰσελθὼν εἰς τὴν ἐκα-
θῆτο μετὰ τῶν ὑπηρέτων, ἰδεῖν
τὸ τέλος.

καὶ ἦν συγκαθήμενος
μετὰ τῶν ὑπηρέτων, καὶ δερ-
μαινομενος πρὸς τὸ φῶς.

§ 133. *Jesus is brought before Annas and Caiaphas.
Peter denies him thrice.*

LUKE XXII.

JOHN XVIII.

54 Συλλαβόντες δε αὐτὸν ἤγαγον, καὶ εἰσηγάγον ⁽ⁱ⁾ αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Ὁ δὲ Πέτρος ἠκολούθει μακροθεν.

55 Ἀψάντων δὲ πυρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

13 Καὶ ἀπηγάγον αὐτὸν πρὸς Ἀνναν πρῶτον· ^(a) ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

14 Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφερεῖ ἓνα ἄνθρωπον ^(r) ἀπολεσθαι ὑπὲρ τοῦ λαοῦ. ^(a)

15 ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ^(m) ὁ ἄλλος μαθητῆς. Ὁ δὲ μαθητῆς ἐκεῖνος ἦν γινώσκτος τῷ ἀρχιερεῖ, καὶ συνεισηλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως.

16 Ὁ δὲ Πέτρος εἰστήκει πρὸς τὴν θύρην ἔξω. Ἐξήλθεν οὖν ὁ μαθητῆς ὁ ἄλλος, ὃς ἦν γινώσκτος τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θύρῳ, καὶ εἰσηγάγε τον Πέτρον.

18 Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποικηκοτε, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστῶς καὶ δερμαίνομενος.

(i) = αὐτὸν (a) add. Ἀπεστείλεν ἐν αὐτῷ ὁ Ἀννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερεῖ. (r) ≈ ἀποθάνειν (m) = ὁ

MATTH. XXVI.

69 Ὁ δε Πέτρος ἐξω ἐκαθήλο
ἐν τῇ αὐλῃ. Καὶ προσήλθεν
αὐτῷ μὴ παιδισκῇ, λεγούσα·
Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ
Γαλιλαίου.

70 Ὁ δε ἠρνήσατο ἐμπροσ-
θεν (r) αὐτῶν πάντων, λέγων·
Οὐκ οἶδα, τί λέγεις.

71 Ἐξελθόντα δε αὐτὸν εἰς
τὸν πυλῶνα, εἶδεν αὐτὸν ἀλ-
λῃ, καὶ (l) λέγει τοῖς ἐκεῖ·
Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ
Ναζωραίου.

72 Καὶ πάλιν ἠρνήσατο μεθ'
ὁρκῶν· Ὅτι οὐκ οἶδα τὸν ἀν-
θρώπου.

73 Μετὰ μικρὸν δε προσελ-
θόντες οἱ ἐστώτες, εἶπον τῷ
Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αυ-
τῶν εἶ· (m) καὶ γὰρ ἡ λαλία
σου δηλὸν σε ποιεῖ.

74 Τότε ἤρξατο (n) καταθε-
ματίζειν, καὶ ὁμνυεῖν· Ὅτι
οὐκ οἶδα τὸν ἀνθρώπου. Καὶ
εὐθεὶς ἀλεπτῶ ἐφώνησε.

MARK XIV.

66 Καὶ οὗτος τοῦ Πέτρου ἐν
τῇ αὐλῇ (a) κατὰ, ἐρχεται
μὴ τῶν παιδισκῶν τοῦ ἀρχι-
ρεως·

67 Καὶ ἰδύσα τὸν Πέτρον θερ-
μαινομένον, ἐμβλέψασα αὐτῷ,
λέγει· Καὶ σὺ μετὰ τοῦ Να-
ζαρηνοῦ Ἰησοῦ ἦσθα.

68 Ὁ δε ἠρνήσατο, λέγων·
Οὐκ οἶδα, οὐδε ἐπιστάμαι τί
σὺ λέγεις. Καὶ ἐξηλθεν ἐξω
εἰς τὸ προαυλίον· καὶ ἀλεπτῶ
ἐφώνησε.

69 Καὶ ἡ παιδισκῇ ἰδύουσα
αὐτὸν πάλιν, ἤρξατο λέγειν
τοῖς παρεστηκόσιν· Ὅτι οὗτος
ἐξ αὐτῶν ἐστίν.

70 Ὁ δε πάλιν ἠρνεῖτο. Καὶ
μετὰ μικρὸν πάλιν οἱ παρεσ-
τώτες ἐλέγον τῷ Πέτρῳ· Ἀλη-
θῶς ἐξ αὐτῶν εἶ· (d) καὶ γὰρ
Γαλιλαῖος εἶ, (g) καὶ ἡ λαλία
σου ὁμοιάζει.

71 Ὁ δε ἤρξατο ἀναθεματι-
ζειν καὶ (y) ὁμνυεῖν· Ὅτι οὐκ
οἶδα τὸν ἀνθρώπου τούτου, ὃν
λέγετε.

(r) r. → αὐτῶν (l) ὁ λέγει αὐτοῖς· Ἐκεῖ καὶ (m) om.
καὶ γὰρ ad ποιεῖ. (n) r. καταναθεματίζειν, (a) om. κα-
τὰ, Alii: αὐλῃ, κατὰ ἐρχεται (d) om. καὶ γὰρ Γαλι-
λαῖος εἶ, (g) = καὶ ἡ λαλία σου ὁμοιάζει. (y) r. ὁμ-
νυεῖν·

LUKE XXII.

JOHN XVIII.

56 Ἰδουσα δὲ αὐτὸν παιδίσκη
τις καθημενον πρὸς τὸ φῶς,
καὶ ἀπενίσασα αὐτῷ, εἶπε·
Καὶ ὅτος σὺν αὐτῷ ἦν.

57 Ὁ δὲ ἠρνήσατο^(ο) αὐτὸν,
λεγων· Γυναί, οὐκ οἶδα αὐτόν.

58 Καὶ μετὰ βραχὺ ἕτερος
ιδὼν αὐτὸν, εἶπε· Καὶ σὺ ἐξ
αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν·
Ἀνθρώπε, οὐκ εἰμι.

59 Καὶ διαστάσης ὥσει ὥρας
μίας, ἄλλος τις διῷσχυριζέτο,
λεγων· Ἐπ' ἀληθείας καὶ ὅτος
μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλι-
λαιὸς ἐστίν.

60 Εἶπε δὲ ὁ Πέτρος· Ἀν-
θρώπε, οὐκ οἶδα ὃ λέγεις. Καὶ
παραχρημα, ἐτι λαλουντος
αὐτοῦ, ἐφώνησεν^(d) ἀλεκτῶρ.

17 Λέγει οὖν ἡ παιδίσκη ἡ
δυρῶρος τῷ Πέτρῳ· Μὴ καὶ
σὺ ἐκ τῶν μαθητῶν εἶ τοῦ
ἀνθρώπου τούτου; Λέγει ἐκ-
εινός· Οὐκ εἰμι.

25 Ἦν δὲ Σίμων Πέτρος ἐσ-
τὼς καὶ δερμαينوμένος. Εἶπον
οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν
μαθητῶν αὐτοῦ εἶ; ἠρνήσατο
ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμι.

26 Λέγει εἰς ἐκ τῶν δούλων
τοῦ ἀρχιερεως, συγγενῆς ὧν ὁ
ἀπεκοψέ Πέτρος τὸ ὠτίον·
Οὐκ ἐγὼ σε εἶδον ἐν τῷ κηπῷ
μετ' αὐτοῦ;

27 Πάλιν οὖν ἠρνήσατο^(ε) ὁ
Πέτρος· καὶ εὐθεὺς ἀλεκτῶρ
ἐφώνησεν.

(ο) = αὐτὸν, (d) † ὁ (ε) = ὁ

MATTH. XXVI.

75 Καὶ ἐμνησθῇ ὁ Πέτρος τοῦ ^(ο)ῥήματος τοῦ Ἰησοῦ, εἰρηκοὺς αὐτῷ· Ὅτι πρὶν ἀλεκτορα φωνῆσαι, τρεῖς ἀπαρνήσῃ με· Καὶ ἐξελθὼν ἔξω, ἐκλαύσε πικρῶς.

MARK XIV.

72 Καὶ ^(ε)ἐκ δευτέρου ἀλεκτωρ ἐφώνησε. Καὶ ἀνεμνησθῇ ὁ Πέτρος ^(υ)τοῦ ῥήματος, ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι πρὶν ἀλεκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρεῖς. Καὶ ἐπιβαλὼν ἐκλαίει.

§ 134 *Jesus stands before Caiaphas, and then before the whole Jewish council. He confesses himself to be the Christ, and is pronounced guilty of death.*

JOHN XVIII.

19 Ὁ οὖν ἀρχιερεὺς ῥωτῆσε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.

20 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρῆρσι εἰλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν ^(κ)συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου ^(ε)πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδενί·

MATTH. XXVI.

57 ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

59 Οἱ δὲ ἀρχιερεῖς ^(h)καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν Ἰησοῦ, ὅπως αὐτὸν δανατώσωσι.

MARK XIV.

53 καὶ συνέρχονται ^(t)αὐτῷ πάντες οἱ ἀρχιερεῖς, καὶ οἱ πρεσβύτεροι, καὶ οἱ γραμματεῖς.

55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τὸ Ἰησοῦ μαρτυρίαν, εἰς τὸ δανατώσαι αὐτόν· καὶ οὐχ εὐρισκόν.

(ο) ≈ ῥήματος Ἰησοῦ, (ε) ψευθεῖας (υ) ≈ τὸ ῥήμα, ὃ
 (κ) † τη (ε) r. παντοθεν Alii: ≈ πάντοτε
 (h) ≈ καὶ οἱ πρεσβύτεροι (t) om. αὐτῷ

LUKE XXII.

JOHN XVIII.

61 Καὶ στραφεὶς ὁ κύριος ἐν-
έβλεψε τῷ Πέτρῳ· καὶ ὑπε-
μνήσθη ὁ Πέτρος τοῦ λόγου
τοῦ κυρίου, ὥς εἶπεν αὐτῷ·
Ὅτι πρὶν ἀλεκτορα φωνῆσαι,
ἀπαρνήσῃ με τρίς.

62 Καὶ ἐξελθὼν ἐξω,⁽ⁿ⁾ ἐκ-
λαύσε πικρῶς.

§ 134, *Jesus stands before Caiaphas, and then before the whole Jewish council. He confesses himself to be the Christ, and is pronounced guilty of death.*

JOHN XVIII.

21 Τι με ἐπερωτᾷς ; ἐπερωτήσον τοὺς ἀκηκοτάς, τι ἐλά-
λησα αὐτοῖς· ἴδε, ὅτοι οὐδασιν ἃ εἶπον ἐγώ.

22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρέτων παρεστη-
κὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπὼν· Οὕτως ἀποκρινῇ τῷ
ἀρχιερεῖ ;

23 Ἀπεκριθὲν αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτυ-
ρήσον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τι με δερεῖς ;

LUKE XXII.

JOHN.

66 Καὶ ὥς ἐγενετο ἡμέρα.
συνήχθη τὸ πρεσβυτεριὸν τοῦ
λαοῦ, ἀρχιερεῖς τε καὶ γραμ-
ματεῖς, καὶ ἀνῆγαγον αὐτὸν
εἰς τὸ συνέδριον ^(y)ἐαυτῶν,

(n) † ὁ Πέτρος, (y) ὡ αὐτῶν,

MATTH. XXVI.

MARK XIV.

60 (a) Καὶ εὗρον, πολλῶν
ψευδομαρτύρων προσελθόντων.
Ἵστερον δὲ προσελθόντες δυο
(d) ψευδομαρτυρες,

61 Εἶπον· Οὗτος εἶπεν· Δυναμαὶ καταλῦσαι τὸν ναὸν
τοῦ Θεοῦ, καὶ δια τριῶν ἡμε-
ρῶν οἰκοδομησαὶ αὐτόν.

62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς
εἶπεν αὐτῷ· Οὐδὲν ἀποκριθεὶς;
τί οὗτοι σου καταμαρτυροῦ-
σιν;

63 Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ
ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν
αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ
Θεοῦ τοῦ ζώντος, ἵνα ἡμῖν ἐι-
πῇς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς
τοῦ Θεοῦ.

64 Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ
εἰπας. Πλὴν λέγω ὑμῖν, ἀπὶ
ἀρτί οἴψεσθε τὸν υἱὸν τοῦ ἀν-
θρώπου καθήμενον ἐκ δεξιῶν
τῆς δυναμεως, καὶ ἐρχομενον
ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

56 Πολλοὶ γὰρ εἰς ψευδομαρ-
τυροῦν κατ' αὐτοῦ, καὶ ἰσαὶ
αἱ μαρτυρίαι οὐκ ἦσαν.

57 Καὶ τινες ἀναστάντες,
εἰς ψευδομαρτυροῦν κατ' αὐτοῦ,
λεγοντες·

58 Ὅτι ἡμεῖς ἠκούσαμεν αὐ-
τοῦ λεγοντος· Ὅτι ἐγὼ κατα-
λῦσω τὸν ναὸν τούτου τὸν
χειροποιητόν, καὶ δια τριῶν
ἡμερῶν ἄλλον ἀχειροποιητόν
οἰκοδομήσω.

59 Καὶ οὐδὲ οὕτως ἰσῆ ἡν ἡ
μαρτυρία αὐτῶν.

60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς
εἰς (f) μέσον, ἐπηρώτησε τὸν
Ἰησοῦν, λέγων· Οὐκ ἀποκριθεὶς
οὐδὲν; τί οὗτοι σου κατα-
μαρτυροῦσιν;

61 Ὁ δὲ ἐσιώπα, καὶ οὐδὲν
ἀπεκρίνατο. Πάλιν ὁ ἀρχιε-
ρεὺς ἐπηρώτα αὐτόν, καὶ λέγει
αὐτῷ· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς
τοῦ ευλογητοῦ;

62 Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ
εἰμὶ· καὶ οἴψεσθε τὸν υἱὸν τοῦ
ἀνθρώπου ἐκ δεξιῶν καθημέ-
νον τῆς δυναμεως, καὶ ἐρχο-
μενον μετὰ τῶν νεφελῶν τοῦ
οὐρανοῦ.

(a) r. καὶ οὐχ εὗρον. Καὶ πολλῶν ψευδομαρτύρων προσ-
ελθόντων, οὐχ εὗρον Ἵστερον Ibid. → πολλῶν ψευδομαρ-
τύρων προσελθόντων. (d) sm. ψευδομαρτυρες, (f) † το

LUKE XXII.

JOHN.

67 Λεγοντες· Ει συ ει ο Χριστος, ειπε ἡμιν. Ειπε δε αυτοις· Εαν ὑμιν ειπω, ου μη πιστευσητε·

68 Εαν δε και ερωτησω, ου μη αποκριθητε μοι, η απολυσητε.

69 Απο του νυν εσται ο υιος του ανθρωπου καθημενος εκ δεξιων της δυναμεως του θεου.

70 Ειπον δε παντες· Συ εν ει ο υιος του θεου; Ὁ δε προς αυτους εφη· Ὑμεις λεγετε· ὅτι εγω εμι.

MATTH. XXVI.

MARK XIV.

63 Τότε ὁ ἀρχιερεὺς διερρήξε τα ἱμάτια αὐτοῦ, λέγων· Ὅτι ἐβλάσφημησέ· τι ἐτι χρεῖαν ἔχομεν μαρτυρῶν; ἰδε, νυν ἤκουσατε τὴν βλασφημίαν (ρ)αυτοῦ.

66 Τι ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθεὲς εἶπον· Ἐνοχὸς θανάτου ἐστὶ.

67 Τότε ἐνεπτύσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτὸν· οἱ δὲ ἐρράπισαν,

68 Λέγοντες Προφητεύσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παῖς σου;

63 Ὁ δὲ ἀρχιερεὺς, διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τι ἐτι χρεῖαν ἔχομεν μαρτυρῶν;

64 ἤκουσατε τῆς βλασφημίας· τι ὑμῖν φαίνεται; Οἱ δὲ πάντες κατεκρίναν αὐτὸν (α)εἶναι ἐνοχὸν θανάτου.

65 Καὶ ἤρξαντο τινεὲς ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφητεύσον. Καὶ (h) οἱ ὑπηρετοὶ ῥάπισμασιν αὐτὸν (b) ἐβαλλον.

§ 135. *Jesus is taken before Pilate.*

MATTH. XXVII.

MARK XV.

Πρωΐας δὲ γενομένης, συμβουλίον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσαι αὐτόν.

2 Καὶ δησαντες αὐτόν, ἀπηγαγόν, καὶ παρέδωκαν αὐτὸν (v) Ποντίῳ Πιλατῷ τῷ ἡγεμόνι.

Καὶ εὐθεὺς ἐπὶ τὸ πρωΐ συμβουλίον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δησαντες τὸν Ἰησοῦν, ἀπηνέγκαν καὶ παρέδωκαν τῷ Πιλατῷ.

(ρ) → αὐτῷ. (v) om. Ποντίῳ (α) om. εἶναι (b) om. οἱ ὑπηρετοὶ (b) ≈ ἐβαλλον.

LUKE XXII.

JOHN.

71 Οἱ δὲ εἶπον· Τι ἐτι χρεια-
 ῖν ἔχομεν μαρτυρίας; Αὐτοὶ γὰρ
 ἤκουσαμεν ἀπὸ τοῦ στόματος
 αὐτοῦ.

63 Καὶ οἱ ἄνδρες οἱ συνε-
 χοντες ^(k) τὸν Ἰησοῦν, ἐνεπαί-
 ζον αὐτῷ, δερνόντες·

64 Καὶ περικαλύψαντες αὐ-
 τὸν, ἐτύπτον αὐτοῦ τὸ προσ-
 ὶπον, καὶ ἐπηρώτων αὐτὸν,
 λέγοντες· Προφητεύσον, τίς
 ἐστὶν ὁ παῖσας σε;

65 Καὶ ἕτερα πολλὰ βλασ-
 φημοῦντες ἔλεγον εἰς αὐτόν.

§ 135. *Jesus is taken before Pilate.*

LUKE XXIII.

JOHN XVIII.

28 Ἦν δὲ ^(v) πρῶτῃ.

Καὶ ἀνέστησαν ἅπαν το-
 πλῆθος αὐτῶν, ⁽ⁿ⁾ ἡγαγόν
 αὐτὸν ἐπὶ τὸν Πιλάτον.

28 Ἀγούσιν ^(m) οὖν τὸν Ἰη-
 σοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ
 πραιτώριον· Καὶ αὐτοὶ οὐκ
 εἰσηλθόντες εἰς τὸ πραιτώριον,
 ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα
 φάγωσι τὸ πάσχα.

^(k) ≈ αὐτόν, ⁽ⁿ⁾ r. ἡγάγεν ^(v) r. πρῶτῃ. ^(m) ⇒ οὖν

MATTH. XXVII.

MARK XV.

11 Ὁ δὲ Ἰησοῦς ἐστὴ ἐμ-
προσθεν τοῦ ἡγεμονοῦ· καὶ
ἐπηρωτήσεν αὐτὸν ὁ ἡγεμὼν,
λεγων· Σὺ εἶ ὁ βασιλεὺς τῶν
Ιουδαίων;

2 Καὶ ἐπηρωτήσεν αὐτὸν ὁ
Πιλάτος· Σὺ εἶ ὁ βασιλεὺς
τῶν Ιουδαίων;

LUKE XXIII.

JOHN XVIII.

2 Ἡρξάντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες· Τούτον εὐρομέν διαστρεφόντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους δίδοναι, λέγον· Ἰα εἰ αὐτὸν Χριστὸν βασιλεῖα εἶναι.

3 Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτόν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

29 Ἐξήλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοὶ παρεδώκαμεν αὐτόν.

31 Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λαβετε αὐτόν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἐξεστὶν ἀποκτεῖναι οὐδενά.

32 Ἰνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαίνων ποιῶ θάνατῳ ἡμελλεν ἀποθνήσκειν.

33 Εἰσηλθεν οὖν εἰς τὸ πραιτώριον παλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ σὺ τούτο λέγεις, ἢ ἄλλοι σοὶ εἶπον περὶ ἐμοῦ;

35 Ἀπεκρίθη ὁ Πιλάτος· Μητι ἐγὼ Ἰουδαῖος εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρεδῶκαν σε ἐμοί· τί ἐποίησας;

36 Ἀπεκρίθη (n) Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐκ

(n) † ὁ

MATTH. XXVII.

MARK XV.

11 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·
Σὺ λέγεις.

2 Ὁ δὲ ἀποκριθεὶς εἶπεν
αὐτῷ· Σὺ λέγεις.

12 Καὶ ἐν τῷ κατηγορεῖσθαι
αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ
τῶν πρεσβυτέρων, οὐδὲν ἀπ-
εκρίνατο.

13 Τότε λέγει αὐτῷ ὁ Πίλα-
τος· Οὐκ ἀκουεῖς, πόσα σου
καταμαρτυροῦσι;

14 Καὶ οὐκ ἀπεκρίθη αὐτῷ
(*ω*) πρὸς οὐδὲ ἐν ῥήματι· ὥστε
θαυμάζειν τὸν ἡγεμόνα λίαν.

3 Καὶ κατηγοροῦν αὐτοῦ αἱ
ἀρχιερεῖς πολλὰ.

4 Ὁ δὲ Πίλατος πάλιν ἐπη-
ρώτησεν αὐτὸν, λέγων· Οὐκ
ἀποκρινῇ οὐδὲν; ἴδε, πόσα
σου καταμαρτυροῦσιν.

5 Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν
ἀπεκρίθη· ὥστε θαυμάζειν
τὸν Πίλατον.

(*ω*) *om.* πρὸς οὐδὲ

LUKE XXIII.

JOHN XVIII.

3 Ὁ δὲ ἀποκριθεὶς αὐτῷ
εἶπεν· Σὺ λέγεις.

4 Ὁ δὲ Πιλατὸς εἶπε πρὸς
τοὺς ἀρχιερεῖς καὶ τῆς ὄχλης·
Οὐδὲν εὗρισκω αἰτίον ἐν τῷ
ἀνθρώπῳ τούτῳ.

5 Οἱ δὲ ἐπισχυον, λεγοντες·
Ὅτι ἀνασείει τὸν λαόν, δι-
δάσκων καθ' ὅλης τῆς Ἰουδαίας,
ἀρξάμενος ἀπὸ τῆς Γαλιλαίας
ἕως ὧδε.

τοῦ κόσμου τούτου· εἰ ἐκ τοῦ
κόσμου τούτου ἦν ἡ βασιλεία ἡ
ἐμὴ, οἱ ὑπηρετοὶ ἀντὶ ἐμοὶ
ἠγωνίζοντο, ἵνα μὴ παραδοθῶ
τοῖς Ἰουδαίοις· νῦν δὲ ἡ βα-
σιλεία ἡ ἐμὴ οὐκ ἐστίν ἐντεν-
θεν.

37 Εἶπεν οὖν αὐτῷ ὁ Πιλα-
τος· Οὐκ οὖν βασιλεὺς εἰ σὺ ;
Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις·
ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγώ
εἰς τούτο γεγεννημαι, καὶ εἰς
τούτο ἐληλυθα εἰς τὸν κόσ-
μον, ἵνα μαρτυρῇσω τῇ ἀλη-
θείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀλη-
θείας, ἀκούει μου τῆς φωνῆς.

38 Λέγει αὐτῷ ὁ Πιλατος·
Τι ἐστὶν ἀλήθεια ; Καὶ τοῦτο
εἰπὼν, πάλιν ἐξῆλθε πρὸς τῆς
Ἰουδαίους, καὶ λέγει αὐτοῖς·
Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω
ἐν αὐτῷ.

§ 136. *Pilate sends Jesus to Herod.*

LUKE XXIII.

6 Πιλατος δε ακουσας Γαλιλαιαν, επηρωτησεν, ει ο ανθρωπος Γαλιλαιος εστι.

7 Και επιγνους, οτι εκ της εξουσιας Ἡρωδου εστιν, απεμψεν αυτον προς Ἡρωδην, οντα και αυτον εν Ἱεροσολυμοις εν ταυταις ταις ἡμεραις.

8 Ὁ δε Ἡρωδης ιδων τον Ιησουν, εχαρη λαν· ην γαρ δελων εξ ικανου ιδειν αυτον, δια το ακουειν (ο) πολλα περι αυτου· και ηλπιζε τι σημειον ιδειν ὑπ' αυτου γινομενον.

§ 137. *Herod sends Jesus again to Pilate. Pilate seeks to release him.*

MATTH.

MARK.



(ο) ⇨ πολλα

§ 136. *Pilate sends Jesus to Herod.*

LUKE XXIII.

9 Επηρώτα δε αὐτον ἐν λόγοις ἱκανοῖς· αὐτος δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

10 Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτονώως κατηγοροῦντες αὐτον.

11 Ἐξουθενήσας δὲ αὐτον ὁ Ἑρῳδῆς σὺν τοῖς στρατευμασιν αὐτου, καὶ ἐμπαιξας, περιβαλὼν αὐτον ἐσθήτα λαμπραν, ἀνεπέμψεν αὐτον τῷ Πιλατῷ.

12 Ἐγενοντο δὲ φίλοι ὁ, τε Πιλατος καὶ ὁ Ἑρῳδῆς ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπηρχον γὰρ ἐν ἐχθρᾷ οὐτὲς πρὸς ἑαυτούς.

§ 137. *Herod sends Jesus again to Pilate. · Pilate seeks to release him.*

LUKE XXIII.

JOHN.

13 Πιλατος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχοντας καὶ τὸν λαόν,

14 Εἶπε πρὸς αὐτούς· Προσῆνεγκατέ μοι τὸν ἀνθρώπον τούτον, ὥς ἀποστρεφόντα τὸν λαόν· καὶ ἰδού, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εἶρον ἐν τῷ ἀνθρώπῳ τούτῳ αἰτίον, ὃν κατηγορεῖτε κατ' αὐτου.

15 Ἀλλ' οὐδὲ Ἑρῳδῆς· ⁽ⁿ⁾ ἀνεπέμψα γὰρ ὑμᾶς πρὸς αὐτον, καὶ ἰδὲ, οὐδὲν ἀξίον θανάτου ἐστὶ πεπραγμένον ⁽ⁱ⁾ αὐτῷ.

(n) Ὡς ἀνεπέμψα γὰρ αὐτον πρὸς ὑμᾶς, (i) *add.* ἐν

MATTH. XXVII.

MARK XV.

15 Κατα δε ἑορτην εἰωθει ὁ ἡγεμὼν ἀπολυεῖν ἓνα τῷ ὄχλῳ δεσμιον, ὃν ᾔθελον.

16 Εἶχον δε τότε δεσμιον ἐπισημον, λεγομενον Βαραββαν.

17 Συνηγεμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλατος· Τίνα θέλετε ἀπολυσῶ ὑμῖν; Βαραββαν; ἢ Ἰησοῦν, τὸν λεγομενον Χριστόν;

18 Ἦδει γάρ, ὅτι διὰ φθόνον παρεδῶκαν αὐτόν.

19 Καθημένου δε αὐτοῦ ἐπὶ τοῦ βήματος, ἀπεστείλε πρὸς αὐτόν ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἐπαθὼν σημερον κατ' ὄναρ δι' αὐτόν.

20 Οἱ δε ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπέσαντες ὄχλους, ἵνα αἰτησῶνται τὸν Βαραββαν, τὸν δε Ἰησοῦν ἀπολεσῶσιν.

21 Ἀποκριθεὶς δε ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπο τῶν δύο ἀπολυσῶ ὑμῖν; Οἱ δε εἶπον· Βαραββαν.

22 Λέγει αὐτοῖς ὁ Πιλατος· Τί οὖν ποιῶ Ἰησοῦν, τὸν λεγομενον Χριστόν; Λέγουσιν (εὐ)αλῶ πάντες· Σταυρωθήτω.

6 Κατα δε ἑορτην ἀπέλυεν αὐτοῖς ἓνα δεσμιον, ὃνπερ ᾔθουντο.

7 Ἦν δε ὁ λεγομενος Βαραββας μετὰ τῶν συστασιαστῶν δεδεμενος, οἵτινες ἐν τῇ στασει φόνον πεποιηκείσαν.

8 Καὶ ἀναβοήσας ὁ ὄχλος ᾤχετο αἰτεῖσθαι, καθὼς αἰετοῖ αὐτοῖς.

9 Ὁ δε Πιλατος ἀπεκρίθη αὐτοῖς, λέγων· Θέλετε ἀπολυσῶ ὑμῖν τὸν βασιλεῦα τῶν Ἰουδαίων;

10 Ἐγινώσκει γάρ, ὅτι διὰ φθόνον παραδεδώκεισαν αὐτόν οἱ ἀρχιερεῖς.

11 Οἱ δε ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββαν ἀπολύσῃ αὐτοῖς.

12 Ὁ δε Πιλατος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς·

Τί οὖν θέλετε ποιῶ ὃν λέγετε βασιλεῦα τῶν Ἰουδαίων;

13 Ὁι δε πάλιν ἐκραζάν· Σταυρώσον αὐτόν.

(g) = αὐτῷ

LUKE XXIII.

JOHN XVIII.

16 Παιδευσας εν αυτον απολυσω.

17^(c) Αναγκην δε ειχεν απολυειν αυτοις καλα εορτην ενα.

39 Εστι δε συνηθεια υμιν, ινα ενα υμιν απολυσω εν τω πασχα·

18 Ανεκραξαν δε παμπληθει, λεγοντες· Αιρε τουτον, απολυσον δε ημιν^(h) τον Βαραββαν·

19 Οστις ην δια στασιν τινα γενομενην εν τη πολει, η φονον, βεβλημενος εις φυλακην.

20 Παλιν ουν ο Πιλατος προσεφωνησε, θελων απολυσαι τον Ιησουν.

21 Οι δε επεφωνουν, λεγοντες· Σταυρωσον, σταυρωσον αυτον.

βουλεσθε ουν, υμιν απολυσω τον βασιλεα των Ιουδαιων ;

40 Εκραυγασαν ουν παλιν παντες, λεγοντες· Μη τουτον, αλλα τον Βαραββαν. Ην δε ο Βαραββας ληστης.

(c) → Αναγκην *ad* ενα. (h) → τον

MATTH. XXVII. § 137.

MARK XV.

23 Ὁ δὲ ἡγεμὼν εἶπε· Τι γὰρ
κακὸν ἐποίησεν;

14 Ὁ δὲ Πιλάτος ἐλέγεν αὐ-
τοῖς· Τι γὰρ κακὸν ἐποίησεν;

Οἱ δὲ περισ-
σως ἐκραζόν, λέγοντες· Σταυ-
ρωθῆτω.

Οἱ δὲ (g) περισ-
σως ἐκραζάν· Σταυρώσον αὐ-
τον.

§ 138. *Pilate, having scourged Jesus, and having repeated his attempt to release him, delivers him to the clamours of the Jews. The soldiers insult him, and lead him away to crucify him.*

MATTH. XXVII.

MARK XV.

26 φραγελλώσας

15 φραγελλώσας,

27 Τότε οἱ στρατιῶται τοῦ
ἡγεμονοῦ παραλαβόντες τὸν
Ἰησοῦν εἰς τὸ πραιτώριον, συν-
ἡγάγον ἐπ' αὐτὸν ὅλην τὴν
σπείραν.

16 Οἱ δὲ στρατιῶται ἀπη-
γάγον αὐτὸν εἰς τὴν αὐλὴν,
ὅ ἐστι πραιτώριον· καὶ συγ-
καλοῦσιν ὅλην τὴν σπείραν.

29 Καὶ πλεξάντες στεφανὸν
ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν
κεφαλὴν αὐτοῦ,

17 καὶ περιτιθέασιν
αὐτῷ πλεξάντες ἀκανθίνον
στεφανόν.

28 Καὶ ἐκδύσαντες αὐτὸν,
περιεθήκαν αὐτῷ χλαμύδα
ποκκινῆν.

17 Καὶ ἐνδύουσιν αὐτὸν
πορφύραν,

29 καὶ καλαμὸν
(m) ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ
γονυπέλησαν αὐτὸν ἐμπροσθεν αὐ-
τοῦ, ἐνεπαίζον αὐτῷ, λέγον-
τες· Χαίρει, ὁ βασιλεὺς τῶν
Ἰουδαίων.

18 καὶ τιθέντες τα-
γόνατα προσεκύνουν αὐτῷ.

18 Καὶ ἤρξαντο ἀσπαζέσθαι
αὐτόν· Χαίρει, (n) ὁ βασιλεὺς
τῶν Ἰουδαίων.

(m) ~ ἐν τῇ δεξιᾷ (g) r. περισσοτέρως (n) r. βασιλεὺς

LUKE XXIII.

§ 137.

JOHN.

22 Ὁ δὲ τρίτον εἶπε πρὸς
αὐτοὺς· Τι γὰρ κακὸν ἐποίη-
σεν οὗτος; οὐδὲν αἰτιὸν θά-
νατου εὔρον ἐν αὐτῷ· πα-
δεύσας οὖν αὐτὸν ἀπολύσω.

23 Οἱ δὲ ἐπικειντο φωναίς
μεγάλαις, ἀποῦμενοι αὐτὸν
σταυρωθῆναι·

§ 138. *Pilate, having scourged Jesus, and having repeated his attempt to release him, delivers him to the clamours of the Jews. The soldiers insult him, and lead him away to crucify him.*

LUKE.

JOHN XIX.

Τότε οὖν ἐλάβεν ὁ Πιλάτος
τὸν Ἰησοῦν, καὶ ἐμαστιγώσε.

2 Καὶ οἱ στρατιῶται

πλεξάντες στεφανὸν ἐξ
ἀκανθῶν, ἐπέθηκαν αὐτοῦ τὴν
κεφαλὴν,

καὶ ἱμάτιον
πορφύρου περιέβαλον αὐτὸν,

3 Καὶ ἔλεγον· Χαίρε, ὁ βασι-
λεὺς τῶν Ἰουδαίων·

MATTH. XXVII.

MARK XV.

30 Καὶ ἐμπτυσαντες εἰς αὐ- 19 καὶ ἐνεπτύον αὐ-
τον, ἐλάβον τὸν καλάμην, καὶ τῷ,
ἐτύπτον εἰς τὴν κεφαλὴν αὐ- 19 Καὶ ἐτύπτον αὐτοῦ τὴν
του. κεφαλὴν καλαμῷ,

JOHN XIX.

4 Ἐξήλθεν ⁽¹⁾ πάλιν ἐξω ὁ Πιλατος, καὶ λέγει αὐτοῖς·
Ἰδε, ἀγὼ ὑμῖν αὐτὸν ἐξω, ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν
αἰτίαν εὗρισκω.

5 (Ἐξήλθεν οὖν ὁ Ἰησοῦς ἐξω, φέρων τὸν ἀκανθίνον στε-
φανόν, καὶ τὸ πορφυροῦν ἱμάτιον.) Καὶ λέγει αὐτοῖς· Ἰδε
ὁ ἄνθρωπος.

6 Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκ-
ραυγασάν, λεγόντες· Σταυρώσον, σταυρώσον ^(a) αὐτὸν.
Λέγει αὐτοῖς ὁ Πιλατος· Λαβετε αὐτὸν ὑμεῖς, καὶ σταυρω-
σατε· ἐγὼ γὰρ οὐχ εὗρισκω ἐν αὐτῷ αἰτίαν.

7 Ἀπεκριθῆσαν αὐτῷ οἱ Ἰουδαῖοι· Ἥμεῖς νόμον ἔχομεν, καὶ
κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθάνειν, ὅτι ἑαυτὸν υἱὸν
^(b)θεοῦ ἐποίησεν.

8 Ὅτε οὖν ἤκουσεν ὁ Πιλατος τούτῳ τὸν λόγον, μάλλον
ἐφοβήθη·

9 Καὶ εἰσηλθὲν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰη-
σοῦ· Ποθεν εἰ σύ; Ὁ δὲ Ἰησοῦς ἀποκρισὶν οὐκ ἔδωκεν αὐτῷ.

10 Λέγει ^(r) οὖν αὐτῷ ὁ Πιλατος· Ἐμοὶ οὐ λαλεῖς; οὐκ
οἶδας, ὅτι ἐξουσίαν ἔχω σταυρώσαι σε, καὶ ἐξουσίαν ἔχω
ἀπολύσαι σε;

11 Ἀπεκριθὲν ^(q) Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ'

MATTH. XXVII.

MARK XV.

26 Τότε ἀπέλυσεν αὐτοῖς 15 Ὁ δὲ Πιλατος, βουλομέ-
τον Βαραββάν· τὸν δὲ Ἰησοῦν νος τῷ ὄχλῳ τὸ ἱκανὸν ποιη-
παρέδωκεν, ἵνα σταυρωθῇ. σαι, ἀπέλυσεν αὐτοῖς τὸν
Βαραββάν, καὶ παρέδωκε τὸν
Ἰησοῦν, ἵνα σταυρωθῇ.

(1) † ἐν (a) r. om. αὐτὸν. (b) † τε (r) ἐν (q) † ὁ

LUKE.

JOHN XIX.

3 και εδιδουν
αυτω ραπισματα.

JOHN XIX.

εμου, ει μη ην σοι δεδομενον ανωθεν· δια τουτο ο παραδι-
δους με σοι, μειζονα ἁμαρτιαν εχει.

12 Εκ τουτου εξητει ο Πιλατος απολυσαι αυτον. Οί δε
Ιουδαιοι εκραζον, λεγοντες· Εαν τουτον απολυσης, ουκ ει
φιλος του Καισαρος· πας ο βασιλεα εαυτον ποιων, αντιλε-
γει τω Καισαρι.

13 Ο ουν Πιλατος ακουσας (ο) τουτον τον λογον, ηγαγεν
εξω τον Ιησουν, και εκαθισεν επι (c) του βηματος εις τοπον
λεγομενον Λιθοστρωτον, Ἑβραϊστι δε Γαβθαθα·

14 (Ην δε παρασκευη του πασχα, (n) ὥρα δε ὥσει (t) ἑκτη·)
και λεγει τοις Ιουδαιοις· Ιδε ο βασιλευς ὑμων.

15 Οί δε εκραυγασαν· Ἀρον, αρον· σταυρωσον αυτον. Λε-
γει αυτοις ο Πιλατος· Τον βασιλεα ὑμων σταυρωσω; Απεκ-
ριθησαν οί αρχιερεις· Ουκ εχομεν βασιλεα, ει μη Καισαρα.

MATTH. XXVII.

24 Ιδων δε ο Πιλατος, οτι ουδεν ωφελει, αλλα μαλλον
δoruθος γινεται, λαβων ὕδωρ, απενιψατο τας χειρας απε-
ναντι του οχλου, λεγων· Αθως εμι απο του αίματος (e) του
δικαιου τουτου· ὑμεις σφεσθε.

25 Και αποκριθεις πας ο λαος, ειπε· Το αίμα αυτου εφ'
ἡμας, και επι τα τεκνα ἡμων.

LUKE XXIII.

JOHN XIX.

23 και κατισχυον αί-
φωνα αυτων (r) και των αρ-
χιερων.

24 Ο δε Πιλατος επεκρινε 16 Τότε ουν παρεδωκεν αυ-
γενεσθαι το αιτημα αυτων. τον αυτοις, ἵνα σταυρωθῃ.

(ο) ≈ των λογων τουτων, (c) ≈ του (n) ≈ ὥρα ην ὥς
(t) ≈ τριτη· (e) → το δικαιου (r) om. η των αρχιερων.

MATTH. XXVII.

§ 138.

MARK XV.

31 Καὶ ὅτε ἐνεπαίξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπηγάγον αὐτὸν εἰς τὸ σταυρῶσαι.

20 Καὶ ὅτε ^(u)ἐνεπαίξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια ^(p)ταῖς ἰδίαι· καὶ ἐξαγάγουν αὐτὸν ἵνα σταυρῶσιν αὐτὸν.

§ 139. *Judas repents and destroys himself.*

MATTH. XXVII.

3 Τότε ἰδὼν Ἰουδᾶς, ὁ παραδίδους αὐτὸν, ὅτι κατεκρίθη, μεταμελήθει· ἀπεστρέψε τὰ τριακοντα ἀργυρία τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτεροῖς, λέγων·

4 Ἡμάρτον, παραδούς αἷμα ^(h)ἀθῶον. Οἱ δὲ εἶπον. Τί πρὸς ἡμᾶς; Σὺ οἶφαι.

5 Καὶ ῥίψας τὰ ἀργυρία ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπὲλθὼν ἀπηγάτο.

ACTS I.

18 καὶ πρηνὴς γενομένος, ἐλαλήσε μεσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ·

MATTH. XXVII.

6 Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργυρία, εἶπον· Οὐκ ἐξέστι βαλεῖν αὐτὰ εἰς τὸν κορβανὰν, ἐπεὶ τμὴ αἵματος ἐστὶ.

§ 140. *Jesus is led away to be crucified.*

MATTH. XXVII.

MARK XV.

32 Ἐξερχόμενοι δὲ, εἶρον ἀνθρώπον Κυρηναῖον, ὀνομαζόμενον Σίμωνα· τούτον ἠγγαρεύσαν, ἵνα ἀρῇ τὸν σταυρὸν αὐτοῦ.

21 Καὶ ἀγγαρεύουσι παραγόντα τινὰ Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, (τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου,) ἵνα ἀρῇ τὸν σταυρὸν αὐτοῦ.

(u) *om.* ἐνεπαίξαν αὐτῷ, (p) → ταῖς ἰδίαι. *Alit* : αὐτοῦ.
(h) ὠδίκαιον.

LUKE XXIII.

§ 138.

JOHN XIX.

25 Απελυσε δε ^(c)τον δια-
σασιν και φονον βεβλημενον
εις την φυλακην, ὃν η̄τουντο·
τον δε Ιησουν παρεδωκε τῷ
Δεληματι αυτων.

16 ^(t)Παρελαβον δε τον
Ιησουν και ^(a)ηγαγον.

§ 139. *Judas repents and destroys himself.*

MATTH. XXVII.

ACTS I.

7 Συμβουλευον δε λαβοντες,
ηγορασαν εξ αυτων τον αγρον
του κεραμεως, εις ταφην τοις
ξενois.

8 ^(y)Διο εκληθη ὁ αγρος
εκεινος, αγρος αιματος, ἕως
της σημερον.

18 Οὗτος μεν ουν εκτησατο
χωριον εκ ^(e)μισθου της αδικιας·
19 Και γνωστον εγενετο πασι
τοις κατοικουσιν Ἱερουσαλημ,
ὥστε κληθηναι το χωριον εκει-
νο τη ιδια διαλεκτῳ αυτων,
Ακελδαμα, τουτ' εστι, χωριον
αιματος.

MATTH. XXVII.

9 Τότε πληρωθη το ρηθεν δια ^(d)Ἱερεμιου του προφητου,
λεγοντος· „Και ελαβον τα τριακοντα αργυρια, την τιμην
του τετιμημενου, ὃν ετιμησαντο απο ῡιων Ισραηλ,

10 Και εδωκαν αυτα εις τον αγρον του κεραμεως· καθα
συνεταξε μοι κυριος.,,

§ 140. *Jesus is led away to be crucified.*

LUKE XXIII.

JOHN XIX.

26 Και ὡς απηγαγον αυτον,
επιλαβομενοι Σιμωνος τινος
Κυρηναιου ^(f)ερχομενου απ' αγ-
ρου, επεθηκαν αυτῳ τον σταυ-
ρον, φerein οπισθεν τε Ιησου.

17 Και βασταζων τον σταυ-
ρον ᾱυτου,

(c) † αυτοis ^(t) → Παρελαβον ad ηγαγον. (a) r. απηγαγον.
(y) am. Διο ad σημερον. (e) † του (d) om. Ἱερεμιου Alit
Ζαχαριου (f) † του

LUKE XXIII.

27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναῖκων· αἱ (d) καὶ ἐκοπιτοῦντο καὶ ἐθρηνούν αὐτόν.

28 Στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς, εἶπε· Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ· πλὴν ἐφ' ἑαυτάς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν.

29 Ὅτι ἰδοὺ, ἐρχονται ἡμέραι, ἐν αἷς ἐρουσί· Μακαριαὶ αἱ στείραι, καὶ κοιλίαι αἱ οὐκ ἐγεννήσαν, καὶ μαστοὶ οἱ οὐκ ἐθῆλασαν.

MATTH. XXVII.

MARK XV.

33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθα, (o) ὃ ἐστὶ (n) λεγόμενος κρανίου τόπος,

34 Ἐδωκαν αὐτῷ πίνειν (a) ὀξύς μετα χολῆς μεμιγμένον· καὶ γευσάμενος, οὐκ ἠθέλε πίνειν.

22 Καὶ φέρουσιν αὐτόν ἐπὶ Γολγοθα τόπον· ὃ ἐστὶ μεθερμηνευόμενον, κρανίου τόπος.
23 Καὶ ἐδίδουν αὐτῷ πίνειν ἐσμυρνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε.

§ 141. *What happened while Jesus was on the cross, till he expired.*

MATTH. XXVII.

MARK XV.

35 Σταυρώσαντες δὲ αὐτόν,

διεμερίσαντο τὰ ἱμάτια αὐτοῦ,

24 Καὶ σταυρώσαντες αὐτόν,

(m) διαμερίζονται τὰ ἱμάτια αὐτοῦ,

(d) → καὶ (o) r. ὃς ἐστὶ (n) → λεγόμενος *Alii* λεγόμενον *f.* μεθερμηνευόμενον (a) ≈ οἶνον (m) r. διεμερίζον

LUKE XXIII.

30 Τότε ἀρξονται λεγειν τοις ορεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοις βουνοῖς· Καλύψατε ἡμᾶς.

31 Ὅτι εἰ ἐν τῷ ἡγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τι γενηται ;

32 Ἦγοντο δὲ καὶ ἕτεροι δύο κακούργοι, σὺν αὐτῷ ἀναιρεθῆναι.

LUKE XXIII.

33 Καὶ ὅτε ἀπηλθον ἐπὶ τὸν τοπιον, τὸν καλουμένον Κρανιον,

JOHN XIX.

17 ἐξῆλθεν εἰς τὸν λεγομένον κρανίου τοπιον, ^(d)ὃς λεγεται Ἑβραῖστι Γολγοθα·

§ 141. *What happened while Jesus was on the cross, till he expired.*

LUKE XXIII.

33 ἐκεῖ ἐσταύρωσαν αὐτόν,

34 Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ,

JOHN XIX.

18 Ὅπου αὐτὸν ἐσταύρωσαν,

23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἐλάβον τὰ ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τεσσαρά μερῃ, ἑκάστῳ στρατιῳτῇ μέρος,) καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτῶν ἀράφος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου.

24 Εἰπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτόν, ἀλλὰ λα-

(d) οἱ: ὃς λεγεται

MATTH. XXVII.

MARK XV.

35 βαλλοντες κληρον. (f)

24 βαλλοντες κληρον ἐπ' αὐτά, τίς τι φηί.

36 Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

37 Καὶ ἐπεθήκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· „Οὗτος ἐστὶν (u) Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.,,

26 Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· „Ὁ βασιλεὺς τῶν Ἰουδαίων.,,

38 Τότε σταυροῦνται συν αὐτῷ δύο λησταί· εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ ἐναντιῶν.

25 Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.

27 Καὶ συν αὐτῷ σταύρῃ δύο ληστας· ἓνα ἐκ δεξιῶν, καὶ ἓνα ἐξ ἐναντιῶν αὐτοῦ.

28 (n) Καὶ ἐπληρώθη ἡ γρα-

(f) † ἵνα πληρωθῇ τὸ ῥῆθὲν ὑπο τοῦ προφήτου· „Διμερισάντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἐβάλον κληρον.,, (u) om. Ἰησοῦς (n) ≡ Καὶ ἐπληρώθη usque ad ἐλογισθῇ.

LUKE XXIII.

JOHN XIX.

34 εβαλον κληρον.

38 Ἦν δε και επιγραφη (κ) γεγραμμενη επι' αυτω

„Ουτος εστιν ο βασιλευς των Ιουδαιων.,,

38 (ς) γραμμασιν Ἑλληνικοις, και Ῥωμαϊκοις, και Ἑβραϊκοις.

33 και τες κακουργες· ον μεν εκ δεξιων, ον δε εξ αριστερων.

34 Ὁ δε Ἰησους ελεγε· Πατερ, αφες αυτοις· ου γαρ οιδασι τι ποιουσι.

χωμεν περι αυτου, τινος εσται. Ἴνα η γραφη πληρωθη η λεγουσα· „Διμερισαντο τα ιματια μου εαυτοις, και επι τον ιματισμον μου εβαλον κληρον.,, Οἱ μεν ουν στραλιωται ταυτα εποιησαν.

19 Εγραψε δε και τιτλον ο Πιλατος, και εθηκεν επι του σταυρου. Ἦν δε γεγραμμενον· „Ἰησους ο Ναζωραιος, ο βασιλευς των Ιουδαιων.,,

20 Τουτον ουν τον τιτλον πολλοι ανεγνωσαν των Ιουδαιων, οτι εγγυς ην ο τοπος της πολεως, οπου εσταυρωθη ο Ἰησους· και ην γεγραμμενον Ἑβραϊστι, Ἑλληνιστι, Ῥωμαϊστι.

21 Ελεγον ουν τω Πιλατω οἱ αρχιερεις των Ιουδαιων· Μη γραφε· Ὁ βασιλευς των Ιουδαιων· αλλ' οτι εκεινος ειπε· Βασιλευς εμι των Ιουδαιων.

22 Απεκριθη ο Πιλατος· Ὁ γεγραφα, γεγραφα.

18 και μετ' αυτου αλλες δυο, εντευθεν και εντευθεν, μεσον δε τον Ἰησουν.

(κ) επι-γεγραμμενη Alii : επιγεγραμμενη (ς) οτι. γραμμασιν ad Ἑβραϊκοις

MATTH. XXVII.

MARK XV.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφημοῦν αὐτὸν, κινῶντες τὰς κεφαλὰς αὐτῶν,

40 Καὶ λέγοντες· Ὁ καταλυὼν τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, καταβῆθι ἀπὸ τοῦ σταυροῦ.

41 Ὅμοιος δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαιζόντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων, (α) ἐλέγον·

42 Ἀλλοὺς ἐσῶσεν, ἑαυτὸν οὐ δύναται σῶσαι· (ν) εἰ βασιλεὺς Ἰσραὴλ ἐστὶ, καταβαλὼν νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστευσόμεν (μ) αὐτῷ.

43 Πεποιθὲν ἐπὶ τὸν Θεόν· ῥισασθῶ (κ) νῦν αὐτὸν, εἰ θέλει αὐτὸν· εἶπε γὰρ· Ὅτι Θεοῦ εἰμι υἱός.

44 Τὸ δ' αὐτοῦ καὶ οἱ ἱερεῖς, οἱ συνσταυρωθέντες αὐτῷ, (ω) ὠνείδιζον αὐτόν.

φη ἡ λεγούσα· „Καὶ μετὰ ἀνομῶν ἐλογισθῇ..

29 Καὶ οἱ παραπορευόμενοι ἐβλασφημοῦν αὐτὸν, κινῶντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐα· ὁ καταλυὼν τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν·

30 Σῶσον σεαυτὸν, καὶ καταβα ἀπὸ τοῦ σταυροῦ.

31 Ὅμοιος (ε) καὶ οἱ ἀρχιερεῖς, ἐμπαιζόντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἐλέγον· Ἀλλοὺς ἐσῶσεν, ἑαυτὸν οὐ δύναται σῶσαι;

32 Ὁ Χριστὸς, ὁ βασιλεὺς τοῦ Ἰσραὴλ, καταβατῶν νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστευσώμεν. (h)

LUKE XXIII.

40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτίμα αὐτῷ, λέγων· Οὐδε φοβῇ σύ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρῖματι εἶ;

41 Καὶ ἡμεῖς μὲν δικαίως· ἀξία γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἁποπὸν ἐπράξε,

(a) add. καὶ φαρισαίων, (n) → εἰ (m) ὡς ἐπ' αὐτῷ. (κ) om. νῦν (ω) r. ὠνείδιζον αὐτῷ. (ε) † δὲ (h) add. αὐτῷ

LUKE XXIII.

JOHN XIX.

35 Καὶ εἰστέθειται ὁ λαὸς θεω-
ρων· ἐξεμυκτηρίζον δὲ καὶ οἱ
ἀρχόντες (υ)σὺν αὐτοῖς, λε-
γοντες· Ἀλλὰς ἐσώσε, σώσατω
ἑαυτὸν, εἰ ὅτι οὗτος ἐστὶν ὁ Χρισ-
τός, ὁ τοῦ Θεοῦ ἐκλεκτός.

36 Ἐνεπαίζον δὲ αὐτῷ καὶ
οἱ στρατιῶται, προσερχομένοι
καὶ ὅς οὖν προσφέροντες αὐτῷ,

37 Καὶ λεγοντες· Εἰ σὺ εἶ
ὁ βασιλεὺς τῶν Ἰουδαίων, σώ-
σον σεαυτὸν.

39 Εἰς δὲ τῶν κρεμασθέντων
κακουργῶν ἐβλάσφημει αὐ-
τὸν, λεγων· Εἰ σὺ εἶ ὁ Χρισ-
τός, σώσον σεαυτὸν καὶ ἡμᾶς.

LUKE XXIII.

42 Καὶ εἶπεν τῷ Ἰησοῦ· Μνησθήτι μου, κυριε, (ο)ὅταν
ἐλθῇς ἐν τῇ βασιλείᾳ σου.

43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σημερον μετ'
ἐμοῦ ἐσθὶ ἐν τῇ παραδείσῳ.

(υ) → σὺν αὐτοῖς, (ο) om. ὅταν ἐλθῇς *Alit* : ἐν τῇ ἡμέρᾳ
τῇς ἐλευσεως σου.

JOHN XIX.

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπα, καὶ Μαρία ἡ Μαγδαληνὴ.

26 Ἰησοὺς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεσ-

MATTH. XXVII.

45 Ἀπο δὲ ἑκτῆς ὥρας σκοτος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, ἕως ὥρας ἐννατῆς.

46 Περὶ δὲ τὴν ἐννατὴν ὥραν ἀνέβησεν ὁ Ἰησοῦς φωνὴ μεγάλη, λέγων· Ἡλι, ἡλι· λαμα σαβαχθανι; τοῦτ' ἐστὶ· Θεέ μου, ἴδε μου· ἵνα τι με ἐγκατελίπης;

47 Τινες δὲ τῶν ἐκεῖ ἐστῶτων, ἀκουσάντες, ἔλεγον· Ὅτι Ἡλίαν φωνεῖ ὅτος.

48 Καὶ εὐθὺς δραμῶν εἰς εἴς αὐτῶν, καὶ λαβὼν σπογγὸν, πλησας τε οἶκους, καὶ περιθεὶς καλαμῷ, ἐποτίζεν αὐτόν.

49 Οἱ δὲ λοιποὶ ἔλεγον· Ἀφές· ἰδῶμεν, εἰ ἐρχεται Ἡλίας, σώσων αὐτόν.

50 Ὁ δὲ Ἰησοῦς, πάλιν κραξάς φωνὴ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.

MARK XV.

33 Γενομένης δὲ ὥρας ἑκτῆς, σκοτος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννατῆς.

34 Καὶ τῇ ὥρᾳ τῇ ἐννατῇ ἐβόησεν ὁ Ἰησοῦς φωνὴ μεγάλῃ, λέγων· Ἐλωὶ, ἐλωὶ· λαμμα σαβαχθανι; ὁ ἐστὶ μεθερμηνευόμενον· Ὁ Θεός(η) μου, ὁ Θεός μου· εἰς τι με ἐγκατελίπης;

35 Καὶ τινες τῶν παρεστώτων ἀκουσάντες, ἔλεγον· Ἰδοὺ, Ἡλίαν φωνεῖ.

36 Δραμῶν δὲ εἰς, καὶ γεμισας σπογγὸν οἶκους, περιθεὶς τε καλαμῷ, ἐποτίζεν αὐτόν, λέγων· Ἀφετε· ἰδῶμεν, εἰ ἐρχεται Ἡλίας καθελεῖν αὐτόν.

37 Ὁ δὲ Ἰησοῦς, ἀφῆς φωνὴν μεγάλην, ἐξέπνευσε.

(η) om. μου p^{ms}.

JOHN XIX.

τῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γυναί, ⁽¹⁾ ἰδε ὁ υἱός σου.

27 Ἔτα λέγει τῷ μαθητῇ· Ἰδου ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἐλάβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἰδία.

LUKE XXIII.

JOHN XIX.

44 Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκοτος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννατῆς.

45 ^(d) Καὶ ἐσκοτισθῇ ὁ ἥλιος·

28 Μετὰ τοῦτο ^(g) εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετελεσται ἵνα τελειωθῇ ἡ γραφή, λέγει· Διψῶ.

29 Σκευὸς οὖν ἐκείτο ὄξους μιστόν· οἱ δὲ πλησάντες σπογγὸν ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στοματι.

46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς, εἶπε· Πατερ, εἰς χειρὰς σου ^(ε) παραθήσονται τὸ πνεῦμα μὲν. Καὶ ταῦτα εἰπὼν, ἐξεπνευσεν.

30 Ὅτε οὖν ἐλάβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετελεσται· καὶ κλινὰς τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

(1) γ. ἰδίου (d) om. Καὶ ἐσκοτισθῇ ὁ ἥλιος· *Albi*· τοῦ ἡλίου ἐκλείποντος· (g) Ὑπαρτιθεμαι *Alii*· παρτιθῆμι (q) ἰδίων

§ 142. *What happened at Jesus' death. Who were present during the crucifixion. The remaining transactions of the day.*

MATTH. XXVII.

51 Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἀνωθεν ἕως κατω· καὶ ἡ γῆ ἐσεισθῆ, καὶ αἱ πέτραι ἐσχίσθησαν,

52 Καὶ τὰ μνημεῖα ἀνεφύθησαν·

54 Ὁ δὲ ἑκατοντάρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γενομένα, ἐφοβήθησαν σφοδρὰ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς ἦν ὁτός.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαί, ἀπὸ μακροθεν θεωροῦσαι·

56 Ἐν αἷς ἦν Μαρία ἡ Μαγδαληνῇ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μητῆρ, καὶ ἡ μητῆρ τῶν υἱῶν Ζεβεδαίου.

55 αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ·

MARK XV.

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἀνωθεν ἕως κατω.

39 Ἰδὼν δὲ ὁ κεντυριὼν, ὁ παρῆσθηκώς ἐξ ἐναντίας αὐτοῦ, ὅτι ἔτω (υ)κράξας ἐξεπνεύσεν, εἶπεν· Ἀληθῶς ὁ ἄνθρωπος ὁτός υἱὸς ἦν Θεοῦ.

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακροθεν θεωροῦσαι· ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνῇ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ (γ)Ἰωσὴ μητῆρ, καὶ Σαλωμῇ·

41 Αἱ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηγοῦν αὐτῷ· καὶ αἱ πολλαί, αἱ συναναβασαὶ αὐτῷ εἰς Ἱερουσόλυμα.

JOHN XIX.

31 Οἱ οὖν Ἰουδαῖοι (ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββατῷ· ἐπεὶ παρασκευή ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα (α) ἐκείνου τοῦ σαββατοῦ) ᾠρώτησαν τὸν Πιλάτον, ἵνα κατεργασίῃ αὐτῶν τὰ σκελῆ, καὶ ἀρθώσιν.

32 Ἠλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκελῆ, καὶ τοῦ ἀλλοῦ τοῦ συσταυρωθέντος αὐτοῦ.

(υ) om. κράξας (γ) Ὡσητος (α) r. ἐκεῖνη

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LUKE XXIII.

JOHN XIX.

45 και εσχισθη
το καταπετασμα του ναου
μεσον.

47 Ιδων δε ο εκατονταρχος
το γενομενον, εδοξασε τον
θεον, λεγων· Οντως ο ανθρω-
πος οτος δικαιος ην.

48 Και παντες οι συμπαρα-
γενομενοι οχλοι επι την δεω-
ριαν ταυτην, θεωρουντες τα
γενομενα, τυπτοντες ^(s) εαυ-
των τα στήθη υψοστροφον.

49 Εισηκησαν δε παντες
οι γνωστοι αυτου μακροθεν,
και γυναikes αι συνακολουθη-
σασαι αυτω απο της Γαλι-
λαιας, ορωσαι ταυτα.

JOHN XIX.

33 Επι δε τον Ιησουν ελθοντες, ως ειδον αυτον ηδη τεθ-
νηκοσα, ου κατεαξαν αυτου τα σκελη·

34 Αλλ' εις των στρατιωτων λογχη αυτου την πλευραν
ενυξε, και ευθυς εξηλθεν αιμα και υδωρ.

35 Και ο εωρακως μεμαρτυρηκε, και αληθινη αυτου εστιν
η μαρτυρια· κακεινος οιδεν, οτι αληθη λεγει, ινα ^(b) και
υμεις πιστευσητε.

(s) ⇒ εαυτων (b) r. → και

JOHN XIX.

36 Εγενετο γαρ ταυτα, ἵνα ἡ γραφή πληρωθῇ „Ὅσπου
ου συντριβησεται ⁽ⁱ⁾ αὐτου.,,

MATTH. XXVII.

57 Οψίας δε γενομένης, ἦλ-
θεν ἄνθρωπος πλούσιος ἀπο
Αρμαθαίας, τὸν ὄνομα Ἰωσήφ,
ὃς καὶ αὐτὸς ἐμαθητεύσε τῷ
Ἰησοῦ.

58 Οὗτος προσελθὼν τῷ Πι-
λατῷ, ᾐτήσατο τὸ σῶμα τοῦ
Ἰησοῦ.

Τότε ὁ Πιλάτος

ἐκέλευσεν ἀποδοθῆναι τὸ σῶ-
μα.

59 Καὶ λαβὼν τὸ σῶμα ὁ
Ἰωσήφ, ἐνέτυλιξεν αὐτὸ σιν-
δονι καθαρά,

60 Καὶ ἐθήκεν αὐτὸ ἐν τῷ
καὶνῷ αὐτοῦ μνημείῳ, ὃ ἐλα-
τομήσεν ἐν τῇ πέτρᾳ· καὶ
προσκυλίσας λίθον μέγαν τῇ
θύρᾳ τοῦ μνημείου, ἀπῆλθεν.

61 Ἦν δε ἐκεῖ Μαρία ἡ Μαγ-
δαληνῇ, καὶ ἡ ἄλλη Μαρία,
καθήμεναι ἀπεναντι τῷ ταφῇ.

MARK XV.

42 Καὶ ἤδη οψίας γενομένης,
(ἐπὶ τὴν παρασκευὴν, ὃ ἐστὶ
προσάββατον,)

43 ⁽ⁿ⁾ Ἠλθεν Ἰωσήφ ὁ ἀπο
Αρμαθαίας, εὐσχημὼν βαλεν-
της, ὃς καὶ αὐτὸς ἦν προσδεχομέ-
νος τὴν βασιλείαν τοῦ θεοῦ, τολ-
μήσας εἰσῆλθε πρὸς Πιλάτον,
καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

44 Ὁ δὲ Πιλάτος ἐθαύμασεν,
εἰ ἤδη τεθνήκε· καὶ προσκα-
λέσας αὐτὸν τὸν κεντυριῶνα,
ἐπικράτησεν αὐτὸν, καὶ παλαι
ἀπέθανε.

45 Καὶ γὰρ ἀπὸ τοῦ κεντυρι-
ῶνα, ἐδώκετο τὸ σῶμα τῷ
Ἰωσήφ.

46 Καὶ ἀγοράσας σινδονα,
καὶ παθελὼν αὐτὸν, ἐνέκλιξε
τῇ σινδονί· καὶ κατέθηκεν
αὐτὸν ἐν μνημείῳ, ὃ ἦν λελα-
τομήμενον ἐκ πέτρας· καὶ
προσεκύλισε λίθον ἐπὶ τὴν
θύραν τοῦ μνημείου.

47 Ἦ δὲ Μαρία ἡ Μαγδαληνῇ
καὶ Μαρία Ἰωσήφ ὁ θείων, κα-
^(u)τιθεταί.

(i) Ὑπὸ αὐτοῦ. (n) Ἐλθὼν (u) Ὑπεβύηται.

JOHN XIX.

37 Και παλιν ἑτερα γραφη λεγει „Οψονται εις ὃν ἐξεκ-
εντησαν.,,

LUKE XXIII.

54 (m) Και ἡμερα ην παρασ-
κεινη, (i) η̄ σαββατον επεφωσκε.

50 Και ιδου, ανηρ ονοματι
Ιωσηφ, βουλευτης ὑπαρχων,
ανηρ αγαθος και δικαιος,

51 (Οὗτος ουκ ην συγκατα-
τεθειμενος τη βουλη και τη
πραξει αυτων,) απο Αρμαθα-
ιας πολεως των Ιουδαιων, (r)
ὃς και προσεδεχετο και αυτος
την βασιλειαν του θεου·

52 Οὗλος προσελθων τῷ Πιλα-
τῷ, ᾤτησατο το σωμα τῷ Ιησῷ.

53 Και καθειλων αυλο, ενελη-
λιξεν αυτο σινδονι, η̄ εθηκεν
αυλο εν μνηματι λαξευτῳ, ὃ ἐκ
ην ουδεπω ουδεις κειμενος.

55 Κατακολουθησασαι δε (a)
η̄ γυναικες, αἰτινες ησαν συνε-
ληλυθιναι αυτῷ εκ της Γαλι-
λαιας, εθεασαντο το μνημειον,
(b) η̄ ὡς ετεθη το σωμα αυτου.

56 Ὑποστρεψασαι δε ἡτοι-
μασαν αρωματα και μυρα· η̄
το μεν σαββατον ἡσυχασαν
κατα την εντολην.

JOHN XIX.

38 Μετα (p) δε ταυτα ηρω-
τησε τον Πιλατον (o) ὁ Ιωσ-
ηφ (t) ὁ απο Αρμαθαιας, (ων
μαθητης του Ιησου, κεκρυμ-
μενος δε δια τον φοβον των
Ιουδαιων,) ἵνα αρη το σωμα
του Ιησου· και επετρεψεν ὁ
Πιλατος. Ηλθεν ουν και
ηρε το σωμα του Ιησου.

39 Ηλθε δε και Νικοδημος,
(ὁ ελθων προς τον Ιησουν
νυκτος το πρωτον,) φερων
μιγμα σμυρνης και αλοης (q)
ὡς λιτρας ἑκατον.

40 Βλαβον ουν το σωμα τῷ
Ιησῷ, και εδησαν αυτο (d) ὀθ-
ονιοις μετα των αρωματων,
καθως εθος εστι τοις Ιουδαιοις
ενταφιαζειν.

41 Ην δε εν τῷ τοπῷ, ὅπου
εσταυρωθη, κηπος, και εν τῷ
κηπῷ μνημειον καινον, εν ᾧ
ουδεπω ουδεις ετεθη.

42 Εκει εν δια την παρασκευ-
ην των Ιουδαιων, ὅτι εγγυς ην
το μνημειον, εθηκαν τον Ιησῷ.

(m) add. Και θεντος αυτη, επεθηκε τῷ μνημειῳ λιθον, ὃν
μογισ εικοσι εκυλιον. Ην δε ἡ ἡμερα προ σαββατῃ. Κατη-
κολουθησαν δε (i) η̄ (r) ὡς προσεδεχετο την Αλῆι : ὃς
και αυτος προσεδεχετο την (a) η̄ και Αλῆι : αἱ (b) om. και
ὡς ετεθη το σωμα (p) η̄ δε (o) η̄ (t) → ὁ (q) r. ὡσει
(d) ὡς εν ὀθονιοις

§ 143. *The transactions on the day after the crucifixion.*

MATTH. XXVII.

62 Τη δε επαυριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον,

63 Λέγοντες· Κυριε, ἐμνησθήμεν, ὅτι ἐκεῖνος ὁ πλάνος ἐπὶν ἐστὶ ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

64 Κελεύσον οὖν ασφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ, ^(v) κλεψῶσιν αὐτόν, καὶ εἰπῶσι τῷ λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχατὴ πλάνη χειρῶν τῆς πρώτης.

65 Εφη⁽ⁿ⁾ αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστῶδιαν· ὑπαγγέλε, ασφαλισασθε, ὥς οἰδατε.

66 Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστῶδιας.

(v) † νυκτός, (n) † δε

END OF PART VI.

PART VII.

THE TRANSACTIONS OF FORTY DAYS,

FROM

THE DAY OF THE RESURRECTION

TO THE

ASCENSION.

§ 144. *The transactions on the day of the resurrection before the first visit of the women to the sepulchre.*

MARK XVI.

Και διαγενομένου του σαββατου, Μαρια ἡ Μαγδαληνη, και Μαρια ἡ (ο) του Ιακωβου, και Σαλωμη ηγορασαν αρωματα, ἵνα ελθουσαι αλειψωσιν αὐτον.

MATTH. XXVIII.

2 Καὶ ἰδου, σεισμος ἐγενετο μεγας· ἀγγελος γὰρ κυρίου, καταβας ἐξ οὐρανου, προσελθὼν ἀπεκλυσε τὸν λίθον (u) ἀπο τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτου.

3 Ἦν δὲ ἡ ἰδέα αὐτου ὡς ἀστραπή, καὶ τὸ ἐνδύμα αὐτου λευκὸν ὥσει χιων.

4 Ἀπο δὲ τοῦ φόβου αὐτου ἐσεισθησαν οἱ τηρουντες, καὶ ἐγενοντο ὥσει νεκροί.

MATTH. XXVII.

52 καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ηγερθη,

53 Καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἐγερσιν αὐτῶν εἰσηλθόντες εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

(ο) → του (u) → ἀπο τῆς θύρας,

§ 145. *The first visit of the women to the sepulchre.*

MATTH. XXVIII.

Οψε δε σαββατων, τη επι-
φωσκουσι εις μιαν σαββατων,
ηλθε Μαρια η Μαγδαληνη, κ
η αλλη Μαρια, θεωρησαι τον
ταφον.

5 Αποκριθεις δε ο αγγελος
ειπε ταις γυναιξι· Μη φοβεισ-
θε υμεις· οίδα γαρ, οτι Ιησυν
τον εσταυρωμενον ζητειτε.

6 Ουχ εστιν ωδε· ηγερθη
γαρ, καθως ειπε. Δευτε, ιδετε
τον τοπον, όπου εκειτο (a) ο
κυριος.

7 Και ταχυ πορευθειςαι ει-
πατε τοις μαθηταις αυτου,
οτι ηγερθη απο των νεκρων·
και ιδου, προαγει υμας εις την
Γαλιλαιαν· εκει αυτον οφεισθε
ιδου, ειπον υμιν.

8 Και εξελθουσαι ταχυ απο
του μνημειου μετα φοβου και
χαρας μεγαλης, εδραμον απ-
αγγελαι τοις μαθηταις αυτ.

MARK XVI.

2 Και λιαν πρωι της μας
σαββατων ερχονται επι το μνη-
μειον, ανατειλαντος τε ηλιου.

3 Και ελεγον προς εαυτας·
Τις αποκυλισει ημιν τον λιθον
εκ της θυρας του μνημειου ;

4 Και αναβλεψασαι θεωρη-
σιν, οτι αποκεκυλισται ο λι-
θος· ην γαρ μεγας σφοδρα.

5 Και εισελθουσαι εις το
μνημειον, ειδον νεανισκον κα-
θημενον εν τοις δεξιοις, περι-
βεβλημενον στολην λευκην
και εξεθαμβηθησαν.

6 Ο δε λεγει αυταις· Μη
εκθαμβεισθε· Ιησουν ζητατε
τον Ναζαρηνον, τον εσταυ-
ρωμενον ηγερθη, εκ εστιν ωδε·
ιδε ο τοπος, όπου εθηκαν αυτον.

7 Αλλ' υπαγετε, ειπατε τοις
μαθηταις αυτου, και τω Πε-
τρω, οτι προαγει υμας εις την
Γαλιλαιαν· εκει αυτον οφεισ-
θε, καθως ειπεν υμιν.

8 Και εξελθουσαι, (b) εφυγον
απο του μνημειου· ειχε δε
αυτας τρομος και εκστασις,
και ουδενι ουδεν ειπον· εφο-
βουντο γαρ.

(a) om. ο κυριος. (b) † ταχυ,

§ 145. *The first visit of the women to the sepulchre.*

LUKE. XXIV.

JOHN XX.

Τῇ δὲ μιᾷ τῶν σαββάτων, ὀρθροῦ βαθεῖος, ἦλθον ἐπὶ τὸ μνημα, φέρουσαι ἃ ἤταμασαν ἀρώματα· ^(c) καὶ τινες σὺν αὐταῖς.

2 Εὗρον δὲ τὸν λίθον ἀποκεκλυσμένον ἀπὸ τοῦ μνημεῖου·

3 Καὶ εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

4 Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτάς περὶ τοῦτου, καὶ ἰδοὺ, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτουσαῖς.

5 Εμφοβῶν δὲ γενομένων αὐτῶν, καὶ κλινύσων τὸ προσώπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τι ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

6 Οὐκ ἐστὶν ὧδε, ἀλλ' ἠγέρθη. Μνησθητε ὡς ἐλάλησεν ἡμῖν, ἐτι ὡν ἐν τῇ Γαλιλαίᾳ,

7 Λέγων· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

8 Καὶ ἐμνησθήσαν τῶν ῥημάτων αὐτοῦ·

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἐρχεται πρῶτῃ, σκοτίας ἐστὶ οὐσῆς, εἰς τὸ μνημεῖον·

καὶ βλέπει τὸν λίθον ῥημένον ἐκ τοῦ μνημεῖου.

(c) → καὶ τινες σὺν αὐταῖς.

§ 145. *The first visit of the women to the sepulchre.*

MATTH. XXVIII.

Οψε δε σαββατων, τη επι-
φωσκουση εις μιαν σαββατων,
ηλθε Μαρια η Μαγδαληνη, η
η αλλη Μαρια, θεωρησαι τον
ταφον.

5 Αποκριθεις δε ο αγγελος
ειπε ταις γυναιξι· Μη φοβεισ-
θε υμεις· οίδα γαρ, οτι Ιησουν
τον εσταυρωμενον ζητειτε.

6 Ουκ εστιν ωδε· ηγερθη
γαρ, καθως ειπε. Δευτε, ιδετε
τον τοπον, όπου εκειτο (α) ο
κυριος.

7 Και ταχυ πορευθειςαι ει-
πατε τοις μαθηταις αυτου,
οτι ηγερθη απο των νεκρων·
και ιδου, προαγει υμας εις την
Γαλιλαιαν· εκει αυτον οψεσθε·
ιδου, ειπον υμιν.

8 Και εξελθουσαι ταχυ απο
του μνημειου μετα φοβου και
χαρας μεγαλης, εδραμον απ-
αγγελαι τοις μαθηταις αυτε.

MARK XVI.

2 Και λιαν πρωι της μιας
σαββατων ερχονται επι το μνη-
μειον, αποτειλαντος του ηλιου.

3 Και ελεγον προς εαυτας·
Τις αποκυλισει ημιν τον λιθον
εκ της θυρας του μνημειου ;

4 Και αναβλεψασαι θεωρη-
σιν, οτι αποκεκυλισται ο λι-
θος· ην γαρ μεγας σφοδρα.

5 Και εισελθουσαι εις το
μνημειον, ειδον νεανισκον κα-
θημενον εν τοις δεξιоиς, περι-
βεβλημενον στολην λευκην·
και εξεθαμβηθησαν.

6 Ο δε λεγει αυταις· Μη
εκθαμβεισθε· Ιησουν ζητειτε
τον Ναζαρηνην, τον εσταυ-
ρωμενον· ηγερθη, εκ εσιν ωδε·
ιδε ο τοπος, οπως εθηκαν αυτον.

7 Αλλ' υπαγετε, ειπατε τοις
μαθηταις αυτου, και τω Πε-
τρω, οτι προαγει υμας εις την
Γαλιλαιαν· εκει αυτον οψεσ-
θε, καθως ειπεν υμιν.

8 Και εξελθουσαι, (b) σφραγον
απο του μνημειου· ειχε δε
αυτας τρομος και εκστασις,
και ουδενι ουδεν ειπον· εφο-
βουντο γαρ.

(a) *om.* ο κυριος. (b) † ταχυ,

§ 145. *The first visit of the women to the sepulchre.*

LUKE. XXIV.

Τη δε μιᾷ των σαββάτων, ὀρθροῦ βαθεῖας, ἦλθον ἐπὶ τὸ μνημα, φερούσαι ἃ ἤταμασαν ἀρώματα· ^(c) καὶ τινες συν αὐταῖς.

2 Εὗρον δε τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημεῖου·

3 Καὶ εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

4 Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τοῦτου, καὶ ἰδοὺ, ἄνδρες δύο ἐπεστήσαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτουσαῖς.

5 Ἐμφοβῶν δε γενομένων αὐτῶν, καὶ κλινύσων τὸ προσῶπον εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

6 Οὐκ ἐστὶν ὧδε, ἀλλ' ἠγέρθη. Μνησθητε ὡς ἐλάλησεν ὑμῖν, ἐτι ὡν ἐν τῇ Γαλιλαίᾳ,

7 Λέγων· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

8 Καὶ ἐμνησθήσαν τῶν ῥημάτων αὐτοῦ·

JOHN XX.

Τη δε μιᾷ των σαββάτων Μαρία ἡ Μαγδαληνὴ ἐρχομένη πρώτη, σκοτίας ἐτι ὡσῆς, εἰς τὸ μνημεῖον·

καὶ βλέπει τὸν λίθον ῥριμένον ἐκ τοῦ μνημεῖου.

(c) → καὶ τινες συν αὐταῖς.

LUKE XXIV.

JOHN XX.

9 Καὶ ὑποστρεφασαὶ ἀπὸ τοῦ μνημείου, ἀπηγγείλαν ταῦτα πάντα τοῖς ἑνδεκά καὶ πᾶσι τοῖς ^(ο)λοιποῖς.

10 Ἦσαν δὲ ^(ο)ἡ Μαγδαλὴν Μαρία, καὶ Ἰωάννα, καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, ^(r)αἱ ἐλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

11 Καὶ ἐφάνησαν ἐναντίον αὐτῶν ὥστε ληρὸς τὰ ῥήματα αὐτῶν, καὶ ἠπίσταν αὐταῖς.

2 Τρεχεὶ οὖν καὶ ἐρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν, πού ἐθήκαν αὐτόν.

§ 146. *Peter and John visit the sepulchre.*

LUKE XXIV.

JOHN XX.

12 ^(l)Ὁ δὲ Πέτρος ἀναστὰς ἐδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακυνθὰς βλέπει τὰ ὀθονία ^(h)κεκείμενα ^(q)μόνα·

3 Ἐξήλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

4 Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε ταχίον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον.

5 Καὶ παρακυνθὰς βλέπει κεκείμενα τὰ ὀθονία· οὐ μὲντοι εἰσηλθεν.

6 Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσηλ-

(ο) ~ λοιποῖς ἡ Μαγδαλὴν Alii : ~ λοιποῖς. Ἦν δὲ ἡ Μαγδαλὴν (r) = αἱ (l) om. Ὁ δὲ Πέτρος ad γεγονός. (h) om. κεκείμενα Alii transp. (q) om. μόνα Alii transp.

LUKE XXIV.

JOHN XX.

θεν εις το μνημειον, και θεωρει τα οθονια κειμενα,

7 Και το σουδαριον ο ην επι της κεφαλης αυτου, ου μετα των οθονιων κειμενον, αλλα χωρις εντετυλιγμενον εις ένα τοπον.

8 Τότε ουν εισηλθε και ο αλλος μαθητης, ο ελθων πρωτος εις το μνημειον, και ειδε, και επιστευσεν.

9 Ουδεπω γαρ ηδεισαν την γραφην, οτι δει αυτον εκ νεκρων αναστηναι.

και απηλθε προς εαυτον, θαυμαζων το γεγονος.

10 Απηλθον ουν παλιν προς εαυτους οι μαθηται.

§ 147. *Jesus appears first to Mary Magdalene.*

JOHN XX.

11 Μαρια δε ειστηκει προς ⁽ⁿ⁾τω μνημειω κλαιουσα εξω. Ως ουν εκλαιε, παρεκυψεν εις το μνημειον,

12 Και θεωρει δυο αγγελους εν λευκοις καθεζομενους, ένα προς τη κεφαλη, και ένα προς τοις ποσιν, όπου εκειτο το σωμα του Ιησου.

13 Και λεγουσιν αυτη εκεινοι· Γυναι, τι κλαιεις; Λεγει αυτοις· Ότι ηραν τον κυριον μου, και ουκ οίδα που εθηκαν αυτον.

14 ^(e)Ταυτα ειπουσα, εστραφη εις τα οπισω, και θεωρει τον Ιησουν ιστωτα· και ουκ ηδει, οτι ^(c)Ιησους εστι.

(ⁿ) γ. το μνημειον (^e) † Και (^c) † ο

MARK XVI.

9 ^(a)Αναστας δε πρωῒ πρωτῇ σαββατου εφανη πρωτον Μαρια τη Μαγδαληνη, αφ' ἧς εκβεβληκει ἑπτα δαμονια.

JOHN XX.

15 Λεγει αυτη ὁ Ἰησους· Γυνα, τι κλαιεις ; τινα ζητεις ; Εκεινη, δοκουσα ὅτι ὁ κηπουρος εστι, λεγει αυτῷ Κυριε, ει συ εδαστασας αυτων, ειπε μοι που εθηκας αυτον, κηγω αυτον αρω.

16 Λεγει αυτη ὁ Ἰησους· Μαρια. Στραφεισα εκεινη λεγει ^(c)αυτῷ· Ῥαββουνι, ὃ λεγεται, διδασκαλε.

17 Λεγει αυτη ὁ Ἰησους· Μη μου ἄπτου· ουπω γαρ αναβηκα προς τον πατερα ^(d)μου· πορευου δε προς τους αδελφους μου, και ειπε αυτοις· Αναβαινω προς τον πατερα μου και πατερα ὑμων, και θεον μου και θεον ὑμων.

§ 148. *Jesus' second appearance.*

MATTH. XXVIII.

MARK XVI.

9 ^(e)Ὡς δε επορευοντο απαγγελαι τοις μαθηταις αυτη, ὁ Ἰησους απηνητησεν αυταις, λεγων· Χαιρετε. Αἱ δε προσελθουσαι εκρατησαν αυτου τους ποδας, και προσεκυνησαν αυτῷ.

10 Εκεινη πορευθεισα απηγγειλε τοις μετ' αυτου γενομενοις, πενθουσι, και κλαιουσι.
11 Κακεινοι ακουσαντες ὅτι ζῇ και εθεαθη ὑπ' αυτης, ἠπιστησαν.

JOHN XX.

18 Ερχεται Μαρια ἡ Μαγδαληνη απαγγελουσα τοις μαθηταις, ὅτι ἑωρακε τον κυριον, και ταυτα ειπεν αυτη.

(a) ⇒ Αναστας *usque ad finem libri*. *Alii* : Παντα δε τα παρηγγελμενα τοις περι τον Πετρον συντομῳς ἐξηγγειλαν. Μετα δε ταυτα και αυτος ὁ Ἰησους απο ανατολης και αχρι δυσεως εξαπεστειλε δι' αυτων το ἱερον και αφθαρτον κηρυγμα της αιωνιου σωτηριας. ^(c)Ὡ αυτῷ Ῥεβραῖστι· Ῥαββουνι, ^(d)om. μου· ^(e)⇒ Ὡς δε *ad* μαθηταις αυτου,

MATTH. XXVIII.

10 Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπελθῶσιν εἰς τὴν Γαλιλαίαν, καὶ μετὰ ἐμοῦ ἔσονται.

§ 149. *The conduct of the Roman soldiers, and the Jewish rulers.*

MATTH. XXVIII.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινες τῆς κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπηγγείλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γένομενα.

12 Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίον τε λαβόντες, ἀργυρία ἱκανὰ ἔδωκαν τοῖς στρατιώταις,

13 Λέγοντες· Εἰπάτε, ὅτι οἱ μαθηταὶ αὐτοῦ, νυκτὸς ἐλθόντες, ἐκλέψαν αὐτόν, ἡμῶν κομιζόμενων.

14 Καὶ εἰάν τις ἀκούσῃ τοῦτο ἐπὶ τοῦ ἡγεμονοῦ, ἡμεῖς πείσομεν αὐτόν, καὶ ὑμᾶς ἀμερμῆστους ποιήσομεν.

15 Οἱ δὲ λαβόντες τὰ ἀργυρία, ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφθίμωσεν ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

§ 150. *Jesus, having been seen of Peter, appears to the two disciples who went to Emmaus.*

I. COR. XV.

5 ὦσθη Κηφά,

MARK. XVI.

LUKE XXIV.

12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπεχούσαν σταδίου ^(m) ἑξήκοντα ἀπὸ Ἰερουσαλὴμ, ἥ ὀνομαζέται Ἐμμαῦς.

14 Καὶ αὐτοὶ ὁμιλοῦντες πρὸς

(m) *add. ἑκατόν*

MARK XVI.

εφανερώθη ἐν ἑτέρᾳ μορφῇ,
πορευόμενοις εἰς ἀγρον.

LUKE XXIV.

αλλήλους περὶ πάντων τῶν
συμβεβηκότων τούτων.

15 Καὶ ἐγένετο ἐν τῷ ὁμί-
λειν αὐτοὺς καὶ συζητεῖν, καὶ
αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνε-
πορευετο αὐτοῖς.

LUKE XXIV.

16 Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγνῶναι
αὐτόν.

17 Εἶπε δὲ πρὸς αὐτοὺς· Τινες οἱ λόγοι οὗτοι, οἷς ἀντι-
βάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθῶ-
ποι ;

18 Ἀποκριθεὶς δὲ ὁ εἰς, ὃ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν·
Σὺ μόνος παροικεῖς ⁽ⁿ⁾ Ἱερουσαλὴμ, καὶ οὐκ ἐγνώς τα γενο-
μένα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις ;

19 Καὶ εἶπεν αὐτοῖς· Ποία ; Οἱ δὲ εἶπον αὐτῷ· Τα περὶ
Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατός
ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ πάντος τοῦ λαοῦ·

20 Ὅπως τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἀρχόντες
ἡμῶν εἰς κρῖμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.

21 Ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτρωθῆ-
ναι τὸν Ἰσραὴλ· ἀλλά γε σὺν πᾶσι τούτοις τρίτην ταύτην
ἡμέραν ἀγεί σήμερον, ἀφ' οὗ ταῦτα ἐγένετο.

22 Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξεσθῆσαν ἡμᾶς, γε-
νομεναι ὀρθραὶ ἐπὶ τῷ μνημείῳ·

23 Καὶ μὴ εὑρούσαι τὸ σῶμα αὐτοῦ, ἦλθον, λεγούσαι καὶ
ὀπτασίαν ἀγγέλων ἑώρακεναι, οἱ λεγούσιν αὐτόν ζῆν.

24 Καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τῷ μνημείῳ, καὶ
εὑρόν οὕτω, καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτόν δὲ οὐκ
εἶδον.

25 Καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὡ ἀνοήτοι καὶ βραδεῖς τῇ

(n) † ἐν *Alii* : Ὡς

LUKE XXIV.

καρδια του πιστεuein επι πασιν, οἷς ελαλησαν οἱ προφηται.

26 Ουχι ταυτα εδει παθειν τον Χριστον, και εισελθειν εις την δοξαν αυτου;

27 Και αρξαμενος απο Μωσεως και απο παντων των προφητων, διηρμηνευεν αυτοις εν (n) πασαις ταις γραφαις τα περι αυτου.

28 Και ηγγισαν εις την κωμην ου επιορευοντο· και αυτος (h) προσεποιετο πορρωτερω πορευεσθαι.

29 Και παρεβιασαντο αυτον, λεγοντες· Μεινον μεθ' ημων, οτι προς εσπεραν εστι, και κεκληκεν η ημερα. Και εισηλθε του μειναι συν αυτοις.

30 Και εγενετο εν τω κατακλιθηναι αυτον μετ' αυτων, λαβων τον αρτον, ευλογησε, και κλασας επεδιδου αυτοις.

31 Αυτων δε διηνοιχθησαν οἱ οφθαλμοι, και επεγνωσαν αυτον· και αυτος αφαντος εγενετο απ' αυτων.

32 Και ειπον προς αλληλους· Ουχι η καρδια ημων καιομενη ην εν ημιν, ως ελαλει ημιν εν τη οδω, και ως διηνοιγεν ημιν τας γραφας;

MARK XVI.

13 Κακεινοι απελθοντες

απηγγειλαν τοις λοιποις· ουδε εκεινοι επιστευσαν.

LUKE XXIV.

33 Και ανασταντες αυτη τη ωρα, υπεστρεψαν εις Ιερουσαλημ· η ευρον συνηθροισμενους τας ενδεκα και τας συν αυτοις,

34 Λεγοντας· Οτι (γ) ηγερθη ο κυριος οντως, και ωφθη Σιμωνι.

35 Και αυτοι εξηγουντο τα εν τη οδω, και ως εγνωσθη αυτοις εν τη κλασει του αρτου.

(n) om. πασαις (h) ~ προσεποιησατο (γ) ~ οντως ο κυριος ηγερθη,

§ 151. *Jesus appears to the apostles in the absence of Thomas.*

I. CORINTHIANS XV.

MARK XVI.

5 εἶπα τοῖς δώδεκα.

14 Ὑστερον, ἀνακειμενοὺς αὐτοῖς τοῖς ἑνδέκα ἐφανερώθη καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν . καὶ σκληροκαρδίαν, ὅτι τοῖς δεασάμενοις αὐτὸν ἐξηγεῖμενον οὐκ ἐπιστεύσαν.

LUKE XXIV.

37 Πτοηθέντες δὲ καὶ ἐμφοβοὶ γενομένοι, ἐδοκουν πνεῦμα θεωρεῖν.

38 Καὶ εἶπεν αὐτοῖς· Τι τεταραγμένοι ἐστε ; καὶ διατι διαλογισμοὶ ἀναβαῖνουσιν ἐν ταῖς καρδίαις ὑμῶν ;

39 Ἰδετε τὰς χεῖρας μου καὶ τοὺς ποδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ᾤψαλαφῆσατέ με καὶ ἰδετέ· ὅτι πνεῦμα σὰρκα καὶ ὅστέα οὐκ ἔχει, καθὼς ἐμε θεωρεῖτε ἔχοντα.

LUKE XXIV.

JOHN XX.

40 Καὶ τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς ποδας.

20 Καὶ τοῦτο εἰπὼν, ἐδείξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχαρήσαν οὖν οἱ μαθηταί, ἰδόντες τὸν κύριον.

LUKE XXIV.

41 Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπο τῆς χαρᾶς, καὶ θαυμάζοντων, εἶπεν αὐτοῖς· Ἐχετε τι βρώσιμον ἐνθάδε ;

42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀστέου μέρος, ⁽¹⁾ καὶ ἀπο μελισσίου κηρίου.

43 Καὶ λαβὼν, ἐνώπιον αὐτῶν ἐφαγεν. ⁽ⁿ⁾

⁽¹⁾ → καὶ ἀπο μελισσίου κηρίου. ⁽ⁿ⁾ add. καὶ (λαβὼν) τὰ ἐπιλοιπα (περισσεύματα) ἔδωκεν αὐτοῖς.

§ 151. *Jesus appears to the apostles in the absence of Thomas.*

LUKE XXIV.

JOHN XX.

36 Ταῦτα δὲ αὐτῶν λαλῶν-
των, αὐτὸς (δ) ἑστῆ ἐν μεσῶ
αὐτῶν, (α) καὶ λέγει αὐτοῖς·
Εἰρήνη ὑμῖν.

19 Οὐσὴς ἐν ὁψίᾳ τῇ ἡμέρᾳ
ἐκείνῃ τῇ μιᾷ τῶν σαββάτων,
καὶ τῶν θυρῶν κεκλεισμένων,
ὅπου ἦσαν οἱ μαθηταὶ (κ) συν-
ηγμένοι, διὰ τὸν φόβον τῶν
Ιουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ
ἑστῆ ἐν τῷ μέσῳ, καὶ λέγει
αὐτοῖς· Εἰρήνη ὑμῖν.

LUKE XXIV.

44 Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι, ὧς ἐλάλησα πρὸς ὑμᾶς
ἐν ὧν συν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα
ἐν τῷ νόμῳ Μωσέως, καὶ προφηταῖς, καὶ ψαλμοῖς, περὶ ἐμοῦ.

45 Τότε διηνοῖξεν αὐτῶν τὸν νῦν, τε συνιέναι τὰς γραφάς·

46 Καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γεγραπτά, (ο) καὶ οὕτως
ἔδει παθεῖν τὸν Χριστόν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ
ἡμέρᾳ,

47 Καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ
ἀφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερου-
σαλῆμ.

48 Ὑμεῖς δὲ ἐστε μαρτυρεῖς τούτων.

49 Καὶ ἰδοὺ, ἐγὼ ἀποστελλῶ τὴν ἐπαγγελίαν τοῦ πατρὸς
μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει, (q) ἕως οὗ ἐν-
δυσήσθε δύναμιν ἐξ ὑψους.

JOHN XX.

21 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς
ἀπεσταλκε με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

(d) † ὁ Ἰησοῦς (α) om. καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.
Alii add. ἐγὼ εἰμι, μὴ φοβεῖσθε. (κ) → συνηγμένοι,
(ο) → καὶ οὕτως ἔδει (q) † Ἱερουσαλὴμ,

MARK XVI.

15 Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

16 Ὁ πιστεύσας καὶ βαπτισθῆς, σωθήσεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται.

17 Σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει· Ἐν τῷ ὀνόματι μου δαίμονια ἐκβάλουσι· γλώσσαις λαλήσουσι καιναῖς·

18 Ὅφεις αὐροῦσι· κἂν θανάσιμον τι πῶσιν, οὐ μὴ αὐτοὺς (α)βλάψῃ· ἐπὶ ἀρρώστοις χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.

JOHN XX.

22 Καὶ τοῦτο εἰπὼν, ἐνεφύσησέ, καὶ λέγει αὐτοῖς· Λαβετε πνεῦμα ἅγιον.

23 Ἀν τινῶν ἀφήτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς ἂν τινῶν κρατῆτε, κεκρατηνται.

§ 152. *Jesus appears to the apostles, Thomas being present.*

JOHN XX.

24 Θωμᾶς δέ, εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

25 Ἐλέγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐώρακαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βαλῶ τὸν δακτύλον μου εἰς τὸν τύπον τῶν ἥλων, καὶ βαλῶ τὴν χεῖρα μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

26 Καὶ μεθ' ἡμέρας ὀκτώ πάλιν ἦσαν ἐσὼ οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἐστὶ ἐν τῷ μέσῳ, καὶ εἶπεν· Εἰρήνη ᾖμιν.

27 Ἐτα λέγει τῷ Θωμᾷ· Φέρε τὸν δακτύλον σου ὧδε,

(a) r. βλάψει·

JOHN XX.

και ιδε τας χειρας μου, και φερε την χειρα σου, και βαλε εις την πλευραν μου· και μη γινου απιστος, αλλα πιστος.

28 (d) Απεκριθη (p) Θωμας και ειπεν αυτω· Ὁ κυριος με και ὁ δεος μου.

29 Λεγει αυτω ὁ Ἰησους· Ὅτι ἔωρακάς με, (h) πεπιστευκάς· μακαριοι οἱ μη ἰδόντες, και πιστευσάντες.

§ 153. *The apostles go into Galilee. Jesus appears at the sea of Tiberias.*

MATTH. XXVIII.

16 Οἱ δε ἑνδεκα μαθηται επορευθησαν εις την Γαλιλαιαν,

JOHN XXI.

Μετα ταυτα εφανερωσεν ἑαυτον παλιν ὁ Ἰησους τοις μαθηταις επι της θαλασσης της Τιβεριαδος. Εφανερωσε δε ἕτως.

2 Ἦσαν ὁμου Σιμων Πετρος, και Θωμας ὁ λεγομενος Διδυμος, και Ναθαναηλ ὁ απο Κανα της Γαλιλαιας, και οἱ του Ζεβεдайου, και αλλοι εκ των μαθητων αυτου δυο.

3 Λεγει αυτοις Σιμων Πετρος· Ὑπαγω ἁλιευειν. Λεγουσιν αυτω· Ερχομεθα και ἡμεις συν σοι. Εξηλθον, και (f) ενεβησαν εις το πλοιον (m) ευθυς, και εν εκεινη τη νυκτι επιασαν ουδεν.

4 Πρωῖας δε ἡδη γενομενης, εστη ὁ Ἰησους (u) εις τον αγκυραλον· ου μεντοι ηδεισαν οἱ μαθηται, ὅτι Ἰησους εστι.

5 Λεγει ουν αυτοις ὁ Ἰησους· Παιδια, μη τι προσφαγιον εχετε; Απεκριθησαν αυτω· Ου.

6 Ὁ δε ειπεν αυτοις· Βαλετε εις τα δεξια μερη του πλοιου το δικτυον, και εὔρησετε. Εβαλον ουν, και ουκετι αυτο ἐλκυσαι ισχυσαν απο του πληθους των ιχθυων.

(d) † Και (p) † ὁ (h) † Θωμα, (f) r. ανεβησαν
(m) = ευθυς, (u) = επι

JOHN XXI.

7 Λεγει ουν ὁ μαθητης εκεινος, ὃν ηγαπα ὁ Ἰησους, τῷ Πέτρῳ· Ὁ κυριος εστι. Σιμων ουν Πέτρος, ακουσας ὅτι ὁ κυριος εστι, τον επενδυτην διεζωσατο· ην γαρ γυμνος· και εβαλεν ἑαυτον εις την θαλασσαν.

8 Οἱ δε αλλοι μαθηται τῷ πλοιαριῷ ηλθον, (ου γαρ ησαν μακραν απο της γης, αλλ' ὡς απο πηχων διακοσιων,) συροντες το δικτυον των ιχθυων.

9 Ὡς ουν απεβησαν εις την γην, βλεπουσιν ανθρακιαν κειμενην, και σφαριον επικειμενον, και αρτον.

10 Λεγει αυτοις ὁ Ἰησους· Ενεγκατε απο των σφαριων, ὧν επιασατε νυν.

11 Ανεβη Σιμων Πέτρος, και εἰλκυσε το δικτυον επι της γης, μεστον ιχθυων μεγαλων ἑκατον πεντηκοντατριων και τοσούτων οντων, ουκ εσχισθη το δικτυον.

12 Λεγει αυτοις ὁ Ἰησους· Δευτε, αριστησατε. Ουδεις δε ετολμα των μαθητων εξετασαι αυτον· Συ τις ει; ειδοτες, ὅτι ὁ κυριος εστιν.

13 Ερχεται (ε) ὁ Ἰησους, και λαμβανει τον αρτον, και διδωσιν αυτοις, και το σφαριον ὁμοιως.

14 Τοιτο ηδη τριτον εφανερωθη ὁ Ἰησους τοις μαθηταις αὐτου, εγερθεις εκ νεκρων.

15 Ὅτε ουν ηριστησαν, λεγει τῷ Σιμωνι Πέτρῳ ὁ Ἰησους· Σιμων Ἰωνα, αγαπας με πλειον τουτων; Λεγει αυτῷ· Ναι, κυριε, συ οιδας, ὅτι φιλω σε. Λεγει αυτῷ· Βοσκε τα αρνια μου.

16 Λεγει αυτῷ παλιν δευτερον· Σιμων Ἰωνα, αγαπας με; Λεγει αυτῷ· Ναι, κυριε, συ οιδας, ὅτι φιλω σε. Λεγει αυτῷ· Ποιμαινε τα προβατα μου.

17 Λεγει αυτῷ το τριτον· Σιμων Ἰωνα, φιλεις με; Ελυπηθη ὁ Πέτρος, ὅτι ειπεν αυτῷ το τριτον· Φιλεις με; και ειπεν αυτῷ· Κυριε, συ παντα οιδας· συ γνωσκεις, ὅτι φιλω σε. Λεγει αυτῷ ὁ Ἰησους· Βοσκε τα προβατα μου.

(ε) † ουν

JOHN XXI.

18 Ἀμην ἀμην λέγω σοι, ὅτε ἡς νεώτερος, ἐζωννυες σεαυτον, καὶ περιεπατεῖς ὅπου ἠθελες· ὅταν δὲ γηρασῇς, ἐκτενείς τας χεῖρας σου, καὶ ἄλλος σε ζώσῃ, καὶ οἰσῇ ὅπου οὐ θέλεις.

19 Τὸτο δὲ εἶπε, σημαίνων, ποιῶ θάνατον δοξάσει τον θεον. Καὶ τοῦτο εἰπων, λέγει αὐτῷ· Ἀκολουθε μοι.

20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τον μαθητην, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθουντα· (ὃς καὶ ἀνέπεσεν ἐν τῷ δειπνῷ ἐπὶ το στήθος αὐτου, καὶ εἶπε· Κυριε, τίς ἐστιν ὁ παραδιδούς σε ;)

21 Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κυριε, οὗτος δὲ τί ;

22 Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτον θέλω μένειν ^(s) ἕως ἐρχομαι, τί πρὸς σε ; συ ἀκολουθε μοι.

23 Ἐξῆλθεν οὖν ὁ λόγος ὅτις εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητῆς ἐκεῖνος οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ'· Ἐὰν αὐτον θέλω μένειν ἕως ἐρχομαι, τί πρὸς σε ;

24 Οὗτος ἐστιν ὁ μαθητῆς, ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθῆς ἐστιν ἡ μαρτυρία αὐτου.

§ 154. *Jesus' appearance on a mountain in Galilee.*

MATTH. XXVIII.

16 εἰς το ὄρος, ὃ ἐταξάτο αὐτοῖς ὁ Ἰησοῦς.

17 Καὶ ἰδόντες αὐτον, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν.

18 Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

(s) *add.* οὕτως

MATTH. XXVIII.

19 Πορευθεντες ^(h) μαθητευσατε παντα τα εθνη, βαπτιζοντες αυτους εις το ονομα του πατρος και του υιου και του αγιου πνευματος.

20 Διδασκοντες αυτους τηρειν παντα, οσα εντειλαμην υμιν. Και ιδου, εγω μεθ' υμων εμι πασας τας ημερας, εως της συντελειας του αιωνος.^(v)

§ 155. *Other appearances of Jesus.*

I. CORINTHIANS XV.

6 Επειτα ωφθη επανω πεντακοσιοις αδελφοις εφ'απαξ, εξ ων οι πλειους μενουσιν εως αρτι, τινες δε και εκοιμηθησαν.

7 Επειτα ωφθη Ιακωβω· ειτα τοις αποστολοις πασιν.

ACTS I.

3 Οίς και παρεστησεν εαυτον ζωντα μετα το παθειν αυτον, εν πολλοις τεκμηριοις, δι' ημερων τεσσαρακοντα σπιτανομενος αυτοις, και λεγων τα περι της βασιλειας του θεου.

4 Και συναλιζομενος παρηγγειλεν αυτοις, απο Ιεροσολυ-

(h) † ουν (v) † αμην.

§ 155. *Other appearances of Jesus.*

ACTS I.

μων μη χωριζεσθαι, αλλα περιμενειν την επαγγελιαν του πατρος, ἣν ηκουσατε μου·

5 Ὅτι Ἰωαννης μεν εβαπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθεσθε ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας.

6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτόν, λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθίστανεῖς τὴν βασιλείαν πρὸς Ἰσραὴλ ;

7 Εἶπε δὲ πρὸς αὐτούς· Οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς, ἅς ὁ πατὴρ ἐθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

8 Ἀλλὰ λήψεσθε δυνάμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἐσεσθε μοι μαρτυρεῖς ἐν τῇ Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχατοῦ τῆς γῆς.

§ 156. *Jesus' ascension.*

MATTH.

MARK XVI.

19 Ὁ μὲν οὖν κυριος, μετὰ
το λαλῆσαι αὐτοῖς, ἀνεληφθὴ
εἰς τὸν οὐρανόν, καὶ ἐκάθισεν
ἐκ δεξιῶν τοῦ θεοῦ·

20 Ἐκεῖνοι δὲ ἐξελθόντες
ἐκηρυξαν πανταχοῦ, τὴ κυρίῳ
συνεργούντος, καὶ τοῦ λόγου
βεβαιούντος διὰ τῶν ἐπακο-
λουθούντων σημείων.

§ 156. *Jesus' ascension.*

LUKE XXIV.

ACTS I.

50 Εξήγαγε δε αὐτὸς ^(t) ἐξὼς
ἕως εἰς Βηθανίαν· καὶ ἐπαρας
τὰς χεῖρας αὐτοῦ, εὐλογήσεν
αὐτοὺς.

51 Καὶ ἐγένετο ἐν τῷ εὐλο-
γεῖν αὐτὸν αὐτὸς, διέστη ἀπ'
αὐτῶν, ^(b) καὶ ἀνεφερέτο εἰς
τὸν οὐρανόν.

52 Καὶ αὐτοὶ ^(g) προσκυνή-
σαντες αὐτόν, ὑπέστρεψαν εἰς
Ἱερουσαλὴμ μετὰ χαρὰς με-
γαλῆς·

53 Καὶ ἦσαν διαπαντός ἐν
τῷ ἱερῷ, αἰνούντες καὶ εὐλο-
γούντες τὸν Θεόν. ^(k)

9 Καὶ ταῦτα εἰπὼν, βλέ-
ποντων αὐτῶν ἐπληρῆθῃ καὶ
νεφέλῃ ὑπέλαβεν αὐτὸν ἀπο-
τῶν ὀφθαλμῶν αὐτῶν.

10 Καὶ ὡς ἀτενίζοντες ἦσαν
εἰς τὸν οὐρανόν, πορευομένου
αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο
παρεῖστηκεισαν αὐτοῖς ἐν ἐσ-
θῇ λευκῇ,

11 Οἱ καὶ εἶπον· Ἄνδρες
Γαλιλαῖοι, τί ἐστήκατε ἐμ-
βλεπόντες εἰς τὸν οὐρανόν;
ἔτις ὁ Ἰησοῦς, ὁ ἀναληφθεὶς
ἀπ' ὑμῶν εἰς τὸν οὐρανόν,
ἔτις ἐλευσεται, ὃν τροπὸν
ἐθεασασθε αὐτὸν πορευομένου
εἰς τὸν οὐρανόν.

12 Τότε ὑπέστρεψαν εἰς
Ἱερουσαλὴμ ἀπὸ ὀρέων τοῦ
καλουμένου Ἐλαιῶνος, ὃ ἐστὶν
ἐγγὺς Ἱερουσαλὴμ, σαββάτου
ἔχον ὁδόν.

(t) → ἐξὼ (b) → καὶ ἀνεφερέτο εἰς τὸν οὐρανόν. (g) → προσ-
κυνήσαντες αὐτόν, (k) † Ἀμήν.

§ 157: *St. John's conclusion.*

JOHN XX.

30 Πολλα μεν ουν και αλλα σημεια εποιησεν ο Ιησους ενωπιον των μαθητων αυτου, α ουκ εστι γεγραμμενα εν τω βιβλιω τουτω.

31 Ταυτα δε γεγραπται, ινα πιστευσητε, οτι ^(a)Ιησους εστιν ο Χριστος, ο υιος του Θεου, και ινα πιστευοντες ζων ^(o)εχητε εν τω ονοματι αυτου.

JOHN XXI.

25 Εστι δε και αλλα πολλα οσα εποιησεν ο Ιησους, ατινα εαν γραφηται καθ' εν, ουδε αυτον ομαι τον κοσμον χωρησαι τα γραφομενα βιβλια.^(w)

(a) † δ (o) *add.* αιωνιον (w) † Αμην.

Page 139. After verse 52, add ; 53 Και εγενετο, οτε ετελεσεν ο Ιησους τας παραβολας ταυτας, μετηρεν εκειθεν.

FINIS.

NOTES

ON THE

HARMONY OF THE GOSPELS,

AND ON THE

TIME AND PLACE OF THE TRANSACTIONS

RECORDED IN THEM.

§ 1. **ST. MARK'S** preface, i. 1, is postponed, because the context shews, that it should be prefixed to the history of John's ministry, § 15.

The beginning of the gospel of Jesus Christ, the Son of God, was from the preaching of John the Baptist; Luke xvi. 16, agreeably to the predictions of Malachi, iii. 1, and of Isaiah, xl. 3.

§ 2. **St. John's** introduction is rightly continued to v. 18, though some harmonists suppose it to end with v. 14. From the connexion of the whole, v. 18 appears to be its natural close, as it contains a reason why *the word was made flesh*. V. 15 refers to v. 6, 7, 8; and in these passages John's testimony is anticipated in order of time, and is very fitly mentioned to illustrate Jesus' preeminence. V. 16, 17, have a plain reference to v. 14. The word *was full of grace and truth*, received a most honourable testimony from one, who was confessedly a prophet, and communicated to us of his *fulness*; for by him *came grace and truth*: who for this purpose among others *dwelt among us*, the prophet, the representative, and the only begotten Son, of the invisible God.

After this, St. John proceeds to a particular transaction, which will appear in its proper place.

§ 3. The vision in the temple was more than five months before the salutation of Mary: see Luke i. 24, 26. But we must not suppose, as our common computation does, that this transaction happened on the great day of atonement, the tenth of the seventh month: Lev. xvi. 29. Zacharias must have been Highpriest to have officiated on that day; Lev. xvi. 32: which, to say no more, is contrary to Luke i. 9: ελαχε. He was one of the ordinary priests in the office of daily ministration, according to David's distribution, which continued in Josephus' time. Jos. Ant. 7. 14. 7. ed. Haverc.

Quum certissimum sit Zachariam, sacerdotem privatum e classe Abiæ, pontificem maximum nunquam fuisse; reliqua adjectitia confutare et destruere nihil necesse est: nam inani fundamento inædificata sponte sua corruunt. Mann de anno nat. 86.

§ 4. In the sixth month after the conception of Elizabeth, the angel Gabriel salutes Mary. Compare Luke i. 24, 26, 36. V. 26 naturally refers to v. 24: and it is harsh to understand it of the sixth month of the year, though sometimes the Jews did thus denominate their months. Ezra iii. 8.

§ 5. The angel having declared that Elizabeth had conceived a son in her old age, Mary naturally visits her; and, no doubt, derives great support from the circumstances, which attended this visit: her conception being supernaturally known, and she herself, as well as Elizabeth, speaking by the Holy Ghost. Mary abides with Elizabeth about three months, which must be till near Elizabeth's full time.

§ 7. Mary's conception having been disclosed to Joseph, an angel appears to him; and in consequence of this vision he takes Mary to wife, whom he had before espoused.

§ 8. Jesus was born, says Lardner, between the middle of August and the middle of November, A. U. C. 748, or 749. Cred. i. 796, 9. 3d ed. We will take the mean time, October 1.

§ 9. The genealogy which occurs in St. Luke is inverted, that it may be more easily compared with the other.

For the genealogy in St. Matthew, as here corrected, we have proofs in the old testament as far as to Zorobabel. That Ahaziah, Joash, and Amaziah, n. 41, 42, 43, should be inserted see 2 Kings viii. 25. 2 Chron. xxii. 1. 2 Kings xiii. 1. 2 Chron. xxii. 11. 2 Kings xii. 31. xiv. 1. 2 Chron. xxiv. 27. 1 Chron. iii. 11, 12. The similarity in the names of Οχαζίας and Οζίας in the Greek, or of וְיָחִיָּז and וְיָחִיָּז 2 Kings xv. 13. 2 Chron. xxvi. 1, in the Hebrew, might occasion a transcriber to pass from one to the other, omitting the intermediate names; which occur in Beza's MS. See his note on Luke iii. 23.

N. 52. Jechonias 1 Chron. iii. xvi. being also called Jehoiachin, or Jehoiachim, (see Bretinger's Sept. 2 Kings xxiv. 6.) and probably occurring by one of these latter names in the genealogical tables, a generation may have been here omitted from the resemblance or identity of names. The true reading is, *Ιωσίας δε εγεννησεν τον Ιωακειμ* n. λ. Consult Wetstein's note on v. 8: and var. lect. v. 41.

I have been long persuaded that v. 17, is a marginal note taken into the text. The Æthiopic version adds at the end of this verse, *et fuerunt omnes generationes ab Abraham usque ad Christum generationes quadraginta et duæ.* So likewise in Blanchini's *evangeliarium quadruplex*, we find in the codex Veronensis of the fifth or sixth century, *Omnes itaque generationes ab Abraham usque in adventum Jesu Christi, generationes sunt xlii.* Thus we have an instance of a second marginal computation added

to the text ; and of proneness in readers, or transcribers, to annotate in this manner.

Bishop Pearce, Matth. i. 8, agrees with me that this verse was an early interpolation ; and confirms his opinion from Josephus Ant. 5. 9. 4. who says that David reigned and left the government to his descendents, for twenty-one generations of men : and, as the Bishop observes, there were twenty-one reigns including David's, if we add to the nineteen in this corrected list Jehoahaz, 2 Chron. xxxvi. 2, and Zedekiah, ib. v. 10.

In the latter part of the genealogy in St. Matthew, many names seem to be omitted from the negligence of early transcribers ; such mistakes being very likely to happen in a catalogue of names : and accordingly Erasmus observes on the genealogy in St. Luke, *In recensendis nominibus mira in Græcorum codicibus confusio*. Thus Ex. xxxiii. 2, one of the seven nations is omitted in the Hebrew, which the Samaritan supplies. Thus fifty-nine MSS. or editions, of two hundred and eight collated by Dr. Kennicott, omit, on the authority of the Masora, two verses in Joshua xxi, viz. the 36th and 37th as they stand in our English translation. However, the rest of the MSS. or editions, retain them ; twelve in the margin, and one hundred and thirty-seven in the text. Thus there are only forty-two Levitical cities, instead of forty-eight, 1 Chron. vi. 42—66 ed. Vanderh. as Dr. Kennicott observes on Josh. xxi. Thus in the genealogy of Ezra, vii. 1—5, six names are omitted, which are found 1 Chron. vi. 4—14. So in *Æschines περί παραπρεσβιας*, p. 280, ed. Taylor, 4to, the names of only eleven nations occur, where the orator professes to enumerate twelve.

It is probable that, n. 55, 56, Salathiel and Zorobabel are the same persons in each genealogy : an observation, which tends to prove omissions at the close of the geneal-

ogy given by St. Matthew. This point is discussed at large in F. Spanheim's *dubia evangelica*, i. p. 107—110. 4to, 1651. He says, *utraque sententia probabilis*; but prefers that, which maintains the diversity of the persons. The strongest reason given by him is, that in Matthew much fewer generations follow after Zorobabel, than in Luke.

Zorobabel is called the son of Shealtiel, or Salathiel, Ezra iii. 2. Neh. xii. 1. Haggai i. 1. ii. 2, 23. Indeed, 1 Chron. iii. 17, 19, Zorobabel is called the son of Pedaiah. But δ MS. A. read, *Kai υιοι Σαλαθιηλ, Ζοροβαβελ και Σμειν*. And Houbigant in loc. gives reasons why וְכֵן פָּדַיָה should be omitted.

Supposing the identity of Salathiel and Zorobabel in the two genealogies, the number of descents between Jechonias and Christ according to St. Matthew is only 12, in the course of 586 years: whereas the number in St. Luke from Salathiel to Heli inclusive, is 20. And Sir Isaac Newton says, "Generations from father to son may be reckoned one with another about 33 or 34 years apiece; or about three generations to an hundred years: but if the reckoning proceed by eldest sons, they are shorter; so that 3 of them may be reckoned at about 75 or 80 years." Chronol. p. 53. Lond. 1728. St. Luke's number, during this period, agrees very well with the latter part of Sir Isaac's observation; but St. Matthew's number is much too small.

As to Jer. xxii. 30: Jechonias might fulfil this prophecy by outliving all his children; one of whom, Salathiel, might leave a son. Agreeably to the latter part of the verse, which indeed may be considered as explanatory of וְיָרֵץ , solitarius, sine liberis, his uncle Zedekiah, 2 Kings xxiv. 18, and not his son, succeeded him in the throne. Afterwards, the kingly government ceased. Zorobabel was a leader, or chief; but sat not on the throne.

In St. Luke we have now seventy-five names from Adam

to Joseph inclusive ; but in Irenæus' time, who died A. D. 202, there were only seventy-two. See Beza on Luke iii. 28. There is authority for omitting the second Cainan, n. 13 : and likewise for omitting Levi and Matthat, n. 72, 73. See Wetstein. Shortening the latter part of St. Luke's genealogy serves to reconcile it with that of St. Matthew.

The following are the ways of harmonising the two genealogies.

1. Joseph may be called the son of Heli, the father of Mary, because being the nearest of kin to Mary, an heiress or sole remaining representative of her line, he married her, and had a right to the inheritance of her father Heli. *Quoniam Maria in re tenui fuit, quod et hospitium Bethlehemiticum et paupertina turturum oblatio satis ostendit, nihilominus valere in ipsâ jus τῶν ἐπικλητῶν debuit, ob divinas promissiones factas Davidis posteritati. Grot. Matth. i. 16. Heli fuit pater naturalis Mariæ, et civilis Josephi, qua generi, ratione matrimonii cum Mariâ filiâ contracti. Spanh. dub. i. p. 122.*

Lightfoot, v. 2. p. 400, quotes a passage from the Jerusalem Talmud, written above 1200 years ago, says Whiston harm. p. 177, in which Mary seems to be called the daughter of Heli : See also Calm. comm. v. 8. p. 387. n. c. *Veterum sententia, quod Eli apud Lucam sit ille qui vulgo Joakim Mariæ pater appellatus fuerit, non est absurda. Nam 2 Reg. xxiii. 34. et 2 Par. xxxvi. 4. Eliakim mutato nomine a Chaldæis vocatur Jehoiakim. Ea vulgi consuetudine Joakim, pater Mariæ, appellatus etiam fuit Eliakim, quod nomen vulgus brevius pronunciat Eli : Chemnitii harm. p. 33. In like manner Spanheim, dub. i. p. 125, brings authority to prove that the father of Mary had both these names ; and quotes Galatinus as saying that apud Syros Jehoiakim Eli et Eliakim idem sunt, secundum Philonem Judæum. On lit dans un tres ancien*

livre, écrit par les Ebionites dès le tems des Apôtres, ou très peu après leur mort, que Marie étoit fille de Joachim et d' Anne. Calmet comm. v. 8. 385.

However, in the passage quoted by Lightfoot we find **לוי** not **לוי**.

A son-in-law may be called a son, says Whiston harm. 179, as daughters-in-law are called daughters, Ruth i. 11, 12, 13. Gen. xxxvii. 35.

Joseph may also be called the son of Heli, Mary's father, because he was adopted by him. Selden quotes these words from the Mishna, Qui asservuerit quem sibi filium esse, ei fides habetur : and the following gloss on them, Adeo ut filius ejusmodi ei succedat, et uxorem ejus a leviri nuptiis liberet. v. 2, 13. Mary, though Elizabeth's cousin, Luke i. 5, 36, might still be of David's line ; as the relationship might arise from an intermarriage between the families. Daughters, who were not heiresses, might be married to whom they pleased. See Calmet comm. v. 8. p. 383. Numb. xxxvi. 7.

2. Another solution of Julius Africanus, a writer early in the third century, is found in Eusebius l. i. c. 7. We must first observe that Africanus wholly omits Levi and Matthat in St. Luke's genealogy. " Matthan, descended from Solomon, marries Estha, by whom he has Jacob. Matthan dies ; and Melchi, descended from Nathan, marries Estha, by whom he has Heli : Heli dies without children ; and Jacob, marrying Heli's widow, raises up seed to Heli, namely Joseph, legally the son of Heli, though by nature the son of Jacob. Thus Joseph *legally* ascends through the line of Heli, Melchi, &c. to Nathan the son of David 2 Sam. v. 14 ; and *naturally* ascends through Jacob, Matthan, &c. to Solomon the son of David.

ST. MATTHEW.

David
Solomon
&c.

Matthan=Estha

Jacob=Heli's widow.

Joseph LEGAL ASCENT.

ST. LUKE.

David
Nathan
&c.

Melchi=Estha, Matthan's widow.

Heli=Heli's wife

Childless.

We find that Boaz marries Ruth, on the rejection of her by a nearer kinsman ; which shews that one distantly related to a widow might marry her by the Hebrew customs, and *raise up the name of the dead upon his inheritance*. Ruth i. 2, 4, 5. ii. 1. iii. 12. iv. 5, 10. Thus it appears probable that a genealogist might have deduced Obed in different lines from Chilion, Elimelech, &c. (supposing Chilion to have been Ruth's husband) and from Boaz, Salmon, &c. Thus Saul ascends through Kish, Abiel, Zeror, &c. 1 Sam. ix. 1 : and through Kish, Ner, Jehiel, 1 Chron. ix. 35—39, and 1 Chron. viii. 29, 30, 33: for here at v. 30, the Greek version supplies Ner ; which the Hebrew omits, shewing how easy it is to mistake in a series of names. Thus likewise Salathiel, n. 55, supposing him the same in both genealogies, ascends through Jechoniah, and also through Neri, to David : and supposing Zorobabel, n. 56, the same person, the connexions of Rhesa, and Abiud, with him may be one *natural* the other *civil*.

Of these solutions I prefer the former for Spanheim's reasons dub. i. 105. 1. *Inde optime ratio reddi potest cur, stemmate genealogico a Matthæo conscripto, aliam adhuc genealogiam adjectam voluerit spiritus sanctus.* 2. *Sic plena et perfecta omnibus modis extat genealogia Christi ab utroque parente ; et a vera matre, et a patre illo cui et nomen et jus paternum in Christum scriptura tribuit.* Luc. ii. 48, 51.

If Joseph is here called the *son* of Heli, in a less strict and proper sense than in the other parts of the genealogy, the difficulty, says Whiston, amounts to little more than an unusual expression in an unusual case, where the progenitors of one, who had no father on earth were to be enumerated. Harm. 184.*

St. Luke's is probably the lineage of the blessed virgin. It is indeed objected, that it was never known nor customary among the Jews to deduce the descent of families through the female line. But this is a mistake. 1 Chron. ii. 22, Jair is reckoned among the posterity of Judah. But because the grandfather of Jair, v. 21, had married the daughter of Machir, of a noble house in the tribe of Manasseh, ib. vii. 14, therefore the same Jair is called, Numb. xxxii. 41, the son of Manasseh. So also, Ezra ii. 61, we find a family entitled the children of Barzillai, because one of their ancestors took a wife of the daughters of Barzillai the Gileadite. *Mr. Townson's discourses on the four gospels.* Oxf. 1778. p. 171.

§ 12. Mary's purification was thirty three days inclusive after the circumcision. Lev. xii. 4.

Bethlehem did not exceed the distance of six miles from Jerusalem, according to Eusebius, and Jerom, who lived at Bethlehem. Josephus places it still nearer: Ant. v. 2. 8. vii. 12. 4. See Bishop Pearce on Matth. ii. 1. Hasselquist says, [from Jerusalem] after a journey of two hours we came to Bethlehem. Travels p. 144.

§ 13. The holy family return to Bethlehem, from Jerusalem, and not from Nazareth; to which latter place they did not go till after their retreat into Egypt. Mary, who attentively considered every circumstance relating to her son Jesus, might prefer Bethlehem from Micah v. 2: and

* [Vide also Clark's Comm., note on Geneal.; and Barrett's Essay, prefixed to his fac-simile of the Cod. Dublinensis. Ed.]

from the fame of the angelic vision, Luke ii. 18. Bishop Chandler thinks it probable that the parents of Jesus had some property at Bethlehem. Vind. p. 456. But Calvin disapproves of this reason, because in Bethlehem Joseph hospitium nullum invenire potuit. Harm. fol. p. 50. Ordering their affairs, or bidding farewell to their friends, might have been among their reasons for going there. Their return to this place is to be inferred from the narration, (see Matth. ii. 8, 13, 16,) like the return of Peter into the Highpriest's hall, § 133; and the return of Mary Magdalene to the sepulchre, § 147. Thus the death of Joseph is implied John xix. 27. It may be collected from Matth. ii. 22, that Judea was designed for the place of Jesus' residence, after the return from Egypt.

The visit of the Magi at Bethlehem is justly placed after the purification; for otherwise Mary, having received such rich presents, would not have offered the offering of the poor: Luke ii. 24. Comp. Lev. xii. 8. Nor, again, after Herod's jealousy had been raised, could the child Jesus have been safely presented in the temple with so many circumstances of solemnity. No just objection to this order can be drawn from Luke ii. 89: for this evangelist, omitting the circumstances in Matthew ii. 1—22 except the journey into Galilee, gives a seeming connexion to events really distant, as all concise historians do. So Luke xxi. 7, &c. Jesus' prophecy seems immediately connected with the observations in v. 5, 6: and yet that there was some intervening time, and that the scene was not the temple but the mount of Olives, which commanded a full view of the temple, appears from Matth. xxiv. 3, Mark xiii. 3. So likewise Luke xxiv. 50, the ascension of Christ seems connected with his appearance to the apostles on the first day of his resurrection: and yet the same writer teaches us, Acts i. 3, that forty days intervened. And, again: the journey into Galilee, men-

tioned Matth. iv. 12; Mark i. 14, Luke iv. 14, seems to have immediately followed the temptation: and yet St. John shews, that there were many intermediate facts, the testimony of John the Baptist, the conversion of Andrew, Simon, Philip and Nathaniel, a journey into Galilee, a miracle at Cana, attendance at the passover, and baptizing in Judea. See also Acts ix. 19—26, where St. Paul's journey into Arabia, mentioned Gal. i. 17, is omitted. "This, says Lardner, is an instructive instance: the omission is certain and undoubted." Suppl. to cred. i. 299. Other instances are, Matth. xii. 8, 9. xiii. 9, 10: 53, 54. xix. 1. 10. xxi. 11, 12: 19, 20. xxvii. 7. xxviii. 15, 16. Mark x. 1. xvi. 18, 19. Luke xix. 45. John vi. 40, 41. See § 148. Matth. xxviii. 9.

After the residence of some months at Bethlehem, probably near the end of our Lord's first year, the Magi may have offered their gifts: and when Herod slaughtered the infants, our Lord may have entered on his second year. This is agreeable to Matth. ii. 7, 16; supposing, which is most natural, that the star appeared at the birth of Christ. This is my opinion.

Whiston however says, The words *from two years old and under* most clearly regard only the first appearance of the star to the wise men, long before the nativity. Harm. p. 167.

Sir Norton Knatchbull, p. 386, understands *απο διετους, απο διετιας αρχομενης*, et non *πληρωθεισης*. Ab anno enim integro et supra puer incipit vocari apud Hebræos *בן שנה*, apud Græcos *διετης*, apud Latinos bimus. But Dr. Scott shews that *διετης* may express a duration of two years. Notes on Matthew's gospel: p. 25. In this case, which I suppose to be the true one, Herod extended the time, to be certain of including Jesus: and the words *κατα τον καιρον*, Matth. ii. 16, must be understood with

latitude. Thus Herod's command reached beyond Bethlehem itself to all its borders. Mr. Mann thus elegantly states the same sentiments on this point. *Nascente Christo nata est simul in cœlo Christi stella—Quo primum tempore exorta sit, accurate exquirat Herodes: quorsum? ut ex æquævâ stellâ ætatem pueri justam comperiat. Plura noscere cupientem eluserunt subitâ et secretâ fugâ Magi, Quid tum Tyrannus, qui pueri notas alias nullas habuit, nisi ætatem et locum? Omnes Bethlehemiti et in confiniis ejus undequaque, omnes a bimatu et infra infantes occidi jussit; simili ratione de ætate statuisset dicendus ac loco: nam ut omnem viciniam Bethlehemiti, tanquam centri, funesto circulo conclusit, ita cum sciret Christi ætatem anniculam circiter esse, mediam statuit, et cæteras omnes ultra citraque infra bimatum lanienâ illâ comprehendit—De anno nat. 42, 43.*

We may allow that the wise men from the east were Arabian Magi, as Tacitus, speaking of Judea, says, *terram finesque, quâ ad orientem vergunt, Arabiâ terminantur*: and yet we may suppose that, from a variety of human accidents, or from a desire of getting more full information when the fame of this wonderful child had extended itself, or from a special revelation pointing out the fittest time, their journey to Jerusalem was delayed till towards the close of our Lord's first year.

I have obviated the argument from Luke ii. 39, which was Pilkington's chief reason for thinking that the scene of this visit was Nazareth. See his harmony: diss. ii.

If Herod died, as Lardner thinks, cred. i. 796, 800, about a year and six or seven months after the birth of Christ, the continuance of Christ in Egypt cannot exceed a few months. Bishop Pearce places Herod's death in February, and in U. C. 749: and the birth of Christ fourteen months before, in the last month of U. C. 747.

Comm. 1. lii. lix. Thus the abode in Egypt will be much shortened; which some may think an objection to this hypothesis.

§ 15. The distance of time between the beginning of John's ministry and the baptism of Jesus cannot be settled on sure grounds. Probably John began to preach when he was thirty years of age: see Numb. iv. 3, 47. that is, about six months before Jesus' baptism. See Luke i. 26, 36. iii. 23. Irenæus thus speaks of Christ: Triginta quidem annorum existens cum veniret ad baptismum, deinde magistri ætatem perfectam habens, venit Hierosalem, ita ut ab omnibus juste audiretur magister. L. ii. 39, ed. Grabe.

Matth. iii. 7, is consistent with Matth. xxiii. 33. John the Baptist says, Who hath warned you to receive the baptism of repentance, and thus to engage in the right way of avoiding the wrath to come, the calamities impending over you from the Romans? This you will do, if you comply with the precept of v. 8. But our Lord, speaking at a time remote from this, saw that the persons whom he addressed had rejected him, and could not be wrought on to repent, and thus to escape temporal and eternal punishment. See Spanheim, dub. evang. ii. p. 115. It is likewise consistent with Luke vii. 30. *Many* of the Pharisees might come to John's baptism; and yet the *bulk* of them might decline coming.

It has been suggested to me that *ερχομενς*, *coming*, does not prove that the Pharisees and Sadducees were actually baptised by John, after his severe address to them.

Luke iii. 7, *οχλοις*, among whom were many Pharisees and Sadducees.

§ 16. For the difference in the words Matth. iii. 17, and the two parallel verses, see § 141, on Matth. xxvii. 37.

Luke iii. 23. Jesus was about thirty years of age, beginning so to be. *Αρχομενος* fixes the sense of *ἡσεν* to the

beginning of the thirtieth year, when otherwise it might have denoted a part of the preceding year.

October was a serene and temperate month in the parts of Syria north of Judea : see the quotation in Macknight's harmony, vol. 1. p. 149, 2d ed : and therefore it seems suited to the exercise of John's office as Baptist. Observe also Luke ii. 8. § 10. It is here supposed that Jesus was born in October ; and that his baptism by John was in the same month.

“ Near the end of the summer season, harvest and vintage being over, or near over, which was a time of general leisure, John began to preach and baptize.” Lardner cred. part ii. v. 3. p. 140.

Pilkington, and others referred to by him, place Jesus' baptism too late. See his harmony and notes, § 55. Luke iii. 21 : while multitudes resorted to John for baptism : *εν τῷ βαπτισθῆναι*, not *μετα το*. The words therefore do not prove that “ the baptism of Jesus was at the latter end of John's ministry.” Nor does Matth. iii. 14 prove that “ Jesus had already baptized.” John foreknew supernaturally that Jesus' followers were to be initiated by this rite ; and that they were likewise to receive the higher baptism of the Spirit.

§ 17. The word *ευθως*, Mark i. 12, shews that Christ's temptation immediately succeeded his baptism. Observe the use of *ευθως*, Mark i. 10. ii. 12.

In the history of the the temptation, St. Matthew's order is, 1. Command that these stones be made bread. 2. Cast thyself down from the temple. 3. I will give thee all that thou seest from this high mountain, if thou wilt fall down and worship me. St. Luke's order is, 1. The first temptation in St. Matthew. 2. The third temptation in St. Matthew. 3. The second temptation in St. Matthew. But St. Luke does not affirm this order. He has only *και αναγκαζων* v. 5 ; and *και ηγαγεν* v. 9 ; whereas St. Matthew

uses particles which seem to fix his order; as *τοτε* v. 5. and *καὶ* v. 8. Le Clerc says, Hoc repugnantia haberi non potest, cum neuter evangelistarum profiteatur se hâc in re ordinem temporis accurate secutum. Harm. p. 524. It seems better to suppose Jesus left on the mountain, than on the battlements of the temple. We find not unnecessary miracles in scripture; like the fall of Satan from the height of the temple in Milton, or the *fiery globe of angels*, which bore our Lord from his uneasy station. *Paradise Regained*, iv. 562, 581.

Luke seems to assert, iv. 2, that the temptation continued forty days. But codd. Vercell. Brix. et Veron. in Blanchini place a comma after *τεσσαράκοντα*. So Vulg. Syr. Pers. Æth. Eusebius, Beza, Camerarius, Bengelius. *Was led by the spirit into the wilderness forty days, &c.*

§ 18. John i. 21. John means, that he was not really Elias risen from the dead. But when Jesus says, Matth. xvii. 12, that Elias was come already, he means that John had appeared *in the spirit and power of Elias*. Luke i. 17. Thus likewise, John here denies that he is one of the ancient prophets again appearing on earth: see Luke ix. 19, with which our Lord's assertion that he was an eminent prophet, Luke vii. 28, is perfectly consistent. That *ὁ προφητης* may be translated a prophet, as in the margin of our Bibles, see Matth v. 1. Mark vii. 24. xiii. 28. *την παραβολην*. xiv. 69, and Grotius on this last place. Luke ii. 12, 16, *τη φωνη*. vii. 5. John iii. 10. vi. 3, 17. vii. 40, 51. The substance of what is said John i. 19—27, made part of the Baptist's preaching on other occasions, besides the solemn sending of the priests and Levites from Jerusalem.

Middleton, reflections on the variations in the four evangelists, 8vo, v. 2. 334, mentions the difference between Matthew's words, *whose shoes I am not worthy to bear*, and those of the other evangelists, *the latchet of whose shoes*

I am not worthy to stoop down and unloose, as “trifling indeed with regard to the point in difference, yet effectual to evince inadvertency or mistake with regard to the strictness of truth.”

But how would he have proved, that each evangelist referred to words uttered at the same time? In St Matthew iii. 7, 11, they may be addressed to the Pharisees and Sadducees, who, among many others, came to John's baptism. In St. Mark i. 7, they make a part of John's general preaching; and in St. Luke iii. 15, 16, they are spoken to the people at large: so that these two places in Mark and Luke may indeed be parallel; but I think that the strict parallelism of Matth. iii. 11, to Mark i. 7, Luke iii. 16, cannot be proved. In St. John i. 26, 27, they are a reply to an embassy of priests and Levites from Jerusalem. No doubt, many occasions were taken by the Baptist to give so important a testimony, which was a principal end of his mission. But where is the contradiction, if on different occasions different words are used?

Had the occasion been clearly the same, as expositors and harmonists suppose with regard to the three first evangelists, both phrases might have been used together, though different evangelists record only one of them; or, it might have been said that the purport of each phrase was the same, to signify, according to Augustin, “Jesus' excellence and John's humility,” and to express proverbially, that John deemed himself unworthy to perform for Jesus a common ministerial office. Dr. Henry Owen says, “The variation is owing to the different forms in which the proverb was expressed among different nations.” Obs. on the four gospels, p. 35. See § 141.

John i. 31, 33, may be reconciled with Matth. iii. 14, by supposing that John, for wise reasons, knew not Jesus personally till he came to be baptised; though he must have heard before of Jesus' name and wonderful birth

from his own relations. God seems to have revealed to the Baptist, soon after he entered on his ministry, that the visible descent of the spirit should point out to him the Messiah. John i. 33. When Jesus came to be baptized, Matth. iii. 14, it is probable that John knew him by a supernatural impulse; as Samuel knew Saul and David, 1 Sam. ix. 17: xvi. 12: and as Ahijah discovered the wife of Jeroboam, 1 Kings xiv. 5: see also Luke ii. 28, 29: and afterwards the sign foretold John i. 33 confirmed the Baptist in his belief that Jesus was the Christ. Le Clerc's paraphrase on Matth. iii. 14 is, *Quod afflatu prophetico ab eo dicebatur; nam Jesum non nōrat.* Harm. p. 40. And F. Spanheim says, *dub. evang. ii. p. 157, Nihil aliud propositum Joanni Baptistæ nisi ostendere se non ex familiaritate aliquā ante contractā Christum novisse, sed ex merā revelatione cœlesti; adeoque nihil a se dari nec cognationi, nec amicitia, nec gratia, nec collusioni alicui clandestinæ.* The Baptist is not to be understood as saying, that he did not know Jesus *but by a sign from heaven*: see Dr. Priestley's harm. p. 78: but that he knew him *not before he came to be baptized*, and that God had promised a sign by which he should be known: which sign, intended for a full confirmation, was preceded by an inspired knowledge of Jesus.

It appears from John i. 29, 35, 44, compared with Mark i. 12, that the forty days which ended with the temptation are rightly interposed between Jesus' baptism and John's testimony: § 16 and 18.

§ 19. Observe that John i. 44, Jesus purposes to return into Galilee, whence he had come to be baptized by John. Luke ii. 51. Matth. iii. 18. Mark i. 9. On the third day after his arrival there, or, as Wetstein and Dr. Priestley think, after his leaving Bethabara, he performs his first miracle at Cana. As the distance is about forty miles, I

prefer the former interpretation. See Wetstein in loc. and Dr. Priestley's harm. p. 61.

§ 20. Jesus passes from Cana to Capernaum in his way to Jerusalem, where he is present at the first passover after the beginning of his ministry.

At this passover Jesus cleanses the temple.

Let the reader observe the order of events. Jesus works his first miracle in Cana of Galilee : John ii. 11. Then he passes not many days at Capernaum ; which brings him on his way to Jerusalem : v. 12. The passover being near, he goes up to Jerusalem ; v. 13 ; and casts the traders out of the temple. v. 15, 16. At the passover he works many miracles. v. 23. While he is in Jerusalem, which city he does not leave till, iii. 22, Nicodemus comes to him by night : John iii. 1, 2. Chap. iii. 2, contains a plain reference to ii. 23. *After* these things, Jesus departs from Jerusalem, and dwells and baptizes in Judea : iii. 22 : and all these incidents take place before John is cast into prison. v. 24.

But the second cleansing of the temple happens, most clearly, during the last week of our Lord's life, after the death of the Baptist, and at a time, when it would be absurd to say that *afterwards* Jesus dwelt and baptized in Judea.

It must be well observed, that after St. John has begun his narration, i. 19, he neglects chronological order only in his account of the unction, § 120, for which neglect a reason is there assigned. He relates indeed by resumption two of Peter's denials in the palace of Caiaphas, xviii. 25—27 : but, as these happened at some distance from each other while Jesus stood before the Highpriest, this mode of narration is accurate, and observable in the most distinct and orderly writers.

Lardner says, " One great design of John's gospel was

to shew the unreasonableness, and the great guilt, of the Jews in rejecting Jesus. Hence none ought any more to make a question whether our Lord *twice* cleansed the temple, or only *once* : it affording an alarming evidence of his being the expected Messiah, which should have been taken notice of by the Jewish rulers at Jerusalem. It was an early and open claim of the character of the Messiah." Suppl. to cred. i. 412, 415. 2d ed.

"In *secunda* ejectione gravius ac severius loquutum commemorant alii evangelistæ : quod sc. ex templo Dei facerant speluncam latronum." Calvin harm. Joan. p. 25.

"The vindication of God's house from profanation was with our blessed Saviour Alpha and Omega, the *first* and *last* of his care : ubi incipit, ubi desinit." Joseph Mede, p. 44. disc. xi. who calls this act the vindication of the Gentiles' court, a *prælium* of Jesus' further favour intended towards them. ib. 45, 46.

"Il entra d'abord dans le temple, d'où il chassa les marchans comme il avoit fait à sa première Pâque ; voulant commencer et finir son ministère par la reformation du temple de Dieu.

On suit le sentiment de ceux qui croient que J. C. a fait cette action par deux fois, parceque s'il ne l'avoit faite qu'une fois, on ne voit pas pourquoi les évangélistes l'auroient rapportée à des tems si différens." L'enfant et Beausobre N. T. i. cclxvi. "Jesus had just entered on his prophetic office when he used the sign of purging the temple, of which St. John speaks : he therefore leaves the Jews to their own interpretation of that sign, saying only, Take these things hence : make not my Father's house a house of merchandize : as though a zeal for that house had been his sole inducement to make use of it : and accordingly the disciples so understood him. But when he thought fit to employ this significative action a *second* time, of which the other evangelists speak, his

ministry was then drawing to a conclusion. So that he is now less scrupulous of giving offence, and does all but directly interpret the sign himself, by referring his hearers to the prophecy of Isaiah, which was the proper key to it. Mark xi. 17." Bishop Hurd's sermons at Lincoln's Inn. ed. Dubl. 301, 302.

Mr. Mann, Dr. Priestley and Bishop Pearce contend that Jesus purged the temple only at the last passover. See Dr. Priestley's harmony p. 104, and Pearce on John ii. 14.

I shall briefly state their arguments, and shew that they are not conclusive.

Mr. Mann's arguments.

Arg. 1. All the other evangelists mention this event as taking place at the last passover.

Ans. The authority of one evangelist is sufficient to establish a fact,

2. It was not agreeable to the caution with which our Lord began his public ministry ; being accompanied with a public declaration that he was the son of God, or the Messiah.

Ans. Jesus' Messiahship had been already intimated in a variety of ways. Matth. ii. 2. iii. 11, 14, 17. Mark i. 7, 8. John i. 26, 27, 36, 52. Luke i. 32, 69, 70. ii. 11, 30, 32. The oblique manner of conveying this truth in the transaction before us was at once benevolent and prudent.

3. It would not have been unnoticed or unpunished by the Jewish priests. It is inconsistent with Matth. xiv. 1, John vii. 3.

Ans. The Jews expostulated with Jesus, John ii. 18. His life, doctrine and miracles, the testimony of John the Baptist, the awe which he impressed as a prophet, and their own doubt whether he was the Messiah, were sufficient reasons in the common course of things to prevent their proceeding further.

Herod probably heard of Jesus before Matth. xiv. 1. The Baptist might speak of him : Mark vi. 20. But when Jesus filled Galilee with the fame of his miracles, he first engaged Herod's attention. See Matth. xiv. 2.

As to John vii. 3 : Jesus' brethren bid him go to Judea because the feast of tabernacles was approaching. Observe *sv*, v. 3. It does not hence follow, that Jesus had not often visited Judea before. On the contrary, he seems desired to resume a custom intermitted John vii. 1.

4. If Jesus had acted thus at Jerusalem, would the chief priests have accused him, as Luke xxiii. 5 ?

Ans. No doubt, Jesus taught in Galilee, § 19, before this act of authority. But Luke xxiii. 5, on which accusation of our Lord's enemies we need lay little stress, if it were not corroborated by Acts x. 37, may refer to Jesus' public and general preaching, § 24.

Dr. Priestley's additional arguments.

5. None of the evangelists give the least hint of Jesus' having purged the temple more than once, and the accounts of them all contain the very same particulars."

Ans. St. John as directly asserts an early cleansing of the temple by the series of his history, as the three other evangelists assert a later cleansing of it. St. John alone mentions the whip of cords, and the casting out of the sheep and oxen ; and the quotations from Calvin and Bishop Hurd shew a striking difference in our Lord's words. However, I grant that all the accounts *may* be harmonised ; which is owing to the similarity of the actions, not to their identity. The difference of time constitutes the difference between them.

6. The verses that contain this account seem to have no business where they stand. For, take them away, and the parts which they now disjoin, v. 12 and v. 23, have an easy connexion ; &c.

Ans. There is not the least external authority for ex-

punging the passage : and there is no great difficulty in allowing the repetition of a significant action fraught with important truths.

7. The historian would hardly have mentioned its being the passover twice so near together, as at v. 13 and 23.

Ans. St. John knew the importance of that circumstance in the history of Jesus. Such repetitions confirm important readings against rash expungers. See also the quotations from Dr. Priestley. § 63.

8. Had Jesus here declared his Messiahship, the Jews would hardly have been so much exasperated on that account. John v. 17.

Ans. What added to the anger of the Jews, John v. 17, was Jesus' supposed breach of the Sabbath : for which alone they would have sought his life. John v. 16. Besides, Jesus had greatly raised the attention and jealousy of the Jews, during the interval between John ii. 16, and v. 16.

Bishop Pearce's arguments.

9. If the words ii. 19, had been spoken as John here places them, it seems not likely that the Highpriest would have given them so much weight, as if they had been spoken but a few days before.

Ans. 1. The Highpriest was ready to admit any testimony against Jesus. 2. These words may have been repeated later in Jesus' history.

10. There is no prediction of Jesus' resurrection till a short time before his crucifixion. Matth. xvi. 21. &c.

Ans. It is very hardy to question the wisdom of obscurely foretelling this event very early in Christ's ministry. The words Matth. xii. 40, occur long before Matth. xvi. 21.

11. The other evangelists all say that a great multitude was with Jesus : so that he probably cleansed the temple by the use of natural means only.

Ans. It is most probable that Jesus drove out the buyers and sellers, § 112, on the day after his triumphant entrance into Jerusalem; and therefore it by no means appears that a great multitude was with him on that day. The effect of our Lord's interposition may be imputed partly to a divine agency, partly to the authority which accompanied his words and actions, and partly to a consciousness that by such practice the temple was profaned.

The Bishop's last argument is drawn from Luke xxiii. 5. and coincides with Mr. Mann's fourth argument. See his comm. in loc.

If Jesus was born early in October, in that month he entered on his thirtieth year. We cannot therefore allow, that more than about six months elapsed between the beginning of his ministry and the first passover. John ii. 23 affords reason to conclude, that Jesus continued in Jerusalem during a part of the paschal week; and it was a conduct very suitable to the great ends of his ministry, if he protracted his stay beyond the time of that whole festival.

§ 22. Jesus leaves Jerusalem, and exercises his public ministry in Judea, probably in the parts about Jordan. John iii. 22, the word διατρίβω imports a considerable space of time. We see indeed, Acts xxv. 6. xx. 6, that it is sometimes restrained to ten or seven days. But John xi. 54, which is a parallel place where it is used absolutely and ἡμέρας is understood, it can scarcely mean less than a month. In the place before us, it seems to import a still longer time. John iii. 22 ἐπαγγίξῃ, compared with John iv. 1, will lead us to conclude that in Judea, after the passover, Jesus made and baptized more disciples than John. Now we read of John, that many of the Pharisees and Sadducees came to his baptism; that Jerusalem and all Judea, and all the region round about Jordan were baptized of him in Jordan, Matth. iii. 5, 6, 7: that multi-

tudes and all the people were baptized of him. Luke iii. 7, 21. And we cannot but think that they were instructed, as well as baptized.

John iii. 23. John is baptizing in Ænon at a temperate season, soon after the passover.

Luke iii. 18 is inserted after the last preaching of the Baptist recorded by the evangelists before his imprisonment, to remind the reader that we have only a summary account of John's life, the evangelists hastening to their principal subject. See Luke xi. 1. John x. 41.

The order here asserted is established by comparing John iii. 24 with Matth. iv. 12, and Mark i. 14.

§ 23. Matth. iv. 12. Lamy advances a singular position, that the Baptist was twice imprisoned, first by the Sanhedrim, and then by Herod. Harm. 106. Apparatus 212. And Bishop Law thinks that this remark "seems to deserve consideration, as of some consequence to settling a true harmony of the gospels." *Considerations, &c.* p. 310, 5th ed. Tillemont has considered it, Notes sur S. Jean Baptiste. n. ix. Hist. eccl. i. 325. 12mo. Bruxelles: and has shewn that it is void of foundation. Lamy, in his tractatus de vinculis Joannis, Apparatus p. 216, thus states his argument: 1. quod præcursor non vinctus sit ab Herode, nisi aliquo tempore post primum a baptismo Christi pascha: 2. quod Jesus prædicaverit et patraverit miracula ante Herodianum carcerem: 3. quod Jesus prædicare et miracula facere statim cœperit, postquam traditus est Joannes. Ergo fieri non potest, ut Herodianus carcer alius non sit ab hisce vinculis, quæ præcedunt evangelii promulgationem.

But Matth. iv. 17, Mark i. 14, 15, refer to a more solemn and general teaching, after John's imprisonment by Herod, and Jesus' departure into Galilee; and to a teaching according to the tenor of particular words. Though in Judea and Jerusalem Jesus shewed his divine knowl-

edge, taught, made disciples and initiated them by baptism, wrought miracles, and when he purged the temple, intimated, among other important truths, that he was the Son of God; yet still he might with great wisdom choose a more remote scene for preaching publicly and plainly the completion of the time, the approach of God's kingdom, and repentance followed by a belief of the gospel. Comp. Acts i. 22. x. 37. Lamy proceeds: Plures discipulos habuit Jesus ante Herodianum carcerem Joannis, non autem elegit discipulos, nisi postquam traditus est idem Joannes. Ergo ante Herodianum carcerem Joannes jam traditus fuerat, et ideo aliis constrictus vinculis quam Herodianis.

Ans. Jesus had *disciples* before John's imprisonment by Herod; John ii. 2, 11, 12, 17, 22. iii. 22: but he did not call *Apostles* to follow him statedly till after that event. Matth. iv. 19, 22.

Notum prorsus erat Joanni Baptistæ eum, de quo multa et mira audiebat, esse ipsum Messiam quem baptizaverat; quod pariter notum discipulis ejus, et id ante Herodianum carcerem: sed hoc ei incertum erat et suis discipulis, quando constringeretur illis vinculis ex quibus ad Jesum discipulos misit. Vincula ergo illa præcedunt Herodianum carcerem: ita non solis vinculis Herodianis constrictus fuit Joannes Baptista.

Ans. John the Baptist, like the other Jews, and like the apostles themselves, after some of them had acknowledged Jesus to be the Christ, may not have understood the spiritual nature of Christ's kingdom. His prejudices may have been increased, when Herod had imprisoned him; from which imprisonment he might expect, that the great temporal Deliverer would set his forerunner free. Thus *offended*, Matth. xi. 6, he may have sent the message, "Art thou he that should come, or do we look for another?"

either for the removal of his doubts, or by way of expostulation.

Si hujus carceris auctor fuisset Herodes, princeps Galilææ, an Dominus in Galilæam revertens se commisisset periculo quod fugiebat? An, inquam, parem sortem fugiens, reversus esset in ditionem Herodis cujus ira sibi erat declinanda? Harm. p. 106.

Ans. Herod did not imprison John as a religious teacher, in which character he revered him; Mark vi. 20; but at the instigation of Herodias. Tillemont says, ubi supr. 331, "Jesus Christ n'avoit point à craindre d'Herode, dont sa sagesse vouloit suffrir les dereglements sans en rien dire; et il savoit bien arrêter s'il le vouloit, les effects de sa mauvaise volonté. Quelques uns pretendent même que Capharnaum, ou il fit son principal sejour, estoit à Philippi plutôt qu' à Herode. [See Bishop Pearce Matth. iv. 13.] Pour ce qu'il suppose que la detention de S. Jean est mise comme la cause pour laquelle Jesus Christ vint en Galilée, les evangelistes disent simplement qu'il y vint après avoir appris cette detention. Elle peut néanmoins en avoir été la cause, si Jesus Christ voulu paroître particulièrement dans la Galilée, et n'y paroître avec grand éclat qu' après que S. Jean fut comme disparu par sa prison." Perhaps Jesus left Judea at this precise time partly because he foresaw that Herod's conduct towards John, productive of no popular tumult, might influence the Jews to imitate it with respect to himself. Perhaps, when such an event had happened to John, whom all men held to be a prophet, Mark xi. 32, Jesus might then judge it expedient to animate his own followers and to preach the gospel publicly.

Lamy's next argument is: *Et non cognoverunt eum; non loquitur de plebe Judæorum quæ a Joanne baptizata fuerat, sed de Pharisæis, et aliis qui repudiaverant Jean-*

nem; *sed fecerunt in eo quæcunque voluerunt. Sic filius hominis passurus est ab eis.* Matth. xvii. 12. Si Judæi non carcere inclusissent Joannem, quid ab eis passus est? passum autem dicit Dominus. App. 221.

Ans. Herod is here spoken of in the plural number. See Matth. ii. 20. And that is said to be done by the Jews in general, which was done by one of them. So what *some* did is attributed to *all*. Acts v. 30.

Tillemont observes: Les Pharisiens peuvent l'avoir fait par Herode: et ce sens convient même mieux aux paroles de Jesus Christ. Car si après l'avoir mis en prison, ils ont été obligez de le relâcher, ils n'ont pas fait contre lui tout ce qu'ils vouloient. Ubi Supr. 330.

Lamy's supposition [Harm. 105. App. 222.] that John i. 44, is parallel to Matth. iv. 12, Mark i. 14, is best confuted by the order proposed in this Harmony.

Mark vi. 20. Matth. xiv. 5. I suppose that Herod's veneration for John restrained him *at first* from executing Herodias' purpose: and that *afterwards*, when her solicitations had overcome him, the resolution taken by him was suspended, for some time, by his fear of the multitude.

John iv. 35. This verse is differently interpreted. "Soliti estis laborem sationis hac spe solari." Grot. "Say ye not proverbially, as an encouragement to the sower?" Whitby. "The husbandman supports himself under the labour of ploughing and sowing with a distant hope of harvest after four months to come." Clarke. "Is it not a saying among you, that, when your seed is sowing, ye expect a harvest in four months' time?" Bishop Pearce. "Four months commonly intervene between seedtime and harvest; but I have only just now sown, and lifting up your eyes, you will see, by the multitudes crowding to us, that the fields are already ripe for my harvest." Dr. Priestley.

And this interval between sowing and harvest in some

of the nobler grains, answers very well; as the barley harvest was at the passover, and Harmer observes that "the rains falling in the beginning of November in the Holy Land, the sowing followed presently after." Obs. i. 91. 2d ed. So Plaisted, in his journey from Busserah to Aleppo: "They begin to plough [in Syria] at the latter end of September, and sow their earliest wheats about the middle of October." But he adds, "And they continue to plough and sow all sorts of grain till the end of January; and barley sometimes, after the middle of February." See Macknight's harm. 150.

But there are commentators, who propose another sense. "The spiritual harvest of souls is now ripe, though that in the fields will not be ready these four months." Cradock. Harm. "Whereas ye say, It is four months to harvest, see what a gospel-harvest is coming yonder." Lightfoot. Harm. "Do not you say, that there are yet four months, and harvest cometh?" Doddridge: who gives this reason among others against the former interpretation, that the distance between seedtime and harvest must differ according to the different kinds of grain in question. So Pilkington: "I am always averse to rejecting the literal sense of a passage without a manifest necessity, or a very substantial reason; neither of which can, I think, be alleged here; and therefore I make no scruple of concluding that these words determine the time of the event here mentioned." Harm. notes, p. 8. Accordingly, Sir Isaac Newton on Daniel, p. 147, supposes that Christ passed through Samaria four months before the harvest, that is, says he, about the time of the winter solstice.

If the words are a proverb, they mean, Do not the Jewish husbandmen say at seedtime, when they are sowing their chief grain, &c.

In the other sense, instead of these limitations it is easy and natural to supply, Do not ye *at present* say among

yourselves, &c. Or the words, ουχι ὑμεῖς λεγετε ὅτι [ετι] τετραμηνον κ. λ. may be equivalent to ουχι [ετι] τετραμηνον κ. λ. See Luke xxii. 70. John xviii. 37. Ετι is omitted in many MSS.

Beausobre and Lenfant have a curious note on John iv. 35. "Proverbe dont se servoient les Juifs après avoir ensemencé leurs terres, comme pour se consoler de leurs travaux dans l'esperance d'une prompte moisson. On peut remarquer aussi que, quand J. C. dit cela, il y avoit quatre mois jusqu' à Pâques où se faisoit la moisson des orges." There will be much beauty in the allusion, if it was then the seedtime of barley, or of the earliest wheat. Borrowing images from present objects is our Lord's known manner.

If the reader thinks the words proverbial, we can only argue from John iii. 22, that Jesus διετρεψε, passed some time in Judea. The term is indefinite, as has been observed; and leaves us totally unable to determine how many months after the passover the Baptist was imprisoned, and how long Jesus continued in Galilee between the first and second passover.

But if we understand the words literally, or if we unite the proverbial and literal senses with the ingenious Prussian critics, the following conclusions may be drawn:

1. The imprisonment of John the Baptist happened about a year and eight months after the beginning of his ministry; which may be thus collected. We have supposed, § 8, that Jesus was born October 4: and, § 15, that John's ministry began six months before Jesus'. But, § 20, Jesus' ministry had continued about six months at the first passover; and, John iv. 35, eight months after the first passover Jesus is on his journey into Galilee: a journey undertaken in consequence of John's imprisonment, as may be inferred from Matth. iv. 12; though St. John assigns a further cause, that Jesus had

raised the jealousy of the Pharisees by making and baptizing more disciples than John: iv. 1, τοῖς καὶ βαπτίζει, was then making and baptizing more disciples than John had ever made and baptized. The words do not imply that John was then at liberty. I have no doubt therefore but that the journey, John iv. 3, 43, (which is our Lord's second journey into Galilee since the beginning of his ministry, see John i. 44,) is the same with that which I have placed parallel to it in the other evangelists.

2. From John iv. 35 it may be collected, that as Jesus continued in Judea about eight months after the passover mentioned John ii. 13, he graciously allowed the Jewish rulers opportunity to observe his conduct and doctrine.

3. If we compare Lev. xxiii. 5—8, 10, 15, with Josephus ant. Jud. iii. 10. 5. (who says, that the passover was on the 14th of Nisan, and that on the 16th the Hebrews partook of the barley which they had reaped, after having honoured God with the first-fruits,) we shall find that the barley harvest in Judea was in March or April, and therefore that the time of this transaction in Samaria, supposing the barley harvest spoken of, was in November or December.

Michaelis, in his dissertation on the Hebrew months, (Bowyer, London, 1773) has advanced strong arguments to shew that Nisan corresponds to our April.

The 14th of Nisan, says Sir Isaac Newton, (Obs. on Daniel, p. 160) always fell on the full moon next after the vernal equinox.

Lightfoot says from Maimonides that if, when the just time of the passover came, the barley was not ripe, an intercalary month was added. vol. ii. p. 185. This was called Veadar, because it succeeded Adar or February.

I am not able to decide which is the best founded of these opinions: but it cannot be thought improbable, if we agree with Sir Isaac Newton, that some of the vallies in

Judea, might always produce early grain, sufficient for the ceremony prescribed in the law at that season. It has been supposed by some that the handful of ears of corn, offered at the altar, occasionally consisted of green parched ears.

Nothing can be argued from John iv. 6, as to the time of the year. Jesus was wearied from his *journey*; though at the sixth hour, or noon, in the midst of winter, heat might be one cause of weariness and thirst, in such a climate as Judea. "In the depth of winter it is frequently warm, nay almost hot, in the open air." Harmer. obs. on scripture. 2d ed. vol. i. p. 20, 22. Some may think it a presumption that it was now winter, because the woman came to draw water at noon; which she scarcely would have done in a season of heat.

4. From the literal interpretation of John iv. 35 arises a probable argument that John v. 1 refers to a passover. Lightfoot thus states it: "Betwixt the time when our Saviour uttered these words and the passover there was no feast, except the feast of dedication; which Christ could not attend after his utterance of these words, if it were *after*, considering the time he spent in Galilee. This feast therefore being the next that Christ went unto, or indeed could go unto, it must of necessity be the feast of the passover: and this may be the supposed reason why the evangelist did not call it so, because John iv. 35 did not enforce it to be so understood, though not expressed." Vol. i. 665.

But it is necessary to shew, that four months are sufficient for the transactions between John iv. 35 and John v. 1. During this time Jesus goes from Sichein to Cana, (a town which lay between Nazareth and Sephoris to the west,) and remains there a few days; from Cana he goes to Nazareth, where he teaches on the Sabbath; and thence to Capernaum, which he makes his place of abode. Here he calls four disciples; and on the Sabbath heals a demoniac, and Peter's wife's mother. Then, accompanied by

some of his disciples, he takes a circuit round all Galilee, heals a leper, retires into the desert, returns to Capernaum after some days, heals a paralytic, and goes to celebrate a feast, probably the passover, in Jerusalem. Trace these journeys on the best maps, and allow so largely as 120 miles for the circuit about Galilee; and you will find that they amount to less than three miles and three stadia each day, exclusive of the Sabbaths, if we suppose them performed in *three* months. Observe too, that such general expressions as occur Matth. iv. 23, Mark i. 39, are to be understood with great latitude. I here suppose the distance between Sichem and Cana to be 40 miles, between Cana and Nazareth 10, between Nazareth and Capernaum 23, between Capernaum and Jerusalem 65: meaning miles of 69½ to a degree.

§ 24. After passing two days among the Samaritans, John iv. 40, 43, Jesus prosecutes his journey into Galilee. In Cana he heals a sick person at Capernaum, distant about 25 miles: the fame of his being at Cana having first reached Capernaum. This transaction must be placed early; because it is the second miracle wrought by Jesus in Galilee, (though he had wrought many in Judea, John ii. 23. iii. 2,) and because it is referred to Luke iv. 23.

§ 25. Jesus graciously visits Nazareth, the place of his education; though before, probably in his way to Galilee, he had foretold the indisposition of its inhabitants towards him; John iv. 44: for which reason he did not go there immediately, but first wrought an illustrious miracle. The visit to Nazareth in this part of our Lord's history is established beyond a doubt by Luke iv. 16—31; Matth. iv. 13. It is different from that mentioned § 55: which happened after the raising of Jairus' daughter. Compare Mark vi. 1, *καὶ ἐξῆλθεν ἐκεῖθεν* i. e. from Capernaum, with Matth. iv. 13, Luke iv. 31: which alone would be sufficient to discriminate the visits, as in the present journey

through Galilee, Capernaum is visited after Nazareth. See Dr. Priestley's Harmony, p. 79, 81.

It must be remarked, that the latter part of Luke iv. 23 may solely refer to the miracle recorded John iv. 46—54, the scene of which was Capernaum : as *ὅσα*, Luke viii. 39, refers only to a single transaction. Our Lord could not have wrought miracles at Capernaum John, ii. 12, because of John iv. 54 ; though some think that *possibly*, between the miracle of the preceding section and his coming to Nazareth, he might visit Capernaum and there display his power. *Circumstantiis in descriptione Lucæ diligenter consideratis, vidi non necesse esse historias ita ordinare quæsi Christus, statim post sanatum filium reguli, statim et rectâ ex Canâ Nazaretham venerit. Lucas enim diserte dicit, Jesum, priusquam Nazaretham venerit, docuisse in synagogis Galilææ. Luc. iv. 15. Chemnitii Harm. p. 348. However, 'ὅσα is well explained, and Luke iv. 23, 31 are well reconciled, without this supposition ; and I think with Dr. Priestley, Harm. 81, that " the mention made of Jesus' arrival at Capernaum, Luke iv. 31, [I add, Matth. iv. 13,] has all the marks of its being his first arrival at that place," during this journey into Galilee. See John ii. 12.*

§ 26. Jesus having made Capernaum his place of abode for some time, in the house of Peter or of other disciples, Matth. iv. 13. viii. 14, walks near the neighbouring sea ; called the sea of Galilee, Matth. iv. 18 ; of Tiberias, John vi. 1 ; and also the lake of Gennesaret, Luke v. 1. *Ἡ λίμνη Γεννησαρ ἀπο τῆς προσεχούσας χώρας καλεῖται.* Joseph. bell. Judæ. iii. 10. 7. ed. Haverc. Jordanes in lacum se fundit quem plures Genesaram vocant, amœnis circumseptum oppidis, ab occidente Tiberiade. Plin. v. 15. This land of Gennesaret, Mark vi. 53, otherwise called Cene-reth, lay to the westward of the lake. See De L'isle's map of Palestine, 1768.

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The three evangelists relate the same transaction ; and their relations may be thus reconciled.

At first the fishermen, Simon and Andrew, James and John, are all washing their nets on the shore ; a mark, as Hammond thinks, that they designed to cease fishing. See Luke v. 5. Their vessels, or boats, stand by the lake not far from each other, drawn wholly or partly on land. Jesus, to avoid the pressing of the people, enters into Simon's vessel, desires that he would remove to a small distance from the shore, and in that situation teaches the people. When the great multitude of fishes is enclosed, Zebedee and his sons in the other vessel, (whether they before remained in their vessel on the shore of the lake, or whether they launched out into the deep, like their partners, St. Luke does not inform us,) receive a signal to approach and assist ; and all in common are astonished. Peter expresses his astonishment ; and he and his brother Andrew, in whose ship Jesus is, are called to a stated attendance on Jesus, which call they immediately obey, probably landing and leaving the ship to their hirelings : as Mark i. 20.

We must observe that they had before received the Baptist's testimony to Jesus ; and had probably attended Jesus, and experienced proofs of his more than human knowledge and power. See the preface. *Quamvis vero ad tempus adhæserint Christo, tamen ex historię evangelicę comparatione liquet, utrumque postmodum recessisse a Domino, et ad pristinum vitę genus se recepisse.* Spanh. dub. ii. 340. *Annus et amplius jam erat ex quo Petrus cœperat verbum Christi audire : Joann. i. 41. Viderat etiam multas demonstrationes, virtutes, et efficacias hujus verbi : ideo inquit, In verbo tuo, &c. Et utitur compellatione, quę huic sententię pulcherrime convenit : vocat enim Christum *ἐπιστάτην*. Chemnitius' Harm. 375.*

Jesus, after this, having advanced a little further thence

on the shore of the lake, attended by Simon and Andrew, has an opportunity of addressing James and John ; before employed in gathering up the nets and storing the fishes, but now leisurely mending the nets common to them with their partners, and broken, as it seems, by the wonderful draught of fishes which they had just taken. He calls these also ; and these instantly follow him.

“ It is very likely, says Lardner, that the sons of Zebedee had heard John preach. It ought to be reckoned unquestioned, that, before John was called to be an apostle, he had heard and seen the Lord Jesus, and had been witness of some miracle wrought by him. It appears to me very probable, that he was one of the disciples who were present at the wedding in Cana of Galilee, where water was made wine.” Suppl. to cred. i. 319, 320.

Barradius and Lampe in loc. ingeniously conjecture, that John the evangelist was one of the disciples mentioned. John i. 35, 40.

Observations. 1. “ *Matthæus inquit Christo ambulante ad mare vocatos discipulos, quia ambulationem ad mare secuta est ista vocatio. Id dicimus factum aliquo deambulante in hoc vel illo loco, quod deambulationem istam excipit, sive is cui factum ascribitur adhuc deambulet, sive considereat, sive stet.*” Spanh. dub. lxxii. v. 2. This remark reconciles *περιπατων*, Matth. iv. 18, with *εστως*, Luke v. 1. A like remark may be made with respect to the passages which I have placed parallel to Luke v. 6. Jesus is concisely represented as if he had at first seen Peter and Andrew casting a net into the sea, because they were employed thus in consequence of the interview. 2. “ *Lucas non negat plures visos Simone, nec affirmat solum Simonem visum. Immo Dominus dicitur vidisse duo navigia ad stagnum.*” Spanh. ib. 3. “ *Reliquorum præter Simonem vocatio non tantum non negatur a Luca, sed et indicatur satis superque v. 11.*” ib. 4. “ *Verba Mat-*

θησι, *προδας εκειθεν*, non intelligenda sunt de itinere longo, vel magno spatio interjecto, sed de litore vicino." ib. 5. "Apud Matthæum habetur factum præcipuum, vocatio et sequela; apud Lucam circumstantiæ pleræque. Et harmonia egregia utrobique. Matthæus narrat retia a piscatoribus illa reserta; Lucas indicat causam, retia illa rupta fuisse ingenti istâ capturâ præviâ." "Quæ narrantur a Luca, non negantur a Matthæo sed prætermittuntur tantum: nihil vero frequentius quam quædam prætermitti ab his, suppleri ab aliis, NE VEL SCRIPTORES SACRI EX COMPACTO SCRIPSISSE VIDERENTUR, VEL LECTORES UNI EX ILLIS, RELIQUIS SPRETIS, HAERERENT." ib. Calvin likewise says on this relation, "Hoc Evangelistis non est insolens, partem unam rei gestæ, multis circumstantiis omissis, attingere." Harm. p. 78, "Pulcherrima erit harmonia, si simul jungantur hæ descriptiones, ut fiat una historia. Matthæus enim et Marcus scribunt, Petrum et Andream rete in mare injectisse; qualis vero fuerit jactus ille, Lucas plenius explicat. Ita Matthæus dicit, Jacobum et Joannem inventos fuisse sarcientes retia, quâ occasione vero rupta fuerint retia, Lucas suâ descriptione indicat." Chemn. Harm. 367.

I presume then that the three narrations may be harmonized in a satisfactory manner. But we cannot suppose that the disciples soon deserted Jesus after a first solemn call in Matthew and Mark, and that they stood in need of a second recorded by Luke. See Luke ix. 62.

Attention to the series of events in St. Mark will prove, that St. Luke does not introduce this call in its order of time. Mark i. 16—20, the four disciples are called: v. 21, they enter into Capernaum, and Jesus *immediately* teaches in the synagogue and heals a demoniac. After this, v. 29, 30, they *immediately* go into Simon's house, and Simon's wife's mother is healed. In the evening, v. 32, many others are healed; in the morning, v. 35, Jesus

retires into a desert place, and, v. 36, Simon Peter follows him. Then, v. 39, he preaches in the synagogues of Galilee. But St. Luke's order is; iv. 31, Jesus teaches in Capernaum on the Sabbath; v. 33, he heals a demoniac; v. 38, he goes from the synagogue to Simon's house, and heals his wife's mother; v. 42, in the morning he goes into a desert place, and, v. 44, he preaches in the synagogues of Galilee. Then, v. 1, &c. the four disciples are called. But it appears from Mark i. 21, 29, 36, 38, that the call of the four disciples had preceded the events from *και ην*, Luke iv. 31 to v. 44. *Εγενετο δε*, Luke v. 1, may be translated, Now it had come to pass. It is certain that this form of transition does not fix the order of time, so as to make the event related *necessarily* subsequent to the foregoing; much less, *immediately* subsequent to it. See § 29.

§ 27. There is no inconsistency between *σπαραξαν αυτον* in Mark, and *μηδεν βλαψαν αυτον* in Luke. The word *σπαρασσω* signifies to move, agitate, convulse. It occurs only twice in the Sept. 2 Sam. xxii. 8, the Hebrew is *וַיַּגְלִיחַ* commoveri, ut in terræ motu. Jer. iv. 19, it is applied to commotion of mind: Hebr. *הִמְלִיחַ*. Here the demoniac was violently agitated; but the agitations left no lasting bad effect: he was restored to perfect health and soundness.

§ 28. The series of the history is clearly marked by two of the evangelists. Observe that Matthew viii. 14, has not any notation of time. Bethsaida was the city in which Peter was born, and may have lived for some time. John i. 45. Circumstances unknown to us might lead him to fix his dwelling in Capernaum, which was equally convenient for his occupation as a fisherman.

Luke iv. 43. Si ea peragratio, quæ Matth. iv. 23 describitur, alia esset et præcessisset, jam potuissent turbæ respondere: *Tamen jam in universæ Galilææ synagogis*

docuisti. Chemn. Harm. 383. For the placing of Matth. iv. 23—25. See § 36.

§ 29. It appears, from the order of St. Mark's and of St. Luke's narration, that the leper was healed during the second journey of our Lord into Galilee, after his public ministry; which second journey is mentioned at the beginning of § 23: and during that circuit about Galilee, which is spoken of Matth. iv. 23, and the parallel verses.

"St. Mark plainly intimates, that this was done in some of those cities to which Jesus went in his progress, after he left Capernaum, i. 35, and before he returned thither again, ii. 1." Pilkington. Harm. notes p. 18.

The miracle was performed in a certain city, Luke v. 12: and therefore not immediately on Jesus' descent from the mountain, Matth. viii. 1.

Mr. Jones, in his judicious vindication of St. Matthew's gospel, London, 1719, thinks that Matth. viii. 2—4 is in the proper order of time, and that the other evangelists place it where they do, because done at Capernaum. In support of his opinion he alleges the form of transition, Matth. viii. 1. *Καταβαντι κ. λ.*

But 1. it is certain from comparing Mark i. 31, 35, and ii. 1, that the leper was not healed in Capernaum. See also Matth. viii. 5. And 2. the form of connexion, used Matth. viii. 1, only proves that on Jesus' descent from the mountain great multitudes followed him. This verse refers to Matth. v. 1: and should not be detached from the foregoing chapter.

Και ἰδε is the introductory phrase prefixed to this relation; of which see this author, p. 28, 29. His words are, "Is it not evident that these, and such as these [*ἰδεν δε, και ἰδε, κ. λ.*] are designed only for the better transition from one story to another? Is it not very plain that they regard only the subsequent story? Have these phrases any reference at all to what goes before? Do they inti-

mate, that the next fact related was immediately in order of time, after that which was before related?"

Other marks of transition mentioned by him as used with latitude, are, *και εγενετο, και ελθων, και προσελθων, εισελθοντι δε, περιπατων δε, και ανοιξας το στομα*. We may add, *τοτε, μετα ταυτα, υν, εν ταις ημεραις εκειναις, εν μια των ημερων*: and an attentive reader will remark others. See Chemnitius' Harm. proleg. p. 17, 18.

Matth. viii. 2, and the parallel verses. Though *προσκυνειν* strictly signifies *προσπιπτειν, προκυλινδισθαι, πηληψη*, comp. Matth. ix. 18, Mark v. 22, Luke viii. 41; yet it may be used in general for venerabunde salutare, and thus may be equivalent to *γονυπετειν* in the sense of in genua procidere.

Or rather, *γονυπετειν* may signify ad alicujus genua procumbere; and then Grotius' solution will take place: Ita procidit ut genua Christi contingeret. Grot. Matth. viii. 2.

Some say that the leper both kneeled before Jesus, and likewise prostrated himself before him.

The circumstance that Jesus remained *without* in desert places, Mark i. 45, suits the plan of this harmony; which supposes spring or summer advancing, as I understand *εορτη*, John v. 1, of the passover, or of pentecost.

§ 30. Our Lord, having ended his circuit about Galilee; returns to Capernaum, (see Mark i. 24, 35, 39,) and probably to Simon Peter's house, (see Matth. viii. 14. Mark i. 29.) after some days. *Δι' ημερων* sc. *τινων*, diebus aliquot interjectis. H. Steph. voc. *δια*. The expression refers to Mark i. 38, 39; and denotes that many days had elapsed since the leaving of Capernaum. See Wetstein's note. "Accurate Chemnitius, *δια* proprie hoc loco significare dies multos intermedios intercessisse." Raphelius in loc: And afterwards, multis, vel saltem aliquot diebus interjectis. Mill says, that the reading of *octo* in some

Latin versions, which may have arisen from δι' ἡμερῶν, is " citra non Græcorum modo fidem, sed et Lat. plerorumque omnium." Here St. Mark and St. Luke introduce Jesus' cure of a paralytic. Observe εὐθὺς, Mark ii. 2; which fixes the order.

§ 31. The call of Matthew is placed immediately after the cure of the paralytic, by the three evangelists who mention it. Jesus, passing through the gate of Capernaum, which led to the sea, says Grotius on Mark ii. 14, called Matthew, as he sat collecting the customs.

It must be remarked, that Jesus has now completed his tour round Galilee, and is at Capernaum, towards the south of that country, and where many of his attendants dwelt : circumstances favourable to the supposition that they were about to keep a feast at Jerusalem. Παλιν, Mark ii. 13 refers to Mark i. 16.

§ 32. John v. 1. All the probable interpretations of Luke vi. 1 suppose that a passover had intervened a few days, or a few weeks, before. In the notes on the following section, some reasons will be given why this feast is in a different year from that mentioned John ii. 13, 23. But Matth. ix. 18 affords a sufficient reason for asserting, that there was a space of time between the calling of Levi and Jesus' sitting at meat in his house. See § 52. In St. Mark, therefore, and in St. Luke, this call, and the plucking of ears of corn, are events which in effect stand together : though St. Luke intimates two ways, what I suppose St. John to mention at large, that there had been a passover, or a feast of pentecost, in the mean time. For we may *probably infer* this from the word δευτεροπρωτος ; and the partaking of ripe corn, mentioned by Mark as well as Luke, *proves* that a passover had preceded. See § 23. Cum et lex vetaret, ne quis falcem in segetem mitteret ante oblatum manipulum novæ frugis ; quæ oblatio non fiebat nisi postridie magni diei azymorum ; cum, inquam, nec

metere nec novas fruges degustare ante pascha fas esset, procul dubio non unius delicti, sed multarum in unâ re transgressionum, Pharisei apostolos arguissent reos, si tunc pascha non transactum fuisset, nec ideo facta manipuli oblatio : duobus, inquam, eos damnassent criminibus, tum quod violarent sabbatum, tum quod non expectarent diem oblationis manipuli, prius metentes et degustantes novas fruges. Lamy. App. chron. 200. See Lev. xxiii. 14. Observe that St. John represents Jesus as in Galilee immediately before, and immediately after, this feast : iv. 54 : vi. 1 : agreeably to Mark ii. 1, 13, 14. iii. 1, 7. Luke v. 27. vi. 6, 12, 17. vii. 1.

It may be added, to shew the propriety of introducing John v. in this place, that v. 21, 25, of this chapter contain a prediction, that Jesus would shortly raise some from the dead ; and thus imply that he had not yet performed a miracle of this kind. There is therefore an inaccuracy in those harmonies, which introduce the raising of Jairus' daughter, and the widow of Nain's son, before this feast. Hence likewise we may draw an argument against placing the sixth chapter of St. John before the fifth, according to Mann's supposition, de anno emortuali Christi x, and Dr. Priestley's Harm. p. 41, &c. and sections xxxix—xlii. For no harmony can be constructed, in which these two illustrious miracles must not precede the feeding of the five thousand ; and therefore, according to this transposition, our Lord must have raised two persons from the dead, before the words uttered by him John v. 21, 25.

Mark xv. 6, and Luke xxiii. 17, shew that ἡ ἑορτή without the article sometimes denotes the passover ; but, as Whiston remarks Harm. p. 140, " the word never by itself signifies either the feast of weeks or of tabernacles."

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be disproved ; and Whiston declares, Harm. p. 140, that he will not contend with such as advance it. The disciples might be rubbing ears of *wheat*. Thus the length of our Lord's ministry will be the same ; and, if John iv. 35 is understood literally, the time for our Lord's actions between this place and John v. 1 will be protracted seven weeks ; which may be more agreeable to the ideas of some readers.

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Whiston, Harm. p. 141, groundlessly introduces a passover Luke vi. 1, distinct from this mentioned John v. 1 ; and Sir Isaac Newton adopts this opinion ; obs. on Daniel 156. On this point Whitby remarks as follows : " Whiston's mistake consists in making the Sabbath after the passover, mentioned Matth. xii, Mark ii, Luke vi, distinct from the passover mentioned John v. 1 : whereas the Sabbath after the passover, mentioned by those three evangelists, was indeed the Sabbath after the *passover* mentioned John v. 1. Mr. Whiston's harmony here makes a vast chasm in St. John's gospel ; for, according to his system, St. John hath not one word to say of any thing done

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The voice from heaven was not God's *immediate* voice ; but uttered at his command, and in his person. See Deut. iv. 38, Ex. xx. 1, 2. Comp. Hebr. ii. 2. Gal. iii. 19. Acts vii. 53.

§ 38. I think with many commentators that this transaction happened on the first Sabbath after the sixteenth of Nisan, that is, after the second day of the feast of unleavened bread. See § 23. We may well suppose that our Lord and his disciples were then on their way from Jerusalem to Galilee, after having kept the passover. John v. 16, 18 will furnish a reason why our Lord chose to remain so short a time in Jerusalem. *Ὁδὸν πορεύειν*, Mark ii. 23, may refer to such a journey as by custom might be taken on the Sabbath. See Acts i. 12. Matthew resumes what he had omitted in its proper place.

Dr. Priestley, the learned and ingenious defender of Mr. Mann's hypothesis, thinks that the passover recorded § 20 was that, which immediately preceded the transaction here related. The duration of our Lord's ministry turns on this point. I will therefore place before the reader, in one view, the evidence against what has been lately supported, with as much plausibility as the subject admits.

We read, § 20, that Jesus celebrated at Jerusalem the first passover during his public ministry ; and though I allow that he might work miracles, make disciples, and purge the temple, before the fourteenth of Nisan, yet John ii. 23 shews that he also displayed his miraculous power

during the feast, that is, during some part of the seven days after the paschal lamb was slain. It is observed John ii. 24, that at this passover Jesus did not trust himself to those who believed in him : and, John iii. 2, a Jewish ruler visits Jesus by night, and refers to his miracles. The reader must judge from these circumstances, whether it is not probable, that Jesus continued at Jerusalem, at least during the *eight* days of this festival.

In § 22, some remarks have been made on John iii. 22, compared with iv. 1. Dr. Priestley observes on John iii. 22: 1. Several circumstances make it evident that Jesus' stay in Judea at that time could not be long. For not only do the other evangelists make no mention of this stay in Judea ; but the manner in which they all relate the history of the first transactions in Galilee, shews that they had no idea of any thing considerable having been done before. Matth. iv. 17. Mark i. 28. Luke iv. 14.

2. Jesus could not be long in making disciples enough to alarm the Jews.

3. Peter and Andrew, James and John, did not particularly attend upon Jesus till after his arrival in Galilee. See these arguments more fully stated in Dr. Priestley's Harm. p. 52, 53.

But the force of these objections will be abated, if we consider that the evangelists often omit very important events ; (for instance, three of them are silent on our Lord's attendance at any Jewish feast except the last passover :) that Jesus might with much wisdom preach more openly and universally in the remote province of Galilee, than he chose to do in Judea ; that Jesus' high reputation, for what had passed in Judea, seems to have gone before him into Galilee, Luke iv. 14 ; that supposing Jesus to have *tarried* in the parts about Jordan, twenty or thirty miles from Jerusalem, and to have proceeded at first with that reserve and circumspection, which his vicinity to the Jew-

docuisti. Chemn. Harm. 383. For the placing of Matth. iv. 23—25. See § 36.

§ 39. It appears, from the order of St. Mark's and of St. Luke's narration, that the leper was healed during the second journey of our Lord into Galilee, after his public ministry; which second journey is mentioned at the beginning of § 23: and during that circuit about Galilee, which is spoken of Matth. iv. 23, and the parallel verses.

“ St. Mark plainly intimates, that this was done in some of those cities to which Jesus went in his progress, after he left Capernaum, i. 35, and before he returned thither again, ii. 1.” Pilkington. Harm. notes p. 18.

The miracle was performed in a certain city, Luke v. 12: and therefore not immediately on Jesus' descent from the mountain, Matth. viii. 1.

Mr. Jones, in his judicious vindication of St. Matthew's gospel, London, 1719, thinks that Matth. viii. 2—4 is in the proper order of time, and that the other evangelists place it where they do, because done at Capernaum. In support of his opinion he alleges the form of transition, Matth. viii. 1. *Καταβαντι κ. λ.*

But 1. it is certain from comparing Mark i. 31, 35, and ii. 1, that the leper was not healed in Capernaum. See also Matth. viii. 5. And 2. the form of connexion, used Matth. viii. 1, only proves that on Jesus' descent from the mountain great multitudes followed him. This verse refers to Matth. v. 1: and should not be detached from the foregoing chapter.

Kai ists is the introductory phrase prefixed to this relation; of which see this author, p. 28, 39. His words are, “ Is it not evident that these, and such as these [*ιδων δε, και ists, κ. λ.*] are designed only for the better transition from one story to another? Is it not very plain that they regard only the subsequent story? Have these phrases any reference at all to what goes before? Do they inti-

mate, that the next fact related was immediately in order of time, after that which was before related?"

Other marks of transition mentioned by him as used with latitude, are, *και εγενετο, και ελθων, και προσελθων, εισελθοντι δε, περιπατων δε, και ανοιξας το στομα.* We may add, *τοτε, μετα ταυτα, υν, εν ταις ημεραις εκειναις, εν μια των ημερων:* and an attentive reader will remark others. See Chemnitius' Harm. proleg. p. 17, 18.

Matth. viii. 2, and the parallel verses. Though *προσκυνειν* strictly signifies *προσπυπτειν, προκυλινδισθαι, πίπτειν*, comp. Matth. ix. 18, Mark v. 22, Luke viii. 41; yet it may be used in general for venerabunde salutare, and thus may be equivalent to *γονυπετειν* in the sense of in genua procidere.

Or rather, *γονυπετειν* may signify ad alicujus genua procumbere; and then Grotius' solution will take place: Ita procidit ut genua Christi contingeret. Grot. Matth. viii. 2.

Some say that the leper both kneeled before Jesus, and likewise prostrated himself before him.

The circumstance that Jesus remained *without* in desert places, Mark i. 45, suits the plan of this harmony; which supposes spring or summer advancing, as I understand *εορτη*, John v. 1, of the passover, or of pentecost.

§ 30. Our Lord, having ended his circuit about Galilee; returns to Capernaum, (see Mark i. 21, 35, 39,) and probably to Simon Peter's house, (see Matth. viii. 14. Mark i. 29.) after some days. *Δι' ημερων* sc. *τινων*, diebus aliquot interjectis. H. Steph. voc. *δια*. The expression refers to Mark i. 38, 39; and denotes that many days had elapsed since the leaving of Capernaum. See Wetstein's note. "Accurate Chemnitius, *δια* proprie hoc loco significare dies multos intermedios intercessisse." Raphelius in loc: And afterwards, multis, vel saltem aliquot diebus interjectis. Mill says, that the reading of *octo* in some

Latin versions, which may have arisen from δι' ἡμερῶν, is " citra non Græcorum modo fidem, sed et Lat. plerorumque omnium." Here St. Mark and St. Luke introduce Jesus' cure of a paralytic. Observe εὐθὺς, Mark ii. 2; which fixes the order.

§ 31. The call of Matthew is placed immediately after the cure of the paralytic, by the three evangelists who mention it. Jesus, passing through the gate of Capernaum, which led to the sea, says Grotius on Mark ii. 14, called Matthew, as he sat collecting the customs.

It must be remarked, that Jesus has now completed his tour round Galilee, and is at Capernaum, towards the south of that country, and where many of his attendants dwelt : circumstances favourable to the supposition that they were about to keep a feast at Jerusalem. Παλιν, Mark ii. 13 refers to Mark i. 16.

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ish rulers seems to have required, it might be some time before their jealousy became dangerous to him ; and that, before the call of Peter, &c. to a stated attendance on Jesus, his disciples are often mentioned, and are once said to have been employed in baptizing converts. See John ii. 2, 12. iii. 22. iv. 2. Upon the whole, I continue to think that at least a *month* must be allowed for Jesus' abode in Judea.

Let us suppose that Cana was situated to the west, beyond Nazareth and Sephoris, and that its distance from that part of Judea, in which Jesus dwelt, was fifty or sixty miles. On this journey Jesus passed probably two *whole* days in Samaria, John iv. 40, 48 : and if a Sabbath intervened, and some attention was occasionally paid by Jesus to his ministry, (John iv. 34,) it cannot have occupied less than *six* or *seven* days.

Jesus' presence in Cana is notified at Capernaum, distant about twenty-three miles. One of Herod's court attends Jesus, requests that he would heal his son, receives assurance that his son should live, about one in the afternoon according to our computation, and the next day meets his servants coming from Capernaum, to inform him of his son's recovery. Jesus therefore must have remained at Cana a few days : let us say *four*.

Luke iv. 15, Jesus teaches in the synagogues of Galilee : and this teaching is distinct from that in his circuit through Galilee, after the call of Peter, &c. Luke iv. 43, 44. It is also distinct from his teaching in the synagogue at Nazareth ; for it precedes it. Cum jam in Galilææ synagogis aliis magnam sibi auctoritatem comparasset, tum venit Nazareth. Chemn. Harm. p. 351. In these public instructions not less than two Sabbaths, or *eight* days, can be employed.

Luke iv. 16. Jesus is one Sabbath at Nazareth ; and probably his benevolence led him to pass a few days there

previous to that Sabbath. We will suppose him then to have continued *four days*, in *his own city*.

Then, Matth. iv. 13, Jesus goes more than twenty miles from Nazareth to Capernaum, and *dwells* there: for which we must allow *some weeks*, perhaps *three*. But it is objected that Jesus could not reside here for any long time, because, Matth. viii. 20, he intimates that he had no fixed habitation during his public ministry. See Dr. Priestley's Harm. p. 54. Answ. The words do not import that Jesus did not reside long in *any* place during his ministry; but that he did not reside any where in a place of *his own*, that he had only a contingent and precarious habitation.

After this Jesus went about all Galilee; Matth. iv. 23, and the parallel verses; his fame spread through all Syria, and they brought to him all their sick; ib. v. 24; and particularly in a certain city he healed a leper, which occasioned him to remain out of the city in desert places, where they came to him from every quarter. Then he returned to Capernaum, healed a paralytic, and called Levi. A *month* is a moderate space of time for these transactions.

But Dr. Priestley objects, (Harm. p. 55) that Mark, describing the very same progress, in language similar to that of Matthew, i. 38, 39; yet says, ii. 1, that he entered again into Capernaum after some days only. And, p. 140, 141, he places six days between Jesus' departure from Capernaum and his return to it.

But it has been shewn in loc., on the authority of the best critics, that *δι' ἡμερῶν* imports as much as I suppose: and if as few days as Dr. Priestley allows had been meant, the number would probably have been expressed: as Matth. xvii. 1: Luke ix. 28: John xii. 1.

The time allowed by Dr. Priestley for all the transactions, from leaving Judea, John iv. 3, to the arrival at Capernaum, Mark ii. 1, is only fifteen days. Harm. p. 140,

141. Let us say now that from that part of Judea, where Jesus dwelt, to Cana was fifty miles, from Cana through Nazareth to Capernaum thirty miles, and let us allow that the progress about Galilee did not exceed even seventy miles; and during these fifteen days Jesus must have journeyed ten miles each day, including Sabbaths. I have endeavoured to shew, that we cannot with any probability assign a shorter period for the incidents during this interval than *ten weeks*; to which must be added *five weeks*, for the continuance in Jerusalem during the passover, and afterwards in Judea; and some of the phrases used by the evangelists, are of such a latitude as to justify the plan of this, and many other harmonies, in extending this whole time to almost a year. See John xxi. 25.

But, Ex. xxxiv. 22, wheat harvest was fifty days after barley harvest; and therefore, supposing the transaction of § 38 to have happened at this latter harvest, it cannot be reduced to the same year with the passover mentioned § 20.

Jerom indeed supposes wheat harvest three months after barley harvest: See Harmer, obs. on scripture 2d. ed. 1. 40: who observes, "Nor can I easily believe their wheat harvest was delayed to the close of July: at present at Aleppo, barley harvest commences about the beginning of May, and the wheat, as well as that, is generally over by the 20th. In Barbary, it comes at the latter end of May, or the beginning of June. Agreeably to this, Raimond de Agiles giveth us to understand, that a great part of their harvest at Ramula or Ramah, was gathered in before the 6th of June in 1099." See also page 68, 69; where Fulcherius is quoted, as saying that the harvest at Ramula was ripe, but not gathered in, about the middle of May 1102; and Hasselquist is said to have eaten half ripe ears of wheat, roasted on the 14th of May N. S. And I find in Shaw, 4to. p. 335: "Barley, all over the

Holy Land, was in full ear in the beginning of April ; and, about the middle of that month it began to turn yellow ; particularly in the southern districts. But wheat was very little of it in the ear ; and in the fields near Bethlehem and Jerusalem, the stalk was a little more than a foot high." Mr. Mann's note on Luke vi. 4, is, " It was *εν σαββατω δευτεροπρωτω*, which could not be later than April. Philo de vita Mosis l. 2, says, Barley and wheat in that country are ripe at the vernal equinox, p. 530. Isidorus of Pelusium says, at the time of the Jewish passover. v. Petav. var. dissert. l. 2. c. 11." Engl. ed. p. 169. See Philo, p. 686, ed. Par. 1640, where wheat and barley are said to be ripe, *τελειογονεισθαι*, in the first month. [His note in the Latin ed. is, *εν σαββατω δευτεροπρωτω*, seu post pascha primo, itaque Aprilis 7^o. quo tempore segetes in Judæa maturæ erant. Lev. xxiii. 10.] Dr. Priestley has extended this time to the third Sabbath after the whole paschal festival. Harm. p. 140, 141.

There is no difficulty as to the remaining part of our Lord's ministry : a passover being mentioned John vi. 4 ; and Mark vi. 39, and the parallel places, implying that it was spring : (see the observations on § 63 ;) and our Lord being crucified at another passover.

§ 34. It is probable, (see Mark iii. 13, Matth. viii. 5, Luke vii. 1,) that the synagogue, here mentioned, was in some town of Galilee : whither our Lord seems to have come on the Sabbath after that mentioned Luke vi. 1 ; though the words of Luke, *εν ετερω σαββατω*, are indefinite as to the particular Sabbath. The connexion of this event with the foregoing, in the three evangelists, and St. Matthew's expression, xii. 9, shew that the two Sabbaths must have been near each other.

Παλιν, Mark iii. 1, may refer to Mark i. 21.

I understand *αυτων*, Matth. xii. 9, as referring, not to the inhabitants of those parts where Jesus had reasoned

with the Pharisees, for he had departed thence, but to those among whom he had come soon after. The sense must supply a substantive for *αὐτῶν* to agree with : as *αὐτῶν*, sc. *τῶν ἐπιχωρίων*. See Matth. iv. 23, xi. 1 ; Mark ix. 44, 46, 48. xi. 22.

§ 85. It appears from Mark and Luke, that the appointment of the twelve regularly follows in this place. The names of the twelve are here inserted from Matth. x. 2—4 ; and, to avoid repetition, are omitted in that place, which is later than this in order of time. Lebbeus, Matth. x. 3, is probably derived from Lebba, a town in Palestine. Buxt. lex. rabb. לבב nomen loci.

Thaddeus, Theudas and Judas are probably names of the same signification, the Greek termination being added to different forms of the verb יתן. See Bishop Pearce on Acts v. 36.

Ὁ Κανανιτης, Matth. x. 4, is the same with Ζηλωτης in Luke ; as לבב signifies, zelotypus fuit. “ Cognomen erat Chald. לבב quod Lucas reddidit Zelotem ; vi. 15. Act. i. 13.” Wetstein. Thus Thomas is rendered Didymus ; Cephas, Peter ; and Silas, Tertius. Some suppose that this name had been given to Simon on account of his religious zeal ; or because he had been of a Jewish sect, called *Zealots*, who were addicted to the Pharisees, and justified themselves by the example of Phineas, for punishing offenders without waiting for the sentence of the magistrate.

Matth. xii. 15, agrees with Mark, that Jesus retired from the place where he had restored the withered hand ; and ib. he agrees with Mark iii. 9, and Luke vi. 17, that great multitudes followed Jesus. Mark mentions the multitudes before the ascent of the mountain ; where, according to Luke, Jesus passed a whole night. Luke observes that the multitudes likewise attended Jesus, on his descent from the mountain. See also Luke vii. 9.

Keep Matth. v. 1 in view, and there are traces of the same scene discernible in the three evangelists.

§ 26. I cannot here place the three last verses of Matth. iv. with Whiston, Harm. 264; because verse 23 naturally refers to our Lord's circuit, after his second journey into Galilee, as Matth. ix. 35 refers to his circuit after his third journey thither. See § 19. § 23. And yet I allow that Matth. iv. 24, 25, may possibly be parallel to Luke vi. 17, 18, 19; or that at Matth. iv. 25 there may be a transition to another subject, treated of, Luke vi. 17. However, it both avoids repetition in Matth. xii. 15, and seems more easy and natural, to detach with Toinard, Matth. v. 1, from the foregoing verse, and to suppose that the evangelist breaks the order of time, to describe what Jesus afterwards did in like circumstances. See Luke v. 29—39. vi. 1—5, 6—11. Mark ii. 15—22, 23—28. iii. 1—5. where the transactions are connected, though different in order of time, because the disposition of the Pharisees appears in each. See also Luke ix. 51—62; § 50. § 95.

There is precisely the same transition Matth. viii. 18, as Matth. v. 1: and the occurrence related follows long after the foregoing.

A critical reader may perhaps think, that there is a reference in *τοὺς ὄχλους*, Matth. v. 1, to *ὄχλοι*, Matth. iv. 25. But *τοὺς ὄχλους* may be rendered *multitudes*, as *το ὄρος* a mountain. See § 18.

It may be again objected that one discourse is delivered sitting on a mountain, Matth. v. 1; the other, standing on a plain. Luke vi. 17. But Dr. Clarke, on this latter place, has suggested that Jesus, "being pressed with great multitudes of people, might retire from them again to the top of the hill." And Dr. Priestley observes, "Matthew's saying that Jesus was *sat down* after he had gone up the mountain, and Luke's saying that he *stood* on the plain,

when he healed the sick before the discourse, are no inconsistencies." Harm. p. 88.

The whole picture is striking. Jesus ascends a mountain, employs the night in prayer, and having thus solemnly invoked the divine blessing, authoritatively separates the twelve apostles from the mass of his disciples. He descends, and heals in the plain all among a great multitude, collected from various parts by the fame of his miraculous power. Having thus created attention, he likewise satisfies the desire of the people to hear his doctrine; and retiring first to the mountain whence he came, that his attentive hearers might follow him, and might better arrange themselves before him, *sacro digna silentio Mirantur omnes dicere. Her.*

Another objection to the arrangement here adopted is, the difference in the discourses themselves.

However, it is plain that the oppositions and amplifications in St. Luke are virtually contained in St. Matthew; and Grotius says, "me, ne diversas esse narrationes putem, movent—exordium idem, eademque peroratio." He might have added, that there is great similarity in the order throughout, and that St. Luke has not one precept distinct in every part. The truth is, these discourses differ no more, than the two prayers delivered by our Lord, Matth. vi. 9, &c. and Luke xi. 2, &c. if we take the latter from MSS. and not from the present text; which is accommodated to Matthew, as many places in the gospels are to parallel ones. The sameness of phrase, in some relations of the evangelists, may be accounted for from this cause, *Homonymiis et redundantibus ansam subinde præbuere collationes privatæ, et deinceps magis solennes harmoniæ evangelicæ, pio et utili studio circa tertium seculum a Tatiano primum, dein Eusebio, adornatæ; unde cognatæ voces, in margine primum adscriptæ, exinde in textum*

admittebantur. Hac de re querelam pridem instituit D. Hieron. præf. ad 4 Evan. ad Damascum. “Magnus hic in nostris codicibus error inolevit, dum quod in eadem re alius evangelista plus dixit, in alio, quia minus putaverint, addiderant. Vel dum eundem sensum alius aliter expressit, ille qui unum e quatuor primum legerat, ad ejus exemplum ceteros quoque existimavit emendandos. Pref. to Bp. Fell’s Greek Testament. Oxf. 1675. Dr. Priestley has ingeniously suggested another reason for coincidence of expression and of arrangement in the evangelists; that, before they wrote, detached memoirs of Jesus’ history might have been committed to writing by the apostles themselves, or by others from the mouths of the apostles, which might have served as common originals. Harm. p. 72, 73, 87. The reader shall see how the Lord’s prayer stands in the best copies of the two evangelists who record it.

MATTH.

LUKE.

ΠΑΤΕΡ* ἡμῶν ὁ ἐν τοῖς
οὐρανοῖς· ἁγιασθῆτω τὸ ὄνο-
μα σου.

Ἐλθετω ἡ βασιλεία σου·
γεννηθῆτω τὸ θέλημα σου, ὡς
ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

Τὸν ἄρτον ἡμῶν τὸν ἐπι-
σιον δὸς ἡμῖν σήμερον.

Καὶ ἀφεῖς ἡμῖν τὰ ὀφειλη-
ματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφ-
ιεμεν τοῖς ὀφειλεταῖς ἡμῶν.

Καὶ μὴ εἰσενεγκῆς ἡμᾶς εἰς
πειρασμον, ἀλλὰ ῥύσαι ἡμᾶς
ἀπὸ τοῦ πονηροῦ.

ΠΑΤΕΡ,*

ἁγιασθῆτω τὸ
ὄνομα σου·

ἐλθετω ἡ βασιλεία
σου.

Τὸν ἄρτον ἡμῶν τὸν
ἐπιουσιον δίδου ἡμῖν τὸ καθ’
ἡμέραν·

Καὶ ἀφεῖς ἡμῖν τὰς ἁμαρ-
τίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀφ-
ιεμεν παντὶ ὀφειλοντι ἡμῖν·

καὶ μὴ εἰσενεγκῆς ἡμᾶς
εἰς πειρασμον.

* Luke xi. 2. *Pater sancte*: two very ancient Latin MSS. in Bianchini’s evangeliarium quadruplex.

[I could not procure Griesbach's very useful Greek Testament [Halæ 1774] until the notes were almost printed off. He changes the received text on what he deems sufficient external authority; *satis sibi conscius nil se egisse temere, aut cupide, aut negligenter*. Pref. part 1. p. xv. I had printed the Lord's prayer in Luke exactly as it stands in his edition, excepting only that he reads, *Ἐλθετω σου ἡ βασιλεια*. For *Pater sancte*, he quotes five MSS. in which Blanchini's are included.]

Nor do the two discourses differ so much as Matth. xxiii. 2—39, Luke xx. 46, 47. Luke is more concise in each of these instances.

“Christus multas hujus concionis sententias postea sparsim, diversis temporibus et locis, repetivit; quas repetitiones cum Lucas alibi diligenter persecuturus erat, ideo sententias illas hoc loco præterit.” Ohemn. Harm. p. 526.

A further objection is, that St. Matthew's order of time shews the discourses to be different.

But an attentive reader will see, that St. Matthew often neglects chronological order.

Grotius has a second, and in his judgment, a stronger argument for the identity of the two discourses; *quod uterque scriptor, hoc sermone habito, Christum ait rediisse Capharnaumum, atque illic sanasse centurionis servum*. And Dr. Priestley says, Harm. p. 83, “that so many of the same *incidents* should attend the same discourse [repeated] is not probable.”

I shall add, that there is a singular propriety in placing this discourse, after the appointment of the twelve to the office of instructing others. In this view consider Matth. v. 12—16. vi. 25, 31, 34. vii. 6, 22. Dr. Clarke's note on Matth. vi. 25 is, “This precept to the apostles, who were to spend their lives in travelling and propagating the gospel, may be understood in its most strict and literal sense.” Observe also Luke xii. 22, 23, and the intermediate verses.

Hæc ratio plurimum ponderis apud me habet ; says Chemnitius in loc.

Some have discerned marks in this discourse, which shew that it was delivered in the spring, or in the beginning of summer. But we can no more infer from Matth. vi. 28, that the lilies were then in blossom, or from v. 30, that the fields were covered with grass, than from vii. 16, 17, that grapes and figs were then ripe, and that the trees were full of fruit ; or from v. 25 that it was the season of heavy rains. Chapter vi. 26, incautiously quoted by some, will equally prove, that it was the time of sowing or of reaping. See Macknight's Harm. i. 104. 2d ed.

The hint is Sir Isaac Newton's, whose words are, " The sermon on the mount was made, when great multitudes came to Jesus from all places, and followed him in the open fields, which is an argument of the Summer season ; and in this sermon he pointed out the lilies of the field, then in the flower before the eyes of his auditors. Matth. vi. 28, 29, 30. So therefore the grass of the field was now in the flower, and by consequence the month of March with the passover was past." Obs. on Dan. 151, 2.

But the season of the year is to be collected from the series of events ; and not from circumstances attending this discourse, or from internal marks in it.

Multitudes followed Jesus, § 50, 52, and the lilies of the field are again mentioned, § 47, Luke xii. 27, when, according to Sir Isaac Newton, it was winter. ib. p. 153.

Still it appears from the order of the history, that when this sermon was delivered, only a short time could have elapsed after the second passover in our Lord's ministry.

§ 37. The order of this section is fixed by Luke, vii. 1.

Those who think that the two evangelists here refer to a different miracle, allege the following reasons : In Matthew the centurion's son, *παῖς*, is sick ; in Luke, his slave, *δούλος*. But Luke vii. 3, 7 compared, will shew that

παις and *δουλος* are equivalent. See also Grotius' note on Matth. viii. 6, and Dr. Scott on Matth. viii. 6; if authorities are wanting in so plain a point.

Another objection is: Matthew gives no hint, that his centurion was a proselyte; but insinuates, v. 11, that he was not; whereas Luke's centurion was probably a proselyte; v. 5.

But we cannot conclude this from Luke's observation, v. 5; his silence, as to so pertinent a circumstance, rather proves otherwise. And our Lord's remark, Matth. v. 11, would be full as just, supposing that an heathen centurion had become a Jewish proselyte; as a belief in one God was a great step towards Christianity.

The strongest objection is, that Matthew's centurion comes in person, but Luke's centurion sends the elders of the Jews. See Macknight's Harm. 137. Here Grotius says on Matth. viii. 6, *sufficere debet illud in jure receptissimum, Facere nos quod per alium facimus.* Le Clerc, Harm. p. 527, quotes the following Jewish proverbs; *Nuncius alicujus est instar ipsius; Nuncius regis est instar regis.* See Matth. xi. 2, 3. xxvii. 19. Luke vii. 19; and observe well Mark x. 35, compared with Matth. xx. 20. John iv. 1, Jesus is said to baptize, when he baptized by his disciples. See also John xix. 1. And Le Clerc observes, that Gen. xvi. 13; xviii. 1; Exod. xx. 1, God is said to do what he did by his angels. In his note on the first of these places he gives "*manifesta exempla missionum, qui mittentium ipsa usurpabant verba.*" Calvin says, *Quia brevior est Matthæus, hominem ipsum ita loquentem inducit: Lucas autem plenius exprimit hoc amicis mandasse: sed idem amborum est sensus.* Harm. p. 124. Toinard, having quoted Exod. xviii. 6, adds, *Et versu in sequenti dicitur Moyses egressus fuisse in occursum soceri sui; unde intelligendus est Jethro id Moysi dixisse per alium.* Harm. 147. Considering then the sameness

of the scene, of the persons, of the words, and of the transaction; I cannot but conclude, with Grotius, that the miracle is one and the same, related in general by Matthew, and with greater accuracy by Luke.

§ 38. We are expressly told, that this journey was undertaken on the day after the preceding transaction. Nain is placed, by De Lisle, to the north of the tribe of Manasseh, near Endor, agreeably to Eusebius, whom see in Calmet's Dict. voc. Nain. Its distance from Capernaum by De Lisle's Map is about a third of a geographical degree. We need not suppose that Jesus, attended by many of his disciples and much people, performed this journey in one day. Compare Acts xxii. 5, 6.

§ 39. *Νεκροὶ ἐγερτοὶ*, Matth. xi. 5, Luke vii. 22, may very well refer to the miracle of the preceding section; the first miracle of the kind recorded, and which Luke informs us, v. 18, was related to John. It does not appear at what precise time Jesus received the message of John. If John was imprisoned in the castle of Machærus, the distance of this place from Nain was about fifty miles. John's disciples therefore must have addressed Jesus some days after the transaction in § 38. St. Luke's order is here observed. St. Matthew places this relation after the sending of the twelve; xi. 1, 2. This seems too late. For during the absence of the twelve, John seems to have been beheaded. See Mark vi. 30, and Matth. xiv. 13, with the parallel verses. See more on the order of this action in Chemn. Harm. p. 695, &c. Lamy thinks that the passage in Josephus, Ant. 18. 5. 2., which mentions that John was imprisoned in Machærus, is spurious; as this castle, ib. § 1, is expressly said to have been then subject to Herod's enemy, Aretas. He supposes that Tiberias was the place of Herod's residence: App. geogr. c. ix. p. 303: and Tiberias was about 15 miles from Nain.

§ 40. These reflections were suggested by Jesus' men-
h

tion of his miracles to John's disciples. Some of them are repeated § 80. It is plain, that before the embassy from John, Jesus had actually wrought a great proportion of his miracles in Chorazin and Bethsaida; and it is likewise plain that, before the passover of § 20, Jesus had wrought only one public miracle in Galilee. John ii. 11, iv. 54. Allowing time therefore for these miracles, and sufficient ground for so solemn a denunciation, must create an embarrassment to the adopters of Mr. Mann's hypothesis. See Dr. Priestley's Harm. p. 94.

§ 41. There is no circumstance which ascertains the precise time of this transaction. But we follow Luke's order. See § 120.

§ 42. In the mention of Jesus' second circuit through Galilee, after his third journey thither, (see § 36) Matthew and Mark are accommodated to Luke, on account of the expression *ἐν τῷ καθεξῆς*, which denotes the beginning of the tour at this time.

Then Mark's order is resumed; who, omitting several intermediate circumstances mentioned by Matthew and Luke, relates the account of the blasphemy against the Holy Spirit immediately after the appointment of the twelve, and informs us that the scene of this transaction was an house. Observe Matth. xiii. 1: from the latter part of which verse we learn that the place was Capernaum; and therefore that the time was probably at the end of Jesus' tour.

A new subject is here entered on, Mark iii. 19, in the same manner as Mark viii. 22, x. 46. The wrong division of the verse perplexes the sense.

Matth. xii. 22, we learn that the demoniac was both blind and dumb. St. Luke omits the former circumstance, but does not contradict it.

Luke xi. 14—36. "I could see no proof that the same discourse, with just the very same circumstances, happen-

ed here again as Matth. xii. 22, &c. Mark iii. 22, &c. As this seemed improbable in proportion to the variety and resemblance of those circumstances, I thought it better to transpose Luke's story, than to take the repetition for granted." Doddridge on Luke xi. 37.

Luke xi. 14 is thus read in Beza's MS: *Ταυτα δε ειποντος αυτου προσφερεται αυτω δαμονιζομενος κωφος, και εκβαλοντος αυτου παντες εθαυμαζον*. Were this singular reading the true one, a repetition must be supposed; and the whole passage, and what stands immediately connected with it, must be placed after § 87. But the character of this MS. given by Mill, prol. cxxxii, and adopted by Wetstein, prol. 31, 32, does not lead us to pay so much deference to its authority.

In Cantabrigiensi, lectionibus bonis quamplurimis admistæ sunt aliæ, quas, licet antiquissimæ sint, nemo tamen facile pro genuinis habebit, et quarum indoles atque origo distincte explicari non potest. p. xiv. Recensiones evangeliorum duæ, omnium vetustissimæ, sedulo attendendæ sunt, Alexandrina altera——altera occidentalis, cujus lectiones eruuntur e codice D [Cantabrigiensi.] p. xvi. Griesbach.

For the difference between Luke xi. 21, 22, and the verses placed parallel to it, see § 141.

On Matthew xii. 30, see § 79.

§ 43. Luke makes Jesus reply jointly to both points; the blaspheming of the spirit, and the asking of a sign. Matthew informs us that he spake separately to the latter point. We learn from Luke, that Jesus was interrupted in part of his speech by the incident of v. 27, 28. The multitude gathering thick together, or gathering still more together, v. 29, see Mark iii. 20, as the debate raised their attention; our Lord continues his speech Luke v. 29—36. But Luke adds matter, peculiar to himself in this place, at

v. 33—36. Matthew and Luke, therefore, give only a different distribution of our Lord's discourse.

§ 45. As part of the multitudes sat about Jesus in the house, and in the entrance to it, what he spake to the Scribes and Pharisees was likewise spoken to the circle enclosing him. Comp. Matth. v. 38, 39, 46.

Luke must be understood as saying, "At that time, during the course of the day on which the parables were delivered, his mother and his brethren came to him." There is no precise note of time fixed to his words.

An accurate reader will observe, that Matth. xii. 23, and Luke xi. 14, shew the general occasion of the blasphemy against Jesus; and that Matth. xii. 23 shews the particular occasion of it, the multitude alarming the Jewish rulers by their question, whether Jesus were the Christ. No cause for the absurd and impious insinuation of the Scribes and Pharisees is assigned by St. Mark: However, he suggests an important circumstance, that they came from Jerusalem to watch Jesus' conduct. Mark iii. 19 explains *scō*, Matth. xii. 46; and agrees with Matth. xiii. 4. And the latter part of Luke viii. 19 shews, that Jesus' relations were not able to enter the house on account of the press. Thus in the four last sections, one evangelist is wonderfully supplemental to another by notations of time, place, and other circumstances; and the strictest propriety and agreement result from diligently comparing them.

§ 46. St. Luke fixes the order by observing that, while Jesus was speaking, he received the invitation of the Pharisee. The subject of the discourse is likewise suitable to the occasion given § 42. "The hour of the *aperçu* on the Sabbath was the sixth hour, or noon. Joseph. vit. § 54. What the hour was on the other days of the week he does not say; but probably it was much the same." Bishop Pearce in loc.

§ 47. *Ev ois*, says H. Stephens *Theas.* i. 1290, is *quo tempore*; which is an argument for placing this section here. The scene likewise agrees; as multitudes are mentioned *Mark* iii. 20, 32, *Matth.* xii. 46, *Luke* xi. 14, viii. 19. See also the beginning of section 49. The subject matter also favours this arrangement. v. 1—12. See § 43, § 46.

Jesus repeats to his disciples, v. 10, what he had before said to the Pharisees and Scribes, *Matth.* xii. 31, *Mark* iii. 23, 29; and what *Luke* had there omitted.

“In the mean time, while Christ was thus discoursing at the Pharisees house,” is Doddridge’s paraphrase on *ev ois*.

§ 48. *St. Luke* says that this discourse happened at the same time with the foregoing. Multitudes seem to have continued gathering themselves about the Pharisee’s house; where these discourses, § 47, § 48, may have been held, or in the way to the seaside. On the seaside, our Lord spake only parables. *Matth.* xiii. 34, *Mark* iv. 34.

Luke xiii. 7, 8, 9. Whiston supposes the words spoken about four months before the death of Christ; that, after four years forbearance without fruit, the decree for utter excision was to be passed; and that, at the time when this was spoken, Christ had spent about four years of his ministry among the Jews. *Harm.* p. 142.

According to Bishop Pearce, these words seem to shew, that Jesus had been preaching three years before his [last] journey up to Jerusalem.

If the words contain an allusion to the time of Christ’s ministry, we may easily suppose, in this place, that he had entered on the third year of his public preaching, or, in other words, that more than six months had passed since the second passover. And thus more than another year of Christ’s ministry would be to come.

But it is uncertain whether this passage contains a chro-

nological mark. Qui hæc ad tres annos quibus Christus docuerit referunt, parum attendere videntur quod sequitur de anno uno expectando. Tribus annis respondet omne tempus ante Baptistam et Christum. Grot. in loc. Some may think that the *annus unus expectandus* may be interpreted of that considerable part of the fourth year, which Jesus employed in his ministry; and that the words, though spoken between the second and third passover, and therefore before Jesus had preached three complete years, may be prophetical of the term to which his public preaching would extend.

§ 49. Matth. xiii. 1 establishes the order of this section. We have seen that Luke supplies some intervening events omitted by Matthew and Mark. Though therefore *οικια*, xiii. 1, refers to what is implied in *εξω*, xii. 46, 47; this does not exclude intermediate transactions. See § 18.

For *παλιν*, Mark iv. 1, see ii. 13, i. 16, comp. with Luke v. 3.

Luke viii. 4. The silence of this evangelist, as to the circumstance, that Jesus taught the people from a ship, neither affects its truth, nor implies Luke's ignorance of it.

It is plain that, Matth. xiii. 40, Mark iv. 40, Luke viii. 9, both questions were asked, *How* the parable of the tares was to be understood, and, *Why* our Lord spake in parables.

Sir Isaac Newton, observations on Dan. 154, thinks that the three parables taken from seedsmen shew, that it was seedtime: that is, about November. See § 23. But this is doubtful. Parables occur, Matth. xiii. 44, 45, the objects of which could not present themselves.

It would be a more accurate disposition, to place Mark iv. 10—25, and the parallel verses, between *ὁ Ἰησοῦς* and *καὶ προσηλθὼν*, Matth. xiii. 36; agreeably to Mr. Townson's observation, p. 40, 41. The parable of the sower was delivered in public, and followed by several others spoken

at the same time. The evangelists, however, all agree to suspend the narration of them, and to insert the exposition of this, which was not given till afterwards to the disciples in private.

§ 50. On Matth. viii. 23, Sir Isaac Newton observes, ib. 153, "This storm shews that winter was now come on."

We read of a storm near the passover; John vi. 18, comp. v. 4. In Judea the winter months, says Harmer, are rainy indiscriminately; v. 1. p. 14; and wind often precedes rain. ib. 54, 55.

According to Mariti, the lake of Tiberias is six Italian miles from east to west, and eighteen from north to south. Quantunque sia questo un recipiente di poca estensione, è soggetto a soffrire delle burrasche, potendosene attribuir la causa ai monti da i quali è contornato; ove i venti trovando contrasto mettono il lago in uno fero moto. ii. 203. Pliny represents it as sixteen miles long, and six broad. Natural History, v. 15. ed. Hard. Josephus says, that it is 140 stadia long, and forty broad. Bell. Jud. iii. 10. 7.

Mark iv. 35. Bishop Pearce thinks that *εν εσπери τη ημερα* is equivalent to *εν εσπериς ημεραις*; and he might have supported his opinion still further by Acts viii. 1. But in Matth. viii. 23, there is no note of time; and *οψιας γενομενης* in this verse shews, that the *natural* day must be here meant. See Matth. xxii. 23. Hence therefore we learn, that the transactions of the day are still continued.

St. Luke does not distribute the series of events during this day so exactly as St. Mark; and therefore, v. 22, he speaks indefinitely: Now it came to pass, *on a certain day*, &c. There is no reason to suppose with Michaelis, that the circumstance of the particular day was unknown to St. Luke. But his remark is just, that "here is no more a contradiction, than if one of two witnesses to the same effect should testify, that it happened in the

Christmas week, and the other, on the 25th of December." Intro. lect. to N. T. p. 207.

Matth. viii. 18. From the seaside, Matth. xiii. 1, our Lord returns to an house in Capernaum, v. 36, and thence he passes again to the seaside, v. 58. Matth. xiii. 36, and Mark iv, 35, 36, are therefore perfectly consistent. Matthew supplies what passed in that interval, which is supposed between Mark iv. 34, 35. Though the multitude had been dismissed, Matth. xiii. 36, they reassemble at the sight of Jesus, Matth. viii. 18; who therefore commands that the lake should be passed. As they go from Capernaum to the sea-shore, he is addressed by the Scribe and others. St. Matthew naturally leads us to conclude that the incidents, mentioned by him viii. 19—22, happened in immediate connexion with v. 18; and we must observe that the form of transition, *ὁὖν δε*, leaves the time and order of the event at large.

Luke ix. 57 is not to be understood of Jesus' going up to a feast at Jerusalem, [see Sir Isaac Newton's observations on Dan. p. 156,] but of his journeying at large, of his going at a certain time from place to place. "And it came to pass that, as they went, a certain man said unto him on the way," &c. For many good editors, as H. Stephens, Beza, Buck, Mill, &c. place a comma after *αὐτῶν*. Matth. viii. 20, Jesus had no habitation of his own. Matth. iv. 13, he dwelt in the house of some disciple. See Matth. viii. 14.

Luke ix. 51—62, relates four short transactions, some of which are similar, without regard to order of time. At v. 51, he mentions what happened on our Lord's journey to Jerusalem, three months before his sufferings; and yet, afterwards, he records many events prior to this occurrence. The events before us may be easily supposed of this number. See § 80.

There is a perfect consistency between Matth. viii. 23

and Luke ix. 60. "Follow me, and thus qualify yourself to be hereafter a commissioned preacher of the gospel."

The transactions of this day are many; but may very well fall within the compass assigned to them. Doddridge attributes our Lord's sleep in the ship to the fatigue of the day. "By *as he was*, Mark iv. 36, seems meant, tired as he was with the labour of the day; for he fell asleep in the ship." Bishop Pearce. But on this place I prefer Wetstein's note, "*sine ullo ad iter apparatu.*"

§ 51. Matth. viii. 28 is made consistent with the other evangelists by reading *Γαδαρηνων*. See Wetstein. Others say, Gadara étant dans le pais des Gergesenien, il n'y a nulle contrariété. Lenfant and Beausobre. N. T. pref. clxvii.

If Gergasa was subordinate to Gadara the metropolis of Perea, as Cellarius and Reland judge, and St. Mark did not write in Judea, what wonder that he chose the more general name, which was best known in the world? But Cellarius from Eusebius takes notice, that some esteemed Gergasi, so Eusebius writes it, and Gadara two names of the same city; and this he thinks was the sentiment of the Syriac translator. To this Sir Richard Ellis most inclines in his *Fortuita Sacra*. Townson, p. 72.

Ex της πολως, Luke viii. 27, must be understood with Grot. in urbe natus atque educatus. So Wetstein: ex urbe oriundus erat, licet tum temporis in eâ non habitaret. That this is the true interpretation appears from the latter part of the verse; and from the use of the phrase John i. 45.

In Matthew mention is made of two demoniacs; in Mark and Luke, of one only. Here Le Clerc's maxim is undoubtedly true: Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat. Harm. p. 524. See § 108, § 145.

Si S. Marc et St. Luc nioient qu'il y eût plus d'un
i

possèdè, ils seroient en contradiction avec St. Matthieu ; mais de ce qu'ils ne parlent que d'un seul, il ne s'ensuit nullement qu'il n'y en eût pas deux. L'enfant, &c. ubi supr.

A reason for this difference is usually assigned from Augustin, that one of the demoniacs was "*persona clarior et famosior, quem regio illa maxime dolebat, et pro cujus salute plurimum satagebat.*" Farmer on the demoniacs p. 259, says, that "one might be remarkable for the inveteracy of his disorder, and for his superior fierceness ; and that he alone might be of the neighbouring city, and a man of note and substance in it." Wetstein thinks that Mark speaks only of one demoniac, partly because "*furiosi societatem inire non solent.*" And Pilkington goes so far as to assert, that there was only one, partly because "it is not easy to conceive how two could dwell together." But supposing the observation true in general, these demoniacs, from natural causes, or from a divine impulse, for I think that they were sometimes God's instruments for the promotion of the gospel, might now unite in seeking relief from Jesus, and yet might live apart at other times.

We may collect a reason from the gospels themselves, why Mark and Luke mention only one demoniac ; because, one only being grateful for the miracle, his cure only was recorded by the two evangelists, who mention this gratitude, and who are more intent on inculcating the moral, than on magnifying our Lord's power.

So many MSS. read *προς τὴν οἶκον*, Mark v. 11, that Wetstein adopts this reading, agreeably to Luke viii. 38.

Farmer on the demoniacs has a very satisfactory note on *μακρὰν*, Matth. viii. 30, as seeming to differ from the vicinity implied in Mark v. 11. I shall here abridge it. "Vulg. and Blanchini's four MSS. read *non longè*. The Persic version has *propè* ; and therefore probably the Syriac, from which the Persic was made, originally had it. *Μακρὰν*, however, may only denote *some distance*. Exod.

xxxiii. 7. Josh. iii. 4. See Mill, Kuster, and Wetstein, on Matth. viii. 30." p. 384. Thus Servius says of procul, *Æn.* 3. 13: potest et satis longè significare, et non valdè. So, certa procul, capiti tantum delapsa, jacebant. *Ecl.* v. 16. See also Mark v. 6. xi. 13. Luke xv. 20. xvi. 23. xviii. 18.

Τὰς ἐρημίας; Luke viii. 39, signifies the wilderness or desert. Luke i. 80. Mark v. 5, the evangelist is consistent with himself, v. 3, and with Matthew v. 28. This fierce demoniac was sometimes in the mountainous deserts; and sometimes, perhaps, in more inclement weather, for a storm had just preceded, he took shelter among the tombs.

§ 52. We must here carefully observe, that Jairus makes his application to Jesus, *while* Jesus is speaking to the disciples of John and of the Pharisees. Matth. ix. 18.

But Jesus speaks to these disciples in consequence of a question about fasting; which is connected with the entertainment in Levi's house, and naturally suggested by it. Jesus indeed arises and follows Jairus; and the word *εὑρεῖς*, v. 19, which refers to *ἀνασκηνοῦν*, v. 10, proves that this address was made in Matthew's house.

Jairus' address is therefore connected with the feast in Matthew's house.

But the series of facts in Mark and Luke shows, that Jairus' address stands in connexion with Jesus' passing over the lake, from Gadara to Capernaum. And thus it is proved, that Levi's feast is rightly placed in connexion with the account of passing over the lake in Matth. ix. 1, and the subsequent verses.

Matth. ix. 1, Capernaum is called Jesus' own city, because he made it his chief place of abode after leaving Nazareth; Matth. iv. 13. Grotius says, *Etiam in jure Romano civitas nostra dicitur ubi larem fiximus.* And Dr. Scott in loc. quotes Chrysostom as saying, *Ἐνταῦθα οὐκ ἦν Κασεργασεμ λέγει. Ἡ μὲν γὰρ ἠτοῦσεν αὐτὸν, ἡ Βηθ-*

λεεμ· ἡ δὲ ἐθρεψεν, ἡ Ναζαρετ· ἡ δὲ εἶχεν οἰκονομῶν, ἡ Καπερναουμ.

The return to Capernaum, Mark ii. 1, is different from this mentioned Matth. ix. 1, and implied Mark v. 31, Luke viii. 40. This appears from the transactions, which St. Mark connects with each, from the many intervening events recorded by him, and from his interposed reference to a passover, ii. 28. *That* return took place at the close of Jesus' tour through Galilee after his *second* journey thither; Mark i. 14, 39. *This* happened during his tour after his *third* journey thither; Mark vi. 6. In that circuit he called Levi; but he had not *then* appointed the twelve who accompanied him in *this*; Mark iii. 14. Luke viii. 1.

It appears therefore, that Levi's feast succeeded his call by an interval, which bore a considerable proportion to the whole time of Jesus' ministry. It probably exceeded six months.

Whiston, not observing this, found the words, Matth. ix. 18, *impossible to be got over*, as he expresses himself; and thence he concluded that there were dislocations in Matthew's gospel. Harm. p. 106. Upon which Mr. Jones observes thus: "Let us suppose that Mark and Luke, having a mind to finish at once and together all they designed to say concerning St. Matthew in particular, mentioned his feast, and the discourse at it, though they were some time after his call. On the other hand, let us suppose, that St. Matthew, being about to mention his feast, and the discourse at it, in its proper order of time, (namely, soon after the return from the country of the Gergesenes,) premised there the account of his call, which yet was sometime before." Vind. of Matthew's gospel, p. 184.

"Neither of the evangelists do join the account of Levi's call and his feast together, by any such notice of time, or phrases, as imply the immediate succession of one to the other.

St. Mark and St. Luke do not join the following history to this with any note of time, so as to imply, that it immediately followed it." *ib.*

Chemnitius has observations to the same effect, p. 418 and 485, of his *Harmony*; where it appears that Levi's call and feast were separated in the most ancient harmonies, from Tatian, in A. D. 170, to Gerson, in A. D. 1400.

As to Matthew's introduction of the miracle on the paralytic, directly after the return of Jesus from Gadara to Capernaum, ix. 8; Chemnitius says, p. 485, *per recapitulationem præmittit historiam vocationis suæ antea præteritam, et, quæ vocationem suam proxime præcessit, sanationem paralytici.* It may also be suggested, that he gives it a place here because it affords one instance, among others immediately recorded by him, of the cavilling and blasphemous conduct of the Scribes and Pharisees.

Nor is this evangelist an observer of strict historical order.

A second objection to the proposed arrangement is, that the call of Levi and his reception of Jesus are related together by the three evangelists.

But they also join together some other events plainly distant in point of time. Thus, the same three evangelists relate together the temptation, and the journey into Galilee after Jesus' imprisonment: § 17. § 28. And Matthew and Mark, the only evangelists who record the death of John the Baptist, mention it at the same time with his imprisonment. § 28. § 60.

The events before us are united, because they naturally suggested each other.

Pilkington has further objected, that if Levi left all, he had no house, nor could he make a feast afterwards. *Harm. notes*, p. 20.

But the expression may mean, that he left his gainful life finally; see Grot. Luke v. 28.; and his habitation at

Capernaum, excepting only when Jesus was there. However, his house and effects might still remain in possession of his relations or substitutes; and, considering the nature of his occupation, we cannot suppose them alienated till the final adjustment of his affairs. Nor did Jesus require of him to alienate them at all. Mark x. 21 is a particular case. They may have continued the property of Matthew, till the transaction of Acts ii. 45.

There remains a difficulty, thus stated by Pilkington, p. 29. "In St. Matthew's present order, the address of Jairus is placed after Christ's conference with John's disciples about fasting, &c. with a particular note of connexion, *While he spake these things unto them, &c.* On the contrary, St. Mark and St. Luke place it immediately upon Christ's return to the country of the Gadarenes, *when he was nigh unto the sea.*"

St. Mark alone creates this difficulty, v. 21, according to our translation: "And he was nigh unto the sea."

But the words may very well be rendered, "A great multitude was gathered together unto him, and was nigh unto the sea." Agreeably to Luke viii. 40, where the people are represented as waiting for Jesus on the seashore. See the latter part of Mark iv. 1.

We must observe likewise, that Beza's MS. omits *et navi*: that Æth. has, *et coacti sunt multi homines ad eum, ad littus maris in navi*: and Pers. *rursus turba multe ad eum congregatae sunt, juxta mare*. In Blanchini likewise three MSS. read, *rursus convenit turba multa ad eum juxta mare*. Griesbach quotes six MSS. which omit *et navi*, Mark v. 21.

The solution therefore is, that the multitude were assembled, and waited on the shore of the lake, to meet Jesus on his landing; and that Jesus went from the shore to Levi's house, a circumstance implied, and not directly mentioned, in the concise evangelical history: after

which, the other events happened in St. Matthew's order; ix. 10—84. Hence we see that Dr. Priestley has not accurately stated this matter, Harm. p. 85. "Both Mark and Luke expressly say, that Jairus met our Lord with this request, [to cure his daughter] *as he landed, &c.*

Pilkington says, that there is no part of the evangelical history where the order is so difficult to be ascertained as here; and therefore he does not presume to give any general solution of all the difficulties, but thinks it sufficient to state what others have advanced on the subject. *ubi supr.*

§ 53. Jesus is probably returning, v. 27, from the house of Jairus to that of Levi; and, from v. 28 to v. 34, the scene is probably Levi's house.

§ 55. The order is established by Mark, vi. 4. Jesus had visited Nazareth before, in his first circuit about Galilee; § 25. This is his second visit to that city, since the beginning of his public ministry; and no further visit is recorded.

§ 56. Observe here, that St. Matthew is supplemental to the other two evangelists, by assigning Jesus' compassion to the multitude as the immediate reason why, at this time, he commissioned the twelve to convert them.

§ 57. The series of the history in Mark and Luke may satisfy us, that the sending of the twelve is rightly placed.

Commentators have noted two inconsistent circumstances in this section.

In Matthew *ὑποδηματα* are forbidden; in Mark, the apostles are commanded to be *ὑποδεδεμενους σανδαλια*.

Some say that *ὑποδημα* was a better kind of covering for the feet than *σανδαλιον*. Lightfoot hor. Hebr. Matth. x. 10. Castel. lex. voc. 73D

But as Erasmus and Beza, Mark vi. 9, assert, that there is no difference between them, and as it seems improbable, from Matth. iii. 11, Mark i. 7, Luke iii. 16, that superior

elegance is here forbidden ; it seems a better solution to say that the apostles were not to supply themselves with *ὑποδηματα*, besides those worn by them. *Non valet ullis rebus studiosæ comparatæ onerari.* Beza.

Again, Matthew in the common editions has *μὴτε ῥαβδον* : whereas in Mark we read, *καὶ μὴ ῥαβδον μόνον*.

But so many MSS., printed copies, and versions have *ῥαβδους* in Matthew, that Wetstein adopts it as the true reading. So codex Verc. in Blanchini has *virgas* ; and our English translation has *staves*, from the margin, as it is supposed, of R. Stephens' Greek Testament, 1550; which edition our translators are said to have used. Thus the apostles are not to provide themselves with two staves.

Bishop Pearce on Matth. x. 10 says, the word *two* is to be supplied before *shoes* and *staves*.

§ 60, 61, 62. It is probable, that the death of John the Baptist, Herod's seeking to see Jesus, and the return of the twelve, were events which happened near each other. See Mark vi. 29, 30, Matth. xiv. 13, and the parallel verses. The two former circumstances may have been reported to Jesus at the same time ; and, together with the reason alleged Mark vi. 31, may have determined him to seek a temporary retirement in company with his apostles. Matth. xiv. 15. Mark vi. 35. Luke ix. 10. John vi. 3, 5, 8, 12, 16, 67.

Luke ix. 7. Herod first doubted who Jesus was ; but at length resolved, that he was John the Baptist risen from the dead.

If the observations on § 15, 20, 23, are probable, the Baptist's imprisonment continued about a year and four months ; as it began about four months before the second passover in our Lord's ministry, John iv. 35, and as his death happened near the third passover ; John vi. 4. And if John preached about six months before Jesus' baptism, § 15, and Jesus began his ministry about six months before

the first passover in it, § 20, add the two years between the first and third passover, and from John's preaching to his death, an interval of about three years elapsed.

§ 68. In John vi. 4, Mr. Mann omits το πασχα ἡ, with G. J. Vossius. 1. Because John, having mentioned the passover, chap. ii, could not suppose that his readers would want an explanation of the term in this place. Answ. 1. If John explains the term, ii. 23, as well as here, we may argue, that this latter explanation is suitable to his manner. 2. The explanation here is more full, των Ιουδαίων being added. 3. The rigour of logical exactness is not to be looked for in the evangelists.

Mr. Mann's second argument against the present reading is, that, if it had stood in the copies of the ancient Fathers, they could not have imagined that Christ only preached one year. Answ. Too strict attention and accuracy in the ancient Fathers are here supposed.

This learned critic adds, that there is no mention of Christ's assisting at any third passover. Answ. A reason is assigned for this, John vii. 1. See Dr. Priestley's Harm. p. 46. Dr. Priestley further argues against the present reading from the silence of Irenæus about it, when he was bent on collecting all the evidence against the opinion, that Christ preached only one year; and from Eusebius' supposition that all the events mentioned by Matthew, Mark, and Luke were comprised within the space of one year. Harm. 46, 47. But Irenæus, l. 2. c. 39. ed. Grabe, only proposes to mention quoties secundum tempus Paschæ, Dominus post baptismum ascenderit in Hierusalem; though I can easily allow that he might wholly overlook this passage; the quotation from Lardner in my preface shews, that upon reexamination, Eusebius did not overlook it.

Bishop Pearce in loc. alleges the third argument here mentioned; and adds, that there does not seem to be any

reason for inserting this verse, as nothing in the chapter has any relation to the feast of the passover. *Answ.* Still a writer may distribute his history into periods, though the annual feast and the subject have no relation. Dr. Priestley says, *Harm. pref. p. vii*, "Notes of time, without an express care to prevent it, could not but mix themselves with the narration, having been originally and necessarily associated with the particulars of it." And again, *Harm. p. 71*: "The ideas of time and place will force themselves upon the mind; and, unless the person who relates from his memory be particularly on his guard, they will, even unnecessarily and improperly, intrude themselves into the narrative." The Bishop subjoins; "I think the whole verse an interpolation, because, *v. 1*, mention is made probably of the feast of *pentecost*, and *vii. 2*, of the feast of *tabernacles*, between which no Jewish feast intervened." *Answ.* It has been observed, § 22, that the celebration of these two feasts by Jesus in the same year is a point assumed, and not proved.

There is no external authority for omitting the whole verse, or το *παντος*; nor is there any internal reason against the present text.

On the other hand, there are internal reasons for retaining the verse as it stands. For 1. the circumstances of the grass mentioned by three of the evangelists, and to which one gives the epithet *χλωρος*, suits the time assigned to this transaction. See *Matth. xiv. 10*, and the parallel verses. Chardin, speaking of April in his note on *2 Sam. xi. 1*, says, "Roys et armées ne sortent que quand y a de l'herbe à la campagne pour les bestes." *Harnack obs. on Script. 2. 247*. And La Roque says from *D'Arvieux*, "The Arabs turn their horses out to grass in the month of March, when the grass is pretty well grown." *ib. 407*. [Mr. Mann's note on *John vi. 10* is: "There was much grass in the place, which in Palestine is ready for mowing

in March, and is quite scorched up in May. It was therefore before pentecost. Engl. ed. p. 171. In his Latin ed. he observes: *Erant autem multum gramen—quod jam inde a Martio mense coaruerat.* p. 191. Dissert. chronol. But this observation contradicts Mark vi. 39.] And 8, if we expunge the whole verse, there will be want of force in the observation, John vii. 1.

It may be conjectured that John vi. 1—14 is recorded to introduce the mark of time, v. 4. It is observable, that this is the only miracle, which St. John relates in common with the other evangelists.

We must observe on Matth. xiv. 14, Mark vi. 34, that Jesus did not discern the multitude immediately on leaving the ship, (which is the sense of *εξαλθεν*, see Mark v. 3, vi. 54, Luke viii. 37;) but after having ascended a mountain, John vi. 3, 5; a circumstance, which the brevity of the other evangelists did not allow them to particularize.

Jesus addressed Philip after he had taught and healed the people; having previously determined to feed them miraculously. The discourse of Matth. xiv. 15—18, and its parallel places, did not happen till after the discourse with Philip.

In Luke, Jesus commands that the people should be made to sit down by *fifties*. In Mark it is said, that they sat down by *hundreds and by fifties*.

They sat, *partim centeni partim quinquageni*, says Beza; and Macknight thinks that the disposition in Luke was the more prevalent one.

Pheator and Pierce, in a dissertation at the end of his comment on St. Paul's epistles, say that they sat, *centeni in longitudinem, quinquageni in latitudinem*, an hundred in front, and fifty deep; which very satisfactorily solves the seeming variation.

It is observed by Macknight on Mark vi. 33, "that if either a contrary wind or a calm retarded the vessel,

the multitude might arrive before Jesus, when he sailed from Capernaum to the desert of Bethsaida;" though if Bethsaida, as will appear probable, lay on the eastern side of the Jordan, that river must have been crossed in the way to the desert.

John vi. 15, *Παλιν* is of doubtful authority; but it may refer to v. 8.

§ 64. Mark vi. 45, the meaning is, that the disciples should go before Jesus, in their voyage to the other side of the lake, onwards as far as to Bethsaida. They were to make Bethsaida in their passage; at which place it was understood that Jesus was to meet them by land, and there to embark with them.

Thus, John vi. 17, they were going over the sea to Capernaum, the ultimate object of their voyage; as Bethsaida was the intermediate one.

But the wind being contrary, and very high, and they not being able to reach Bethsaida, Jesus walks to them on the sea; and then they cross the lake, and come to the land of Gennesaret, or Cinereth, a tract on the west of the lake in which Capernaum stood.

They disembark as near Capernaum as they think proper; and the next day Jesus is found there.

I have since discovered, that I here agree with Lamy. App. Geogr. 314. *Ultra lacum sitam Bethsaidam ostendit tabula nostra. Verisimile non est desertum Bethsaidæ, quod omnes collocant in ulteriori ripâ lacus, appellari potuisse eo nomine a vico, qui esset in oppositâ ripâ. Marci, ut mihi videtur, sententia est, præcepisse Dominum discipulis suis ut venirent Bethsaidam, et inde navigarent trans fretum, nempe Capharnaum.*

That the desert of Bethsaida was on the opposite coast to Capernaum, and therefore to the east of Jordan, appears from the natural and obvious sense of *παραν*, John vi. 1, 17, 23, 25. And this whole passage will be clear, if, with

De Lisle and Lamy, we place Bethsaida, or Julias, to the east of the Jordan, near its entrance into the Lake. Pliny asserts, that Julias was to the east of the lake. Nat. hist. 5, 15, ed. Hard. We learn from Josephus, Ant. 18. 2. 1. bell. Jud. 2. 13, 2, that there was a Julias situated in Perea; which, if we bound Perea to the north by Pella, and do not understand it of the whole country eastward of Jordan, will prove that there were two cities named Julias. For Josephus tells us that Bethsaida was likewise called by this name; Ant. 18. 2. 1; and that, being thrown from his horse in the neighbourhood of Julias near the Jordan, he was carried to Capernaum; vit. § 73. Epiphanius places Bethsaida near Capernaum; see Bishop Pearce on Matth. xi. 23; and according to Jerom ib. it is situated on the lake of Gennesaret.

But, John xii. 21, Bethsaida is placed in Galilee, and was therefore to the westward of the lake.

Ans. 1. Mill says, proleg. p. 87, τῇ ἀπὸ Βηθσαιᾶ τῆς Γαλιλαίας, quæ jam ferè in omnibus codicibus, pro explicatione marginali habuerim. The words are wanting in two MSS. 2. St. John may have followed the ancient division of the country, which seems to have comprehended the northeast parts of Jordan, under the term Galilee. See Isaiah ix. 1. Thus Judas is called Γαυλανιτης, Jos. Ant. 18. 1. 1; and Γαλιλαῖος, ib. 20. 5. 2. and bell. Jud. 2. 8. 1. 3. Calmet suggests that perhaps part of Bethsaida lay on the west of Jordan. Pref. to Joshua, p. xxix.

Calmet has the following remark on the transaction before us; which, though not exact, is worth quoting: Que Jesus Christ et ses Apostres passerent du desert où ils étoient—a Bethsaïde, en cotoyant le bord du lac, pour abréger peut-être leur chemin, ou pour éviter les montagnes et les rochers qui pouvoient se reconter *sur le bord oriental où ils étoient*. C'est ce qui se pratique tous les jours sur la mer, et sur les grands lacs. On prend une barque

pour passer plus commodément au même côté, mais à quelque distance du lieu où l'on est. ubi supr.

John vi. 21. *Ἦθελον λαβεῖν* Cupide receperunt. Cum voluntate factum. v. Pol. Syn. Michaelis observes on this verse, that the seeming contradiction might have been avoided by a single word. Lect. 202.

§ 65. Some of the events in this section happened on the day after Jesus had walked on the sea; as appears from v. 22; others probably on the succeeding Sabbath. See v. 59.

I consider John vii. 1, as a declaration that Jesus did not go up to the passover mentioned John vi. 4. John vii. 1 is consistent with John vii. 10. See John xi. 54. In both places the limitation is, *for a while, for a certain time*.

St. John, ii. 23, &c. and v. 1, &c. having recorded what Jesus did at the two first passovers mentioned by him, and being wholly silent about the transactions of this third passover, nay, assigning a reason why Jesus absented himself from it, because he could not otherwise have prolonged his ministry, by natural means, to its due period; we may rest satisfied that Jesus dispensed with the observance of the law on this occasion. Comp. John v. 16, 18. vii. 1, 19, 25, 82. We cannot attentively read St. John without remarking, that his manner is to dwell on our Lord's actions at Jerusalem.

Fateor me propendere ad eorum sententiam, qui existimant Jesum ad hoc tertium festum Hierosolymam non profectam esse. Nam, Joan vii. 8, fratres ipsum reprehendunt, quod non amplius ad festa Hierosolymam ascendat. Chemn. Harm. p. 1151. This writer adds, that John vii. 1 refers to John v. 9, 16, 18, and seems an intimation, that no miracle had been wrought by Christ at Jerusalem in the mean time.

§ 66. I suppose, that many Galileans had published Jesus' fame at Jerusalem during the late passover; and

that on this account, the Pharisees and some of the Scribes now came to him. They jealously watched him. Mark iii. 22.

Matthew and Mark join these events with § 64; omitting what John relates, § 65. The order therefore proceeds rightly. Matth. xv. 5. I think, that at the end of this verse, and of Mark vii. 11, *καλῶς εἶπεν* is understood, after the Attic manner. See Luke xiii. 9. Dan. iii. 18. On which account, I have not placed the latter part of this verse parallel to Mark vii. 12.

§ 67. Jesus seems to go into the confines of Tyre and Sidon to avoid Herod; § 64. and likewise the multitude, John vi. 15: whose ardor he seems to have purposely repressed by his highly figurative discourse contained in that chapter. The Scribes and Pharisees also, Matth. xv. 4, may have harboured dangerous designs. Thus there is a probable connection between this event and those, which are placed immediately before it.

§ 68. Matthew and Mark agree in the order. Mark is particular on one miracle. Matthew specifies the scene, to show that Jesus avoided the multitude, who nevertheless bring him many to heal.

§ 69. We see in the foregoing section, that great multitudes came to Jesus. This miracle was performed on the third day of their attendance on him.

The season was mild; it being not long after the pasover, as the series of the history proves.

Cellarius and Lightfoot think that Dalmanutha and Magdala were neighbouring towns. Ancient authorities fail us. Matthew xv. 39, some read Magedan. See Wetstein, and add Blanchini's four ancient Latin MSS. In Josephus, vit. p. 11, for Gamala some read Magdala. But Gamala was in Gaulanitis: and Magdala, supposing it the true reading, must have been in its neighbourhood; as the army, not being sufficient to invest Magdala,

immediately besieged Gamala. Eusebius and Jerom place Magedan near Gerasa, Gergasa, or Gadara. . Calmet voc. Dalmanutha. See Luke viii. 26. It is probable therefore that Dalmanutha and Magdala were in Gaulanitis towards the south-east part of the lake : We need not suppose either a district comprehending the other. See Matth. xv. 21. Mark vii. 24.

§ 70. St. Mark means that Jesus strongly refused the Pharisees and Sadducees such a particular sign from heaven as they at that time required ; probably a sign that Jesus was to work out for them a temporal deliverance, says Lardner : cred. 1. 290 : ed. 3. Jewish testim. 1. 62. However, St. Matthew adds that hereafter there would be a most decisive proof of his mission. Both evangelists agree, that according to our Lord's manner, no *present* sign would be granted at their demand.

§ 71. Our Lord cautions his disciples against the doctrine of the Pharisees and Sadducees, Matth xvi. 12, and perhaps against the *hypocrisy* of Herod : Luke xii. 1 : though some think, that the *doctrine* of Herod Antipas, whom the Herodians followed, may be here meant. See Bishop Pearce, Mark viii. 15. Matth. xxii. 16. Herod sought to see Jesus, but with wily designs : Luke xiii. 32. Neither evangelist mentions the whole of Jesus' discourse. He said what is related by each, and somewhat more.

Our Lord's words, Matth. v. 9, 10, and Mark v. 19, 20, are the same in substance, though differently modified. The evangelists are not scrupulous in adhering to the precise words used by Christ. They often record them in a general manner, non numerantes sed tanquam appendentes ; regarding their purport, and not superstitiously detailing them. See § 141. However, in this place, after uttering what St. Matthew relates, Jesus may have asked the questions recorded by St. Mark.

§ 72 It has been shewn, § 64, that Bethsaida was on

the east of the lake. But, § 71, Jesus passèd the lake from the confines of Magdala and Dalmanutha, or from the south-east parts of it, probably towards Capernaum on the north-east parts of it. We are not to conclude from Mark v. 22, that Jesus crossed the lake and sailed to Bethsaida; but having crossed the lake, he soon after went by land to Bethsaida, which was not far from Capernaum. See Luke ix. 10, 11. Mark begins a new subject, v. 22, as iii. 19. x. 46. See § 42.

§ 73. Matthew and Mark agree in the order; except that Mark, § 72, inserts a miracle peculiar to himself, which seems to have been wrought in the way to the confines of Cesarea Philippi.

§ 74. The expressions, Matth. xii. 40, Mark viii. 31, and Matth. xvi. 21, respecting the time of our Lord's resurrection, must here be reconciled.

The phrase *three days and three nights* is equivalent to *three days*, three natural days of twenty-four hours. Gen. i. 5. Dan. viii. 14. Comp. Gen. vii. 4, 17. Hebræi, quia voces componendi libertatem sua ipsis lingua non indulget, coguntur uti circumlocutionibus. Ita nihil aliud hic significatur, quam futurum Christum in sepulchro *τρισὶ νυκθημεροῖς*; cui sensui implendo, sufficit eum sepultum fuisse tempore eo cujus partes ad *τρια νυκθημερα* pertingerent. Grot. Matth. xii. 40. Grotius establishes this way of reckoning the *parts* of the first and third days for *two* days, by Aben Ezra on Lev. xii. 3. "If the infant was born but one hour before the first day was ended, it was counted for one whole day: and the part of the day that was passed when the infant was circumcised was reckoned a whole day, if it was only one hour," &c. See Bishop Pearce in loc. Grotius' second authority is Porphyry: *ὁ λεγούσης ἡμέρας ἐποικησας, καὶ τῆς τρίτης ἔωθεν ἔξω, τῇ τρίτῃ ἀποδημεῖν λεγέσθαι, καὶ τοὶ μίαν τὴν μέσσην ὅλην ἐτελεσε*. Quæst. Hom.

His third authority is from the *jus Romanum* : *Quicquid in viginti quatuor horis actum est, perinde est quasi quâvis horâ lucis actum esset.* Thus *τριταίος*, (which H. Stephens explains, *qui tertio die aliquid facit, cui tertio die aliquid accidit,*) is equivalent, in the Sept., to *τρεις ἡμέρας καὶ τρεις νύκτας*, 1 Sam. xxx. 12, 13.

It remains to shew that *μετα τρεις ἡμέρας* is sometimes equivalent to *τῇ τριτῇ ἡμέρᾳ*. Bishop Pearce, on Matth. xxvii. 63, quotes 2 Chron. x. 5, comp. with v. 12; 1 Sam. xx. 12, comp. with v. 19; Gen. vii. 24, comp. with viii. 3. Jos. Ant. 1. 12. 2. where it is said that Isaac was circumcised *μετα ογδοὴν ἡμέραν*, meaning on the eighth day: and Bell. Jud. 1. 13. 1, Ant. 14. 13. 3, where *μετα ἐπὶ δυο*, and *δευτέρῳ εἶπαι*, are equivalent. Tusc. disp. 1. 47. *Apollo se id daturum ostendit post ejus diei diem tertium; qui ut illuxit, mortui reperti sunt.* And Ovid Fast. 6. 774. *Post septem luces Junius actus erit: i. e. on the seventh day.* Toinard refers to Jos. Ant. 7. 11. 6: ed. Haverc. where *μετα τρεις ἡμέρας* and *τῇ τριτῇ τῶν ἡμερῶν*, are the same. David commanded Amasa to collect forces and come to him *after three days*; but, when he delayed coming, *on the third day* the King said to Joab, &c. I add, Sept. Deut. xiv. 28, comp. xxvi. 12: John xx. 26: Matth. xxvi. 2, xxvii. 63, 4. Mark xiv. 1. H. Stephens Thes. voc. *μετα, μεθ' ἡμέρας δυο*, secundo post die. Et Plin. *Cæsa spina Ægyptiaca anno tertio resurgit; pro his Theophrasti, ὅταν δὲ κοπῇ, μετα τρίτον εἶτος εὐθὺς ἀναβέβλῃσται.* And R. Stephens voc. post. Cic. 3. Att. 7. *Eo die pueri tui mihi a te literas reddiderunt: et alii pueri, post diem tertium ejus diei, literas alias attulerunt. h. e. Tertio die postquam priores acceperam.* See also a like mode of expression. Luke ii. 21, compared with 1. 59.

St. Luke omits our Lord's sharp reproof of Peter, and the occasion of it; though he records the discourse in consequence of it. Le Clerc's 12th canon is, *Qui pauciora*

habet, non negat plura dicta aut facta ; modo ne ulla sit exclusionis nota. Perhaps the disciple and companion of that apostle, who had withstood Peter to his face, Gal. ii. 11, willingly made this omission ; as he omits some aggravating circumstances in Peter's denial of Christ, xxii. 60, though he carefully records the greatness of his sorrow. v. 62.

§ 75. It has been shewn, § 74, that *μεθ' ἡμερας ἑξ* may signify on the sixth day. But we are not hence to conclude that the phrase has *always* such a signification. Here it means six days complete, after the discourse recorded in § 74. The eight days, mentioned by St. Luke, include that of Peter's reproof, and of the transfiguration ; which two days Matthew and Mark exclude. Macknight furnishes us with the following apposite reference to Tacitus. Hist. i. 29, Piso says, *Sextus dies agitur—ex quo —Cæsar adscitus sum ;* and yet, § 48, of the same book, Tacitus speaks of Piso as *quatriduo Cæsar*.

Grotius, on Matth. xvii. 1, has another solution ; *Quod Lucas dicit, tale est quale cum vulgo dicimus post septimanam circiter.* Nam Judæos *octo dies* appellasse id quod ab uno sabbato est ad alterum apparet. Joan. xx. 26. &c.

§ 76. Luke ix. 37 fixes the order.

§ 77. Here the three evangelists agree in the order.

§ 78. We shall naturally conclude that this section is rightly placed, when we observe, that Matth. xvii. 22, Mark ix. 30, Jesus is passing through Galilee from Cæsarea Philippi ; and that, Matth. xvii. 24, Mark ix. 33, he arrives at Capernaum.

§ 79. On their journey to Capernaum, the disciples had disputed who should be the greatest. In an house at Capernaum, Jesus asked them the cause of their dispute, though he well knew it ; and, to shew his knowledge of it, he pointed out humility as the way to superiority. The

disciples, conscious that the subject of their debate was known, in direct terms request Jesus to decide it; who again teaches them humility in the lively manner of the east, by setting an example of it before their eyes.

St. Luke seems to represent the act of placing a child in the midst of the disciples, as if it had been the *immediate* consequence of Jesus' acquaintance with their thoughts; when in fact it was a *remote* one. He and Mark omit the question put to Jesus by the twelve; and by this conciseness introduce early what really happened, though after other intervening circumstances.

While Jesus is speaking, John mentions the case of one, who healed in the name of his master, though he was not among his followers. He seems to ask, whether he who received such an one, received Jesus; or, as some think, he expresses a consciousness that this man had been forbidden through ambition. After this our Lord continues his discourse, Mark ix. 41.

Mark ix. 40, Luke ix. 50, Jesus says, He that is not against us, is for us. [See good authorities in Wetstein for reading *καθ' ὑμῶν*, and *ὑπερ ὑμῶν*, in both these places. Blanchini's Latin versions favour this reading.] But, Matth. xii. 30, Jesus says, He that is not with me, is against me.

Grotius' note is to this effect: Proverbia in utramque partem usurpata veritatem suam habent pro materiâ cui aptantur. Sic Pythagorici; *Ἀσφόρω βاذίζειν*. et *Ἀσφόρω μὴ βاذίζειν*. Et in gnomis Solomonis, Respondeas stulto; et, Ne respondeas stulto.

I shall enlarge on this solution. When our Lord says, "He that is not with me, is against me, and he that gathereth not *my harvest* with me, scattereth to the winds;" he has in view the dispositions of those, who rejected his reasonable and beneficial doctrines after having seen his mighty works, and whose opposition led them to such ab-

surd and dangerous blasphemy as imputing his miracles to Satan. Neutrality was criminal in such a cause, supported by such evidence.

But when he says, "He that is not against us, is for us," or, "He that is not against you, is for you," he abates the guilt of rejecting the gospel when preached by his disciples, and perhaps in all ages ; with a view to the prejudices and inattention of men in religious matters, and to the great infirmities of human nature : he speaks of the consequences likely to arise from the performance of miracles in his name, by one who did not follow him ; and, comparing the good tendency of this conduct with the enmity of Herod, of the Jewish rulers, and of future persecutors, calls it a furtherance of the gospel : and he therefore advances a proverbial maxim, opposite to what he had formerly used, as a rule of action for the propagators of a new religion to follow, and as a testimony to the power of pure religious truth on the human mind, when allowed its free course. The reformation, for instance, would have prevailed wonderfully in Germany, in Austria, in Bohemia, in Spain, in France, and throughout the seventeen provinces, if the secular arm had not opposed it.

§ 80. St. Luke, having mentioned a short incident in its proper place, ix. 49, 50, goes on to record other short transactions not in their proper places. Having given an instance of our Lord's candour, he gives another of his benevolence, and a third, fourth, and fifth of his discouragement of converts, who had not a fit disposition to follow him. See § 50. But I suppose that he resumes the series of events, when he mentions the sending out of the seventy : for which transaction this seems a natural time ; as the feast of tabernacles was approaching, and Jesus designed going up to it privately. John vii. 2, 10. Thus Jesus probably dispensed with the attendance of the seventy at Jerusalem ; (on the principle of Matth. xii. 8 ;)

and employed them in establishing a better covenant than the Jewish. *Μετὰ ταῦτα*, Luke x. 1, signifies, After the transactions which happened in the regular course of the history. The expression admits of much latitude. But the period of time, between the feast of tabernacles and that of the dedication, is too short for the journey and return of the seventy, and for our Lord's last circuit through Galilee. See Doddridge on Luke x. 1.

As to the repetitions here, and Matth. x, the observation of Lenfant and Beausobre, N. T. pref. clxvii. is very just: Il n'y a rien de plus naturel que de penser, qu'il l' a dit aux uns et aux autres en differens tems.

§ 81. The seventy, or, as some read, the seventy-two, were sent before Jesus to every city and place, whither he himself would come; Jerusalem excepted, where our Lord's superior wisdom was requisite, and where the twelve themselves did not preach till after the descent of the Holy Spirit. Jesus' time on earth was now short, and he would have opportunity of teaching in many cities, (Luke x. 1,) if not in the present journey to Jerusalem, (see John vii. 10,) yet on his return thence to Galilee, and on his way to the feast of dedication. Luke xvii. 11, xiii. 22.

On John vii. 31, see § 65. Jesus had been absent from Jerusalem a year and six months. On John vii. 38, see § 83.

The arguments for reading *οὐκ ἀναβαίνω*, v. 8, may be seen in Wetstein. In Blanchini, two versions read *non*. This reading seems to make v. 8, and v. 10, inconsistent. But *οὐκ ἀναβαίνω* signifies, "I go not up now; non ascendens sum. I go not up with you at present, in the usual public manner, attended by you and my disciples, so as to engage attention; I go not up, till after the feast is begun."

§ 83. Judæi qui dicuntur credidisse Jesu, Joan. viii. 30,

non sunt iidem ac ii, quibus exprobrat Dominus crudele consilium de ipso interficiendo, v. 40, aut qui eum convitiis proscindunt, v. 48, et seq; quamvis nulla distinctione secernantur ab aliis, in narratione Joannis, qui semper Judæos indiscriminatim cum Jesu colloquentes inducit. Cler. Harm. p. 528.

John vii. 28 is consistent with John viii. 14. "Ye both know my transactions among you, and whence, as a man, I derive my descent; vi. 42; and yet there is a sense in which ye know not whence I am, as I came not," &c. *Kat* is used in the same manner, Matth. xi. 19; *And yet wisdom*, &c. See also John ix. 30. In this latter sense, viii. 14, the Jews knew not whence Jesus came, knew not his divine mission, and that he would return to the Father at his ascension. There is no necessity to read interrogatively John vii. 28: Do you indeed know me, and whence I am? as Bishop Chandler does, Defence, p. 384.

§ 84. See the authorities in Wetstein for omitting the seven last words of John viii. 59; and observe that they are omitted in two of Blanchini's MSS.

If we read as the text now stands, *παρῶν* seems to resume *παρῆν*, in the verse before; and thus the two verses seem connected.

And, supposing the other reading to be the true one, the connexion between the two verses is likewise easy and natural; and I think it far preferable to say with Bishop Richardson, Oradock, Le Clerc, Pilkington, Macknight, &c. that this event of restoring the blind man to sight happened at the feast of tabernacles, than to place it with Whiston, Doddridge, &c. during the feast of the dedication. When I consider the note of time, John, x. 22, I conclude that it is necessary to place the transition there; and not at ix. 1. It was not winter when Jesus went to Jerusalem. vii. 3.

The word *παρῶν* is immediately connected with the preceding events, Matth. ix. 9, 27, Mark ii. 14.

As to the time taken up by this miracle and its consequences, Mr. Whiston's note, in which he supposes that it must have employed a considerable time, perhaps not much less than the whole interval between the feast of tabernacles and that of the dedication, Harm. p. 385, makes it necessary to shew the weakness of his assertion.

Let us suppose that Jesus, going on the morning of the Sabbath, (comp. chap. viii. 2, ix. 14,) through a part of Jerusalem somewhat distant from the temple, the sudden indignation of the Jews subsiding, chap. viii. 59, and the Pharisees being awed, for the present, by the greatness of his character, vii. 46; was questioned about this blind man by his disciples, ix. 2, who had retired with Jesus from the temple, and were now at a sufficient distance from their enemies to be at leisure for this enquiry. The man on whom the miracle was wrought, might receive his sight at the pool of Siloam, might be questioned by his neighbours, might be taken before the Pharisees, might undergo their examination, might have his parents convened and examined, might himself be reexamined, and might be reproached and excommunicated by them, in the space of two days; and on the third day, Jesus might again meet him, might convert him, and might discourse with the Pharisees, who attended to watch his conduct, in the manner recorded from chap. ix. 40, to x. 21. Let the transactions of one day be observed, as related from § 42 to § 50.

If any reader should think, that the events of chap. viii. happened on the day before those of chap. ix. began, the Pharisees being too strict observers of the Sabbath to bring the adulteress before Jesus on that day, and not acting thus with an insidious design; he may allow four days for the several transactions mentioned.

§ 85. We are now come to that part of our Lord's life which is comprehended between the feast of tabernacles, held on the 15th day of the seventh month, and lasting eight days, Lev. xxiii. 34, and the feast of dedication held on the 25th day of the 9th month, and lasting eight days. 1 Macc. iv. 52. Jesus did not go up to Jerusalem at the feast of tabernacles, till the midst of it; John vii. 14; and we may allow that he continued at Jerusalem a few days after the close of it. All the evangelists but St. Luke pass over in silence this space of time, equal to about two months; and St. Luke so blends what happened in it with other transactions, that we cannot certainly distinguish the progress of the history from recapitulation of former events.

When the seventy returned, our Lord may have been on his way to Galilee. That he went there after the feast of tabernacles, appears from Luke xvii. 11. The word *ἐπιστρέψαντες* implies, that the seventy were now on their return, after having executed the full extent of their commission, which probably did not reach beyond Galilee and Judea; and I question whether this word could be used with propriety, supposing the interview between our Lord and them to have been at Jerusalem, during the feast of tabernacles.

I much doubt, whether the whole tenth chapter of St. Luke should not be placed immediately before John vii. 3; whether Capernaum might not be the place to which the seventy returned, as they seem to have received their commission there; and whether, Luke x. 38—42, Jesus may not be going to the feast of tabernacles.

§ 86. If we suppose that this occurrence happened on the return from Jerusalem to Galilee, and that our Lord's words are addressed to one returning from the feast of tabernacles, the scene of the parable is laid with a general suitableness to the circumstances of the time: "A certain man *went down* from Jerusalem to Jericho." See § 98. v. 10.

But we must observe, that *Kai edeu* is a form of connexion, which does not at all fix the order of the event.

§ 87. One of the disciples requesting to be taught how he should pray, our Lord repeats the substance of that prayer, which he had formerly delivered in his sermon on the mount. See § 86.

As from Luke xi. 14, to xiii. 9, some transactions are resumed which passed in an earlier period of our Lord's history, and as *Kai eyevero* is a mode of transition which leaves the occurrence to which it is prefixed very much at large; only a probable order can be assigned to this section.

§ 88. When v. 10 is compared with v. 22, it will appear probable that our Lord is here on his journey to Jerusalem.

§ 89. Here St. Luke expressly represents Jesus as going up to Jerusalem. We learn from v. 31, that at this time he was in Herod's jurisdiction, and therefore either in Galilee or Perea. Lightfoot 2. 361 : Jos. Bell. Jud. 2. 9. 1. But, xvii. 11, Jesus passes through the midst of Samaria and Galilee; and therefore I conclude, that the whole journey mentioned lay on this side Jordan, and not through Perea. See further mention of this journey by St. Luke, xiv. 25, ix. 51, xvii. 11, 12, and perhaps there are traces of it, xiii. 10, xiv. 1, xviii. 10.

It is not the journey to the feast of tabernacles, mentioned John vii. 2, because, chap. xiv. 25, great multitudes went together with Jesus, and because chap. xiii. 22, he teaches in cities and towns; but, John vii. 10, he went up to that feast, not openly, but as it were in secret. Again, chap. xiii. 14, xiv. 1, 3, xv. 2, xvi. 14, xvii. 20, we find mention of persons who probably would have kept that feast at Jerusalem, where Jesus did not arrive till the midst of it, John vii. 14. I allow that some of the *apostles*, who are also called *disciples*, Matth. xi. 1, may have

attended Jesus notwithstanding, John vii. 10; and therefore I do not argue from Luke xvi. 1, xvii. 1, 5, ix. 54.

Neither is it our Lord's last journey to Jerusalem. It seems to be distinguished from it, chap. xviii. 81; and he now goes through Samaria; and therefore Jericho, through which he passed during his last journey, lay not in his way. Nor is there any intimation given us by St. Luke, that he previously went beyond Jordan. See John x. 40. These are presumptions; but what is to me a convincing proof arises from St. John's distribution of our Lord's time after the feast of dedication. He went to Bethabara, about forty miles from Jerusalem, *καὶ ἐμείνεν ἐκεῖ*. John x. 40. Lazarus' sisters sent to him there, John xi. 3; he returned thence to Bethany, and in his delay and journey, six days are accounted for; John xi. 6, 17; and we must allow a longer time, if Lazarus was not buried on the day of his death. Thence he returned to Ephraim, or Ephrem, "which lay to the north of Jerusalem, and (as Jerom says) was about twenty miles distant from it." (Bishop Pearce on John xi. 54.) *καὶ οὕτως διεβίβησεν μετὰ τῶν μαθητῶν αὐτοῦ*. And six days before the passover, he was again at Bethany. John xii. 1. But Luke xvii. 11 makes it necessary that our Lord should take so long a journey as into Galilee, either from Bethabara, or from Ephraim, if Luke there mentions his last journey to Jerusalem; which, I think, the time cannot admit of, consistently with St. John's words, that Jesus *remained* and *abode* in those places; and which so precise a relation, of the manner in which this interval was employed by Jesus, seems to exclude.

Luke xiii. 33. To make this verse consistent with the foregoing, we must either suppose that our Lord corrects himself, and prolongs his time still further on consideration that he was necessarily to be cut off at Jerusalem; or, rather, we must understand him as emphatically re-

peating his assertion, and enforcing it with a reason : and thus after *αυριον*, we must supply *εβαλλειν δαίμονα και ιασις επιτελειν* from the foregoing verse, or *ειραι* with the Coptic, or *εργαζεσθαι* with Syr. Theophyl. Arab. ; and we must render *πορευεσθαι* *depart*, in the sense of *dying*. See Luke xxii. 22, and Bishop Pearce's note.

It appears therefore, from the series of the history, that our Lord is here journeying to the feast of dedication.

If Luke ix. 51 should be objected, the answer is, The time of Christ's leaving earth and ascending up to heaven was so nearly fulfilled, that, Luke xiii. 32, he says, I must work miracles to day and to-morrow, and the third day I shall be perfected ; a proverbial expression, not to be understood literally. And with respect to Galilee, which had so long been the scene of his instructions and mighty works, his time was fulfilled, as he saw it no more till after his resurrection.

Whiston and Pilkington urge Luke xiii. 35, as a proof that this was the last journey to Jerusalem. But the words are likewise used, as Doddridge observes, after Christ's triumphant entrance into Jerusalem ; and are therefore capable of another interpretation.

Luke xiii. 34. Dr. Wall has two admirable notes on this verse, and on John x. 40. " Three of the evangelists have no particular narrative of our Lord's journeys to Jerusalem ; which seems the greatest difficulty in stating the evangelic harmony."

To this he answers, that " *πορευεις*, Matth. xxiii. 37, Luke xiii. 34, and the passages Acts ii. 22, x. 39, plainly intimate and suppose such journeys to Jerusalem as John relates ; that the three first evangelists often mention disputes which Jesus had with the Pharisees and Scribes at Jerusalem ; and that they might only record facts, of which they were witnesses themselves, or of which those who informed them were witnesses."

It may be added, that the seasons of the Jewish feasts are sometimes intimated, as Matth. xii. 1, xiv. 19, and the parallel verses; that St. Luke alludes to one or two of our Lord's journeys to Jerusalem besides his last, chap. x. 38, xvii. 11; and records a reference to his preaching in Judea and Jerusalem, xxiii. 5; and that the astonishment and fear of the twelve, Mark x. 32, imply, that Jesus had before incurred danger at Jerusalem. On Luke xiii. 7, 8, see § 48.

And, as Macknight says, Harm. p. 4, "We must by no means urge omissions, whether of facts or circumstances of facts, in such a manner as to fancy that the inspired writers rejected all the things they have omitted, or even that they were ignorant of them." So Lenfant, N. T. pref. clxvii, *St. Luc est le seul evangeliste qui nous parle des soixante et dix disciples. Que s'ensuit-il delà? Rien, si non qu'il y a cette circonstance de plus dans St. Luc.* See § 13, on the connexion of distant events.

§ 90, 91, 92, 93, 94. On account of chap. xiii. 22, xiv. 25, xvii. 11, I consider these sections as containing incidents, which happened on the way to Jerusalem; and the scene is supposed to be in Galilee, till, § 95, mention is made of Samaria.

§ 95. If, according to some, Luke ix. 51—56, Jesus is going up to Jerusalem to the feast of tabernacles, and on the way commissions the seventy; he must have come from Capernaum as far as Samaria, with a greater attendance, and he must likewise have journeyed, Luke ix. 52, in a more public manner, than John vii. 10 admits of.

Perhaps, chap. xvii. 11, Samaria is placed before Galilee, contrary to the geographical order, because the evangelist is proceeding, v. 12, to record a transaction which happened in Samaria. But see a like instance Mark xi. 1, Luke xix. 29.

§ 96. The scene of this transaction is probably Samaria; see chap. xvii. 11.

§ 97, 98. It is supposed that our Lord is now approaching Jerusalem, and that therefore these occurrences happened in Judea.

In § 98, the parable is suited to the time, in the circumstance of going up to the temple. See § 86.

Luke xviii. 7, 8. God, though in the general course of his providence he exercises forbearance, with regard to the avenging of his elect, will now speedily punish their enemies by the Roman armies. See Bishop Pearce in loc.

§ 99. This event must be placed at Bethany, fifteen furlongs from Jerusalem, John xi. 1, 18. It is here supposed to have occurred, immediately before our Lord's entrance into Jerusalem to keep the feast of the dedication. But see § 85.

§ 100. It has been already remarked, that this feast was held on the 25th day of the ninth month, and continued eight days, 1 Macc. iv. 52. It was in winter, says St. John, x. 22; which corresponds with Jer. xxxvi. 22. According to Michaelis, on the Hebrew months, p. 81, Casleu, or the ninth month, coincided with our December, and sometimes with a part of January.

§ 101. It must be again observed, that Jesus remained for some space of time at Bethabara. We may allow a month for his continuance in this place.

§ 102. While Jesus resides at Bethabara, Mary and Martha send to inform him that their brother Lazarus is sick. v. 3. But Jesus still remains in that place for two days. v. 6. Then he proposes to go again into Judea, v. 11; and arrives at Bethany on the fourth day after Lazarus' burial. v. 17, 39.

The Jews having taken counsel to kill him, v. 53, he retires to Ephraim, or Ephrem, a city in the tribe of Eph-

rain; diversifying his place of abode, to make his preaching more extensive. Here also he may have continued for the space of a month.

§ 108. We must here observe how many intervening events are omitted by Matthew and Mark; and likewise in what manner they make their transition to occurrences so distant, in point of time, from those related by them immediately before, in § 79. See § 18.

This section is placed after the raising of Lazarus, because Matthew and Mark represent Jesus as now in Judea; Matth. xix. 1; and as on a journey; Matth. xix. 2, Mark x. 1. So again, Matth. xix. 15; and Mark x. 17. These passages appear to be connected with Matth. xx. 17, Mark x. 32; to which places Luke xviii. 31 is parallel. Afterwards, we find Jesus proceeding through Jericho to Jerusalem, and entering this city triumphantly. All which confirms the supposition, that the account of our Lord's Journey from Ephraim to Jerusalem begins here. Ephraim and Jericho were about the same distance from Jerusalem, the former to the north, and the latter to the northeast. Jesus might pass through Jericho, as it is not recorded that he visited it at any other time; or, because Bethany, where some of his disciples and friends dwelt, was situated between Jericho and Jerusalem. See John xii. 1—11.

Grotius' note, Mark x. 1, on *δια του περαν Ιορδανου* is, "*εου hic summo ουδετερος, seu neutro genere, ut Matth. viii. 18, 28.*" &c. Matthew xix. 1, *ex τού, or δια του*, must be supplied before *περαν*. So, Joshua i. 14, 15, we have *εδωκε Μωϋσης περαν τῆς Ιορδανου*, and *εδωκε Μωϋσης εν τῷ περαν του Ιορδανου*. Thus the two evangelists agree with each other. They likewise agree with St. John, x. 40; as they assert that Jesus went beyond Jordan, before his last journey to Jerusalem.

Their meaning may be thus represented: "And it came

to pass, after Jesus had finished these words, (and other events had intervened, see § 18,) that he arose and departed from Galilee, and (after other transactions, § 18,) came (from Ephraim) into the coasts of Judea. However, before his last journey through Judea here related, he first visited the parts beyond Jordan, where he made Bethabara his abode for some time." The beginning of this section is not connected with the foregoing one. To preserve a connexion, Matthew's words, *Και εγενετο οτε ετελεσεν ο Ιησους τους λογους τουτους*, should stand parallel to Luke x. 1: *μετηρην απο Γαλιλαιας*, in Matthew, and *καταθεν αναστας* in Mark, should range with Luke xiii. 22, or with Luke ix. 51; *και ηλθεν εις τα ορια της Ιουδαίας* in Matthew, and *ερχεται εις τα ορια της Ιουδαίας* in Mark, should immediately precede Luke xvii. 20; and *παραν το Ιορδανου* in Matthew, and *δια του παραν του Ιορδανου* in Mark, should be placed with the beginning of John x. 40.

Matth. xix. 2. The multitudes here mentioned may be supposed to attend Jesus from Ephraim, where many may have resorted to him; as at Bethabara, John x. 41. See also Matth. xx. 29. Besides, the Jews from all parts were now going up to the passover. *Εκτα* refers naturally to the coasts of Judea. v. 1.

The two evangelists go on to relate our Lord's observations about divorce and marriage; they agree in substance, which is sufficient; though they differ in the form of the dialogue, neither adhering scrupulously to the exact manner in which the words passed, though we may learn it by comparing both. Thus Matthew v. 9 reduces to a plain assertion what Mark informs us was a reply to an enquiry made by the disciples apart. Or, we may suppose, with Le Olere, that this assertion was first advanced to the Pharisees, and then repeated to the disciples.

§ 104. Matthew and Mark agree in the order. Luke xviii. 15 is indefinite as to time.

§ 107. Grotius' note on Mark x. 35 is, *ἀγορεύει* per matrem. See § 37. La mere et les fils, etant ensemble, firent conjointement leur demande. D'ailleurs, il n'y a rien de plus ordinaire dans le style des Orientaux, que quelqu'un a fait soi meme ce qu'il a fait par un autre. Ainsi, les fils de Zebedée ayant fait cette demande par le bouche de leur mere, sont ceneez l' avoir faite eux-mêmes. L'enfant N. T. pref. clxviii.

As all three came to Jesus, the *action* of the sons expressed, that they joined in the petition uttered by the mother. They are therefore represented as saying what was said with their consent, and probably by their suggestion.

Luke xix. 11 will shew how suitable this request was to the time, according to the ideas of our Lord's disciples.

§ 108. According to St. Mark, Jesus comes to Jericho ; by which may be meant that he is a temporary inhabitant of that city. See Mark vi. 1. viii. 22. Jesus therefore may be represented, Matth. xx. 29, Mark x. 46, not as *finally leaving* Jericho for Jerusalem, but as *occasionally going out* of Jericho ; in which city he had made some abode, it matters not for how few days. See Mark xi. 19. Jericho was a very considerable city ; and we do not read that it was visited by our Lord at any other time. We may therefore suppose that Jesus, accompanied by his disciples and the multitude, and intent on his great work of propagating the gospel, went out of this city, knowing that a fit occasion of working a miracle would present itself : and that on his return, as he drew nigh unto Jericho, Luke xviii. 35, he restored the blind men to sight. It is likewise probable that Jesus, having given this proof of his divine mission, or foreseeing that so great a miracle would create too much attention in the people, prudently and humbly passed through Jericho on his return to it, and continued his journey to Jerusalem.

As to the remaining difficulty, that Matthew mentions

two blind men, and the other evangelists only one, I must refer to Le Clerc's maxim, quoted § 51 ; adding that Bartimæus may have been the more remarkable of the two, and the more eminent for his faith in Jesus.

The observation of Grotius, Matth. xx. 30, of Le Clerc Harm. can. 7, and of Doddridge and Pilkington in loc. that *εν τῷ ἐγγιζειν αὐτον εἰς Ἱεριχω* may signify *ὅταν ἐγγυς ᾖ τῷ Ἱεριχω*, supposing it well founded, is made useless for the purpose of reconciling the evangelists by Luke xix. 4. Le Clerc thus endeavours to extricate himself from this difficulty : Harm. p. 521 : Quæ vero sequuntur apud Lucam non sunt ita connectenda cum superioribus, quasi exprimerent quod proximè secutum est cæcorum curationem ; cum nihil vetet esse transitionem evangelistæ aliquatenus retrogredientis, quales sunt innumeræ apud omnes scriptores. The rest, very wisely or very carelessly, are silent on this passage ; the connexion of which with the narration immediately preceding is very apparent.

Macknight suggests that there were two Jerichos. His chief authority is, *παρα μεντοι την Ἱεριχουντα εστι πηγη δαφιλης τε η προς αρδεας λιπαρωτατη, παρα την παλαιαν αναβλυζουσα πολιν*. Jos. Bell. Jud. 4. 8. 3. But this solution seems more ingenious than satisfactory. Another way proposed by him is this : " Jesus, arriving about mid-day, entered Jericho ; and having visited his acquaintance, or done any thing else he had to do, returned in the evening by the gate through which he had gone in. As he was coming out, he passed by the beggars, and cured them. Next day he entered into, and passed through, Jericho, in his way to Jerusalem." This makes it necessary for him to adopt the very doubtful explanation of *ἐγγιζειν*, as given by the abovementioned critics. To say likewise that Jesus entered into and passed through Jericho *the next day*, is contrary to the obvious sense of St. Luke's words, chap. xix. 1.

§ 109. This incident happened in the way between Jericho and Bethany. The distance between these places is about 125 stadia. Joseph. Bell. Jud. 4. 8. 3. John xi. 18.

§ 110. The three first verses of this section are placed here rather than at the end of § 102, because John xii. 1 is connected with xi. 55, by the particle *οὖν*. Reasons will be given, § 120, why the history of the unction is postponed. The time is ascertained by John xii. 1.

§ 111. I must acquiesce in the authorities given by Lightfoot, 1. 36, 2. 252, and by Buxtorf, lex. Chald. et Rabb. voc. 115, that Bethphage was nearer to Jerusalem than Bethany. It is indeed placed before Bethany; but in like manner, § 95, Samaria is placed before Galilee.

That Bethany was an extended village, or that the district adjoining to it was called by that name, appears from comparing John xi. 18, Luke xxiv. 50, and Acts i. 12: supposing a Sabbath day's journey to be about a mile, or seven Jewish stadia, according to the Syriac version of Acts i. 12. This being premised, if the house of Lazarus, to which Jesus came on the Sabbath, was situated in the part of Bethany farthest from Jerusalem, Jesus might this day advance seven or eight stadia towards the place where Bethany ended and Bethphage began, that is, to the Mount of Olives; and on his approach to this place might send forward his two disciples. Thus John xii. 1, compared with xi. 18, and Luke xix. 29 and the parallel verses, compared with Acts i. 12, will be found to agree.

Again: Josephus, Ant. 20. 8. 6, says that Mount Olivet was five stadia from Jerusalem: where some read *ἑπτα* for *πεντε* and, Bell. Jud. 5. 2. 3, he says that its distance was six stadia. In the first passage he uses the same preposition, which we find in the three evangelists: The Egyptian false prophet advised the people *σὺν αὐτῷ πρὸς ὅρος τοῦ προσαγορευομένου Ἐλαιῶν ἐρχεσθαι*. Hence

likewise we may conclude, that there was a considerable distance between Lazarus' house in one part of Bethany, John xi. 18, and that part of Bethphage and Bethany, which lay πρὸς τὸ ὄρος τῶν Ελαιῶν.

Sandys, Travels p. 197, represents Bethphage as not far from the top of Mount Olivet, and Bethany at the descent towards the east, further from Jerusalem. If, as Lightfoot surmises, these situations were fixed on in accommodation to the scriptures, still what has been said is confirmed as being agreeable to the natural sense of the scriptures.

On Matth. xxi. 2 and the parallel verses, see § 51, and § 108.

Matth. xxi. 7, *ἐπεκαθίσαν* may very well signify intransitively, *they sat*; Jesus on one, and some disciple on the other. Part of Beza's note is, *αὐτῶν plurali numero ad vestimenta refero, quibus stratis insedit.*

I believe *ἐπεκαθίσεν* to be the true reading, and that *ἐπάνω αὐτῶν* may well signify *ἐπάνω ἑνὸς ἐξ αὐτῶν*. To confirm this the following passages are usually quoted: Joshua vii. 1, Judges xii. 7, Jonah i. 5, *latera navis*. Matth. ii. 20, xxvi. 8, xxvii. 44, Luke xxiii. 36, John xix. 29. To which may be added a similar mode of expression Il. K. 513, 529, where Diomedes is spoken of as mounting Rhesus' horses: *Καρπαλιμῶς δ' ἵππων ἐπέβησάτο*: and again *ἐπέβησάτο δ' ἵππων*.

Luke xix. 37. The following were the united acclamations of the disciples and of the unconverted multitude.

The time is ascertained by John xii. 12.

St. John does not determine on what day the Greeks desired to see Jesus. It is usually taken for granted, that this request was made on the day of Jesus' arrival at Jerusalem. There seems a propriety in the sign from heaven on this day; and the transaction is a short one. But see the quotation from Lamy in the next section.

Grætius' note on John xii. 36 is, *ἐκρύβη ἀπ' αὐτῶν*: Bethaniam secessit, ne ante opportunum tempus se ingereret periculis.

Jesus' words in consequence of the timidity of those rulers, who believed in him, John xii. 44, &c. may have been spoken by him, and probably in their presence, on some part of this day, or on one of the two following days.

§ 112. That *μακροθεν* in Mark v. 13, is consistent with *ἐπὶ τῆς ὁδοῦ* in Matthew, see § 51. I have likewise heard it justly observed, that the fig-tree might have been near the road, and yet our Lord might have seen it from a distance.

I apprehend that St. Matthew has anticipated the account of cleansing the temple; which St. Mark places on the second day of the week, and St. Luke leaves at large.

There is no reason to think with some, that the action was repeated during the last week of our Lord's ministry; or that our Lord *began* to cleanse the temple on the first day of the week, and *finished* it on the second; or, more particularly, that he cleansed the *inner court* on the first day, and the *outer* on the second.

St. Mark accurately distinguishes the days of this week. But St. Matthew would have left us to conclude, that what follows chap. xxi. 20—22, and v. 23, &c. passed on the second day of the week, unless St. Mark had taught us otherwise. Still there is no inconsistency between the evangelists. St. Mark distributes the time exactly. St. Matthew speaks of the same occurrences, without fixing the day on which they happened: he first blends together the transactions of Sunday and Monday, and then those of Monday and Tuesday: and if from chap. xxi. 17, 18 we are led to suppose that what precedes was done on Sunday; from chap. xxiv. 1: xxvi. 1, we are equally led to suppose that the occurrences, chap. xxi. 20—22, happened on Monday. The words *περιβλεψάμενος πάντα*, Mark xi. 11, afford a strong argument that the temple was not

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cleansed on the first day of the week : and many anticipations are to be found in St. Matthew.

Postridie id factum tam liquido docet Marcus, ut in alium sensum sermo ejus torqueri non possit. Hic ergo temporum ordinem ab eo servatum credo, quia rem describit diligentius. Observat enim primo die Jesum, cum ovans Hierosolymam ingressus est, quia jam vespera esset, circumspectis omnibus, iis nempe quæ in templo fierent, exiisse in Bethaniam. Abierat tota ista prima dies, tum in apparatu triumphi, tum in ipso triumpho. Lamy Harm. 1. 448. However, Jesus had time for working miracles in the temple. Matth. xxi. 14, 15.

The precise order is ascertained by Mark, xi. 12. Comp. Matth. xxi. 18.

§ 113. The transactions of the three former days are given in so many sections. The several events of this day, ascertained by Mark xi. 20, must be subdivided.

It has been observed that the notation of the day is omitted by St. Matthew v. 20—22 : so that, in his relation, the blasting of the fig-tree, and the observations afterwards made on it, are among the detached events seemingly connected which occur in the concise evangelists, and indeed in diffuse historians.

Matth. v. 20, and Mark v. 21, may be thus reconciled. Peter addresses himself to Jesus : the disciples turn their attention to the object : Jesus addresses all. Or Peter's remark may be attributed to all the disciples. See § 141.

§ 114. Matth. v. 34, 35, many servants are sent ; some of whom are beaten, some slain, some stoned. Here St. Matthew is more circumstantial than the other two evangelists ; who mention only one servant as sent, and one of the three injurious modes of treatment. Some suppose that this servant was chief among the rest.

Matth. v. 36, Here Mark mentions one servant among

others as stoned, wounded in the head, [so γαστριζειν v. Grot. is in ventrem cedere] and sent away dishonoured : and Luke selects the circumstance that one was beaten. Then Mark and Luke mention a third message, about which Matthew is silent. But qui pauciora memorat, plura non negat. St. Luke may be understood as saying that a mortal wound was inflicted on the third messenger.

Mark xii. 8. Grotius thinks that απεκτειναν και εξεβαλον may be equivalent to απεκτειναν εκβληθεντα, more Hebræo. So Noldius, p. 297, has an article to shew, that the Hebrew *vau* sometimes signifies postquam. The expression may be similar to Moriamur, et in media arma ruamus : Virg. Æn. 2. 358 : and to Mater delira necabit In gelidâ fixum ripâ, febrimque reducet. Hor. Sat. 2. 3. 294.

One MS. in Wetstein, and the Æthiopic version, read ejecerunt eum foris e vineâ, et trucidârunt eum. But the various lection most worthy of our notice is, the omission of και εξεβαλον in Blanchini, cod. Veron. and in one of Wetstein's MSS. These two words may have been a marginal annotation ; or St. Mark's words in this place may have been accommodated to St. Matthew's.

Matth. v. 41. The Chief Priests, Scribes and Elders first make this observation, without perceiving that they condemned themselves out of their own mouths. Then Jesus repeats it with his usual authority. This awakens their recollection ; they see the application of the parable, and deprecate the vengeance denounced. The reader will observe, that the evangelists are consistent, even in the applications of parables.

§ 115, 116, 117. There is some authority in Wetstein for reading ὥρας instead of ἡμερας, Matth. xxii. 46 : to which add cod. Vercell. in Blanchini. Ὁρας is more suitable to the time of this event.

§ 118, 119. There can be no doubt but that Luke xvii. 22—37, refers to the destruction of Jerusalem. Observe v. 34, 34, 35, 36, 37; and compare v. 31 with Matth. xxiv 17, 18; and with Mark xiii. 15, 16. Therefore Matth. xxiv. 37—41, which is parallel throughout to this passage of St. Luke, refers likewise to that event. Afterwards St. Matthew continues the same subject; as appears from comparing chap. xxiv. 42: chap. xxv. 1, 13, 14; but makes a transition to the general judgment, chap. xxv. 31; marked by the particle *δε*, which our translators have neglected to render. Thus all the accounts of the destruction of the Jews by the Romans harmonize exactly.

The Mount of Olives, on which Jesus was seated when he uttered these prophecies, Matth. xxiv. 3. Mark xiii. 3, commanded the city and temple at the distance of a little more than half a mile: see § 111: it was in the way to Bethany, where Jesus lodged each night perhaps in different houses, particularly that of Lazarus, and of Simon the leper. Matth. xxi. 17. Mark xi. 11. Matth. xxvi. 6. It may well be supposed, that he retired from Jerusalem this day, early enough to hold so long a discourse before night. [Olivet commanded the city and temple. *Ex hoc loco Hierosolyma tota oculis objicitur, ut situs, forma, ædificia, ambitus totus, et quæque ejusdem partes, distincte ac particulariter internosci queant; præsertim mons Moriah, et Solomonis templum, ejusque area spatiosa. Cotovici itin. 265. Townson. 176.*]

As Bethany bordered on the Mount of Olives, Jesus is said by St. Luke, xxi. 37, to have lodged *εις*, or, as two MSS. read, probably explaining *εις, προς το ορος το παλαιουμενον Ελαιων*. This is consistent with Matth. xxi. 17, Mark xi. 11; as appears by comparing Matth. xxvi. 30, and the parallel places. Whether Jesus goes to Bethany or to Gethsemane, he is said to go *εις το ορος των Ελαιων*;

each place being in the neighbourhood of that mount. Perhaps too, as Grotius says, he passed part of each night on Mount Olivet in prayer.

§ 120. If we observe the same transition, Matth. xix. 1, and the many intervening events between that verse and the close of chap. xviii, we shall readily allow, that our Lord's words, Matth. xxvi. 2, may have been spoken on the morning of the fourth day of the week: though, if he spake them after the twelfth hour of the third day, they will be true; the Jews, as Lightfoot observes v. 1. 848, beginning their natural day from sunset. "That part of the day, that was passed when the infant was circumcised, was reckoned a whole day, if it was only one hour that was passed *of the evening, with which that eighth day began.*" Aben Ezra. Lev. xii. 3. See Lev. xxiii. 32. Our Lord's meaning is, that on the next day, or Thursday, see § 74, the feast of unleavened bread would begin at our three in the afternoon; which will be fully explained, § 121.

Matth. xxvi. 4. We may well conclude from the words of the evangelists, that this particular council in the hall of Caiaphas, was held on the fourth day of the week. Possumus et cum Victore Antiocheno antiquo scriptore, qui tempore Joannis Chrysostomi vivebat, feriæ quartæ, seu diſi Mercurii, hæc attribuere: consilium sc. capiendi Jesu: unde ortum feriæ quartæ jejunium hic auctor autumat. Toinard Harm. 150. Προ δυο ημερων τε παθους η βουλη, διο η την τεταρτην εν τη εβδομαδι νηστειαν αγομεν, ως τε παθης αρχην, τε κατ' αυτην [sc. εβδομαδα] επιτελεσθεντος. Vict. Ant. ib. 151.

Matth. xxvi. 6, &c. The histories of Jesus' unction in Matthew, Mark and John are accounts of the same fact, Hoc fixum maneat, eandem ab omnibus historiam referri: Calv. Harm. p. 375.

The following objections to this position occur in Light-foot, Whiston, Whitby, and Macknight.

1. The unction recorded by St. John happens *six* days before the passover ; but the other unction is fixed to the *second* day before that feast.

Ans. The day of the entertainment, related John xii. 2, is not restrained to the *sixth* day before the passover. Quo die factum illi fuerit convivium, in quo a Mariâ unctus est, Johannes non exprimit : Calv. Harm. Johann. p. 144. V. 12, 13, much people are said to meet Jesus on the day after his arrival at Bethany, not on the day after his unction. See v. 9. St. John has recorded events on the sixth and on the fifth day before the passover ; and then, chap. xiii. 1, he proceeds to the evening on which the passover was eaten. On this account he anticipates the history of Jesus' unction ; and he naturally anticipates it, on mentioning the place where it happened.

2. The scene in St. John is the house of Martha, or of Lazarus ; in the other evangelists, that of Simon the leper.

Ans. St John lays the scene in general at Bethany. It seems probable, that Lazarus would not have been called ἐς τὸν ἀνακειμενόν, if he had been the host.

Martha, the sister of Lazarus, might shew Jesus honour by ministering to him, in any house as well as her own. " She was Simon's neighbour, and perhaps his relation." Dr. Priestley, Harm. p. 102. Our Lord's affection for Lazarus and his sisters, and the recent miracle wrought on Lazarus, were very sufficient reasons for Simon's invitation of such neighbouring guests.

3. St. John mentions the *feet* of Jesus as anointed by Mary, and wiped with her hair ; the other evangelists say that the ointment was poured on Jesus' *head*.

Ans. It is nowhere asserted, that the unction was of Jesus' head *only*, or of his feet *only*. Both actions are

consistent ; and St. John, in his supplemental history, may very well have added the respectful conduct of Mary, that, after having anointed Jesus' head, she proceeded to anoint his feet, and even to wipe them with her hair.

4. In St. John, Judas alone murmurs ; in St. Matthew, the disciples have indignation ; or, as St. Mark expresses it, some have indignation among themselves.

Ans. Dr. Lardner says, Ser. v. 2. p. 316 ; “ It is well known to be very common with all writers, to use the plural number when one person only is intended. Nor is it impossible, that others might have some uneasiness about it, though they were far from being so disgusted at it as Judas was. And their concern for the poor was sincere ; his was self-interested, and mere pretence.” Grotius' words are, *Reprehensa est hoc nomine mulier ab uno discipulorum ; nam ita pluralis accipi solet.*

5. The vindications of the woman by our Lord differ so much as to shew, that the occasions were different.

Ans. St. John's words are indeed thus misinterpreted by Baronius ; “ Let her alone, that she may keep it against the day of my burial ;” alluding to Mark xvi. 1. See Lightfoot Harm. p. 27. See also Lightfoot ib. 1. 251. “ She hath kept it yet, and not spent all ; that she may bestow it on a charitable use, the anointing of my body to its burial.”

Whiston also, Harm. p. 129, gives a wrong sense to the words ; “ She hath spent but little of it now ; she hath reserved the main part of it for a fitter time, the day before my delivery to the Jews ;” making this a prediction of what passed Matth. xxvi. 6—13 ; Mark xiv. 8—9.

It must be observed, that John xii. 7, there is a remarkable various reading ; *ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό.* See Wetstein, and add Codd. Ver. cell. and Veron. in Blanchini.

Of this reading we have a sound interpretation in Mill,

proleg. xlv. Sine eam, ut, opportune usa hoc unguento, velut ad sepulturam mei jamjam occidendi, illud servasse ostendatur ; and likewise in Bengelius ad loc. who observes, that the common reading is *facilioris sensus causa*, and adds, Verbum *τηρησθαι*, servaret, pendet ex præterito, ejus vis latet in *αφες αυτην* i. e. Noli reprehendere hanc, quæ unguentum ideo nec vendidit, nec pauperibus dedit, ut &c.

And the common reading is thus rightly explained by Lightfoot ; §. 588 : “ If Baronius’ exposition do not take, then add this clause, Let her alone ; for this may be an argument and sign that she hath not done this vainly, luxuriously, or upon any delicacy spent so costly an ointment upon me ; because she hath reserved it for this time, wherein I am so near my grave and funeral, and poured it not on me before.” Lardner’s comment, ubi supr. p. 312, is applicable to the three Evangelists ; “ If this ointment were laid out upon a dead body, you would not think it too much. You may consider this anointing as an embalming of me.”

The words are a prediction of Christ’s death, which was to happen on the third day after ; and they are a prediction beautifully taken from the occasion. She has done this to embalm me. Matth. She has anticipated the embalming of me. Mark. She has not sold this ointment and given it to the poor ; that she might reserve it to this day, which is, as it were, the day of my embalming, so soon is my burial to follow. John.

Dr. Scott on Matth. xxvi. 12, quotes the following passage from Theophylact ; *εθως ην τοις Ιουδαίοις μετα μνηρων ενταφιαζειν τα σωματα, ως η οι Αιγυπτιοι ετιμουν, δια το ασηπτα τηρεισθαι η ανευ δυσωδιας.*

The expressions, therefore, of the three evangelists agree in sense and substance.

I have explained the more difficult reading in St. John ;

leaving every one to his own judgment whether it be the true one or not ; though I incline to think that the unusual phrase ought, generally, to be admitted into the text.

6. In St. John Mary anoints Jesus ; in Matthew and Mark, a woman not named.

Ans. Lardner says, ubi supr. p. 315, “ St. John having before given the history of the resurrection of Lazarus, it was very natural for him, when he came to relate this anointing of our Lord, to say by whom it was done. But the two former evangelists, having never mentioned Lazarus, or his sisters in their gospels, when they came to relate this action, forbear to mention any name, and speak only of a certain woman. St. Luke, x. 38—42, has an account of our Lord’s being entertained at the house of Martha. But he says nothing of this anointing. If he had related it, I make no question that he, like St. John, would have said by whom it was done.”

Upon the whole, there is no solid objection to the hypothesis, that we have three accounts of the same transaction. But it is incredible, that there should be two unctions of Jesus, in Bethany, within four days, not plainly distinguished from each other ; that the kind and price of the ointment should be the same ; that the two actions should be censured in the same manner ; and, that words to the same effect should be used in defence of the woman, who anointed Jesus within so short a *time*, in the same *place*, and among the same *persons*. See Doddridge on John xii. 1.

As to the precise time of this transaction, it is natural to conclude, from the accounts of Matthew and Mark, that it happened two days before the passover. I had much pleasure in observing, that Mr. Jebb in his harmony assigns it the same order as I do. I likewise find in Ward’s dissertations, page 112, the following remark : “ John only mentions the day when Jesus came to Beth-

any, without specifying the time when he was entertained there by Simon the leper; whereas the other two evangelists acquaint us with the day when that was done, and what followed upon it with relation to Judas." And again, Wall says, *Critical Notes*, v. 3. p. 52: "Wednesday he seems to have stayed at Bethany, and supped there. At which supper, Mary, sister of Lazarus, poured that ointment on his body, which he interpreted to be for his burial." And on John xii. 2. "This seems to be the same supper, which Matthew and Mark do say was at the house of Simon the leper; for there it was that Mary anointed him. But then we must not take it to be the same night, that he came to Bethany, but two days before the passover."

That Judas went to the High-Priest's on the evening, or night, of our Wednesday, may be collected from *Matth.* xxvi. 14, 17, and the parallel places in this harmony: and he seems to have acted partly in disgust at what had passed. This is a good argument for fixing the unction to Wednesday. As it will appear, that the other apostles did not suspect his treachery, we may suppose, that Judas withdrew himself clandestinely, probably after our Lord had retired to privacy and devotion. Our Lord's words, *Matth.* xxvi. 2, *may* have led Mary to shew this respect to Jesus, lest no future opportunity should offer. See Lardner *ubi supr.* p. 327. Dr. Priestley thinks, that "if the verses, that contain this story in *Matth.* xxvi. 6—13 be considered, they will be found to stand very awkwardly in their present situation, where they interrupt an account of a consultation among the Jews about putting Jesus to death." *Harm.* p. 100. But it seems to me, that the story has a remarkably apt connexion with the preceding and subsequent history. The Jewish rulers consult how they may take Jesus by craft, and without raising a tumult among the people. An incident happens, which of-

sends one of Jesus' familiar attendants ; who immediately repairs to Jesus' enemies, and receives from them a bribe to betray him in the absence of the multitude.

Dr. Middleton [Reflections on the variations in the four evangelists, Works 8vo. v. 2. p. 313] having advanced with Grotius, that Luke vii. 37—50 contains the same history with that of the unction just treated of, and that it supplies many fresh difficulties ; this point must likewise be examined.

The following articles of agreement are mentioned by both these learned men. See Grot. on Matth. xxvi. 6.

1. *Hæc gesta sunt in convivio.* But says Hammond, in a learned note on Matth. xxvi. 6, ointment was usual at feasts. So Le Clerc Harm. p. 522 ; *moris erat in conviviiis paulo lautioribus eâ munificentia uti.* See also Poli Syn. in loc. Quotations from Greek and Roman writers are to the purpose, because Plin. nat. hist. l. 13. 1, 2, 3, teaches us, that the Greeks and Romans derived the use of unguents from the east.

2. *Hæc gesta sunt in domo Simonis.* But *Simon* was a very common name among the Jews ; and the persons seem to be distinguished. In St. Luke Simon is called a *Pharisee* ; in St. Matthew and St. Mark he is called a *leper*, that is, one who had been a leper, and probably had been healed by our Lord.

3 *Mulier adventat habens αλαβαστρον μυρον.* Grotius himself thinks that *αλαβαστρον* denotes *μυρρον*, vas unguentarium. Thus the unctions are proved to be the same by an extraordinary argument, because the relaters say, that the ointment was kept in a vessel. But Pliny, ubi supra, informs us, *unguenta optime servantur in alabastris* ; and again, l. 35. chap. viii, *hunc lapidem alabastriten vocant, quem cavant ad vasa unguentaria, quoniam optime servare incorrupta dicitur.* Nascitur circa —Damascus Syriæ. It seems therefore, that costly

unguents were usually kept in vases of alabastre. See Dr. Scott on Matth. xxvi. 7.

4. *Lucæ cum Joanne convenit, quod hæc mulier pedes Christo perfudit et capillitio siccavit.*

Ans. "It was an ordinary use among the Jews to have the feet anointed," says Lightfoot 1. 252. Again; both these circumstances seem to have been more humble in the women, and more honourable to Jesus; and we may therefore naturally look for them from the penitence of one, and from the piety of the other in what she probably deemed her last act of respect to Jesus.

5. *Adde quod Johannes, chap. xi. 2, Mariam Lazari sororem hæc velut peculiari notâ describit, quod ea sit quæ Christi pedes perfudit et detersit. Non poterat autem certa satis nota sumi ex eo quod sæpius acciderat.*

Ans. 1. John relates only a single unction. 2. He says it was that *Mary*, to distinguish her from three others of that name mentioned in the gospels; *Mary* the mother of Jesus; *Mary Magdalene*; and *Mary* the daughter of Cleopas, the wife of Alpheus, and the mother of James and Joses. 3. St. John is going to relate, v. 3, an instance of *Mary's* faith in Christ: and this naturally suggests an instance of her dutiful and affectionate respect to him. 4. St. John may have had another reason for thus characterizing this sister of Lazarus, on his first mention of her. He anticipates the action, because Jesus commended it; and because he delighted in fulfilling the prophecy, that it should be every where spoken of as a memorial of her.

"St. John describes *Mary* here, by anticipation of what he meant to say of her in the next chapter." Wall's critical notes. 3. 108. See a like instance Matth. x. 4.

Middleton adds, that "this designation of *Mary's* person would have been impertinent and equivocal, if there had been—more *Marys*, who anointed Jesus."

Ans. The opinion of some commentators, that *Mary*

Magdalene was meant Luke vii. 37, &c. is here referred to. But this is a very groundless and a very injurious notion.

1. Jesus dismisses Luke's penitent : Go in peace. But, Luke viii. 2, 3, Mary Magdalene is one of Jesus' constant attendants, and ministers to him of her substance.

2. Mary Magdalene is not discriminated by such remarkable circumstances as St. Luke's relation contains ; but as one out of whom Jesus had cast seven devils. Mark xvi. 9, Luke viii. 2.

3. Luke vii. 37 refers to a town in Galilee, and probably to one between Naim and Capernaum ; but Mary Magdalene is thought to have been so called from Magdala in Decapolis.

4. There is not the least shadow of positive proof for this opinion but John xi. 2 ; which has relation to a different history from that, which occurs in St. Luke. For,

1. Immediately after the unction in St. Luke, Jesus takes a progress ; Luke viii. 1 ; but the second unction is during the week of his death.

2. Luke's unction was in Galilee ; the scene of the other was within a few furlongs of Jerusalem.

3. The relations differ in substance. The circumstances peculiar to St. Luke are, that the woman is a *great sinner*, v. 37, 47, that she stands *behind* Jesus, *weeps*, wets his feet with her *tears*, and *kisses* them ; that the *Pharisee*, Jesus' host, says *within himself*, that a *prophet would have known what kind of woman had touched him* ; that on this, Jesus *speaks a parable*, and pronounces the woman *forgiven* ; on which *pronouncing of forgiveness*, and not for any profusion of expense, the guests murmur, and the woman is *dismissed*.

Dr. Wall on Luke vii. 38 confirms this account. " This was not the same time, nor place, nor the same woman, that is spoken of Matth. xxvi. Mark xiv. John xi. That

was Mary the sister of Lazarus, that was at Bethany, a few days before Jesus' death, and not in a Pharisee's house ; this was a woman, that had been a sinner." Tillemont says, On voit, ce me semble, par cette deduction, que la plupart des anciens vont à distinguer la pecheresse, la sœur de Lazare, et Madeleine, comme trois personnes différentes. Notes sur M. Madeleine ; 322 ; tome ii. 12°. Hist. Eccles. See also Michaelis' lectures ; 208 ; and Bishop Pearce on Luke vii. 37.

§ 121. The paschal lamb, or kid, was to be slain on the 14th of the first month ; called by the Hebrews Nisan, and by the Macedonians Xanthicus. Ex. xii. 2, 6. Jos. Ant. 2. 14. 6. The law says, the whole assembly of the congregation of Israel shall kill it כֹּחַ הָעֵדוּת between the evenings ; Ex. xii. 6, or, as it is expressed Deut. xvi. 6, in the evening, about the time of the going down of the sun. See 1 Kings xxii. 35, 36. Mark i. 32. Josh. x. 26, 27. Θυνοῦσι μὲν ἀπο ἐννατῆς ὥρας μέχρι ἐνδεκατῆς, says Josephus Bell. Jud. 6. 9. 3 ; and, as Grotius observes on Matth. xxvi. 2, mos Judæorum antiquissimus, optimus legis interpretes. The phrase occurs, Ex. xxix. 41 ; and it has been always understood, that the evening sacrifice was offered at the ninth hour, or three in the afternoon ; and that it coincided with the hour of prayer mentioned Acts iii. 1. Bochart thus explains the phrase : Hebræis duplex fuit vespera, utraque ante solis occasum ; una meridiæ, altera occasui proprior. Ὅψια δειλὴ τὸ περὶ ἡλίου δυσμῶν δειλὴ πρωΐα, τὸ εὐθὺς ἐκ μεσημβρίας. Eustath. Odyss. 17. Hesych. Suid. voc. δειλὴ. Boch. 1. 559. See § 142, 151.

Having thus determined, that the time of slaying the passover was inter duas ὥρας decimæ quartæ diei exeuntis et inchoantis decimæ quintæ ; (Grot. Matth. xxvi. 18 ;) the next question is, What was the time of eating it ?

The words of the law are, And they shall eat the flesh that night. Ex. xii. 8. And accordingly Menochius says

on Ex. xii. 6, immolatio agni fiebat die 14, comestio 15. And, Numb. xxxiii. 3, the word *passover* may mean the slaying of the passover. Bochart's opinion is, Potuit cœna paschalis ad utrumque referri, cum in utriusque diei confinio comedebatur agnus; et pars una cœnæ præcedebat, altera sequebatur, solis occasum, et in noctem usque producebatur. ubi sup. Matth. xxvi. 20, and the parallel verses, may be accommodated to either of these opinions.

I conclude from the relations of the evangelists, that our Lord did not anticipate this feast; but partook of it on the usual and national day.

It appears from the gospel history, see Mark xv. 42, xvi. 9, that our Lord was crucified on Friday. But the night before his crucifixion, on which he was betrayed, 1 Cor. xi. 23, he kept the passover. And that he kept it at the legal time is thus determined.

In Matthew and Mark, § 120, it is said, that the passover, καὶ τὰ ἄζυμα, were after two days: or on the day following that on which Jesus' words were spoken. V. § 74. Christus cum dixit, Scitis, &c. Matth. xxvi. 2, egit de re omnibus notâ. Grot. Matth. xxvi. 17.

The evangelists proceeding regularly in their history, Matth. xxvi. 17, and the parallel places, mention is made of this day, and it is called the first day of unleavened bread, *when they killed the passover*, i. e. by general custom. And St. Luke says, that the day came, which, v. 1, was approaching, when the passover *must* be killed; i. e. by the law of Moses. The fourteenth of Nisan is therefore meant; which is called *ἡ πρώτη ἡμέρα ἄζυμων*, improperly and by synecdoche, says Beza on Matth. xxvi. 17; quod nimirum inter duas ejus vespervas, sive postremâ ipsius parte, agnus ille Pesach mactaretur, et, fermento ex omnibus ædibus eliminato ad ejus demum diei occasum a quo decimi quinti nox incipiebat, agnum comedere cum azymis incipiebant. And Josephus *must* include the 14th

of Nisan, where he says, *ἐορτήν αἰνοῦμεν εἰς ἡμέρας αὐτῶ, τὴν τῶν ἀζύμων λεγομένην*. Ant. 3. 15. 1. After the noon of the 14th, the Jews put away leaven from their houses, says Lightfoot, i. 954.

During the week therefore of our Lord's passion, the law of Moses required, that the passover should be slain on Thursday afternoon. But our Lord partook of it on the night immediately succeeding; Matth. xxvi. 19, 20, and the parallel verses, Luke xxii. 14, 15; and therefore he partook of it at the legal time.

Mark xiv. 12, Luke xxii. 7, equally prove, that the Jews kept the passover at the same time with Jesus.

Obj. 1. Matth. xxvi. 5. Jesus was not to be apprehended, *ἐν τῇ ἐορτῇ*.

Answ. Bochart says, *Illos quidem id in animo primum habuisse, ut ne festo die quidquam in Christum molirentur metu populi, quam sciebant eum magni facere; sed ab hoc consilio decessisse, oblata per Judam occasione*. i. 568. Or, to speak more accurately with Bishop Pearce in locum, their design was to let Jesus alone till the eight days were ended; but, on Judas' offer, they changed it.

Obj. 2. Grot. on Matth. xxvi. 18 says, *Illud πῶς est jamjam facio; hæc ipsâ nocte, non pomeridiano tempore, quod erat legitimum. Causa est—quia mortis tempus Christo imminebat, ita ut ad legitimum usque paschatis tempus non esset provicturus. Nam alium sensum meo judicio habere non potest illud, ὁ καιρὸς μου ἤγγυς, et apud Lucam πρὸ τοῦ με παθεῖν*. xxii. 15.

Answ. Grotius thought, that our Lord's words, Matth. xxvi. 2, were probably spoken *fine diei Martis*. See his note on that verse. But in fact these words were spoken when Wednesday was begun; and therefore πῶς, spoken on Thursday, refers to the legal day.

The words, "my time is at hand," were in my opinion meant for an *οἰαδοῦστος*, who was a disciple; nor per-

haps can the address, "the master saith," be pertinently made to any but such. The sense therefore is, "The time of my departure approaches; shew me the last act of your attention." If we consider the dulness of our Lord's disciples, whose ambition clave to them even at this time, see Luke xxii. 24, there was a propriety in reminding *them* of his speedy death. As to Luke xxii. 15, our Lord, by retiring from the Jews on Wednesday and Thursday, so disposed events, that he might duly partake of this pass-over, which he may have desired to do, because it gave a peculiar force to much important and affectionate instruction, which he had still to deliver; and because he was soon afterwards to shew, that he loved the Father, and was likewise soon to be glorified with him. John xiv. 31. xvii. 5.

Obj. 3. John xiii. 1, What happened on the night when Jesus celebrated the paschal feast, is said to have happened *πρὸ τῆς ἑορτῆς τοῦ πάσχα*: and therefore he anticipated the passover.

Answ. The words may mean, before Jesus began to eat the feast of the passover, as Doddridge paraphrases them. v. Ex. xii. 43. 1 Cor. v. 7, 8.

But Lightfoot replies, "The feast of the passover always signifies the whole seven days paschal feast." ii. 252.

I therefore suggest, that St. John may mean, "Before the 15th of Nisan; before the feast of unleavened bread, which lasted seven days." And thus the evangelist will observe the language of the law. Lev. xxiii. 5, 6. Numb. xxviii. 16, 17.

Obj. 4. John xiii. 29, Buy those things, which we have need of for the feast.

Answ. This was not understood to mean the feast of the paschal lamb, but the feast of unleavened bread, during the seven days of which sacrifices were offered, and the people feasted. 2 Chron. xxxv. 7, 8. Jos. Ant. 3. 10. 5. 11. 4. 8. Many things were necessa-

ry for the private subsistence of such a number, during the festival. And, if it was unusual to buy or sell on the 15th of Nisan, the apostles might conceive, that Jesus' command superseded this; but, Mark xv. 46, *αγορασας* may lead us to think, that it was not unusual. The latter part of Ex. xii. 16 gives a greater liberty than on the Sabbath; and a liberty, which may have included the procuring of food, as well as the preparing of it.

Obj. 5. John xviii. 28. The Jews avoided defilement, that they might eat the passover.

Ans. They meant the paschal sacrifices offered for seven days. They might particularly avoid defilement on the 15th of Nisan, which was a day of holy convocation.

Obj. 6. John xix. 14, the day on which Jesus was crucified is called *παρασκευη του πασχα*.

Ans. Mark xv. 42, *παρασκευη* is *προσαββατον*. So Luke xxiii. 54. In Augustus' decree, Joseph. Ant. 16. 6. 2, the following privilege is granted to the Jews; *εγυας τε μη ομολογειν αυτους εν σαββασιν, η τη προ ταυτης παρασκευη, απο ωρας εννατης*. Hence Beza, John xix. 14, *Incipiebat autem hæc parasceve ab horâ nonâ, et cum occidente sole definebat; sed nihilominus totus ille dies parasceve dicebatur*.

By *παρασκευη του πασχα*, we may therefore understand, the preparation before that Sabbath, which happened during the paschal festival.

Obj. 7. John xix. 31, That Sabbath day is called a *great day*, because it fell on the 15th of Nisan; which, being the first day of unleavened bread, was a day of a solemn assembly. Thus, John vii. 37, the last day of the feast of tabernacles is so called, for the same reason. See Lev. xxiii. 7, 35.

Ans. Doddridge says truly, on Luke vi. 1, that "there is no divine command to observe the Sabbaths during the three great feasts with any peculiar solemnity."

And yet this may have been the practice in our Lord's time. Grotius observes, on Luke vi. 1, Cum præter pascha duæ sint præterea celeberrimæ Judæorum εορται,—etiam quæ eas proxime contingebant sabbata *μεγαλα*—vocata simili ratione. And he refers to Josephus Bell. Jud. ii. 19. 1, 2; where the historian relates, that during the feast of tabernacles the Jews rushed to battle, not regarding even the seventh day of rest; *ην γαρ δη το μαλιστα παρ' αυτοις δρησκευομενον σαββατον*. And Bochart thinks, that a Sabbath might be called *great*, imprimis si in aliquem azymorum diem incidat, ad quorum celebrationem Hierosolymam undequaque confluebant Judæi omnes. i. 568.

Lightfoot says, that this Sabbath was the day when all the people presented themselves in the temple, according to Ex. xxiii. 17.

It was likewise the *regular* day for offering the sheaf of first-fruits, and from which the Jews counted till pentecost. Lev. xxiii. 11, 16. Deut. xvi. 9. Patrick's note on Lev. xxiii. 11 is, "The morrow after the Sabbath was the 16th of Nisan, or the next day to the first of unleavened bread." And Bochart says, i. 570, *Falx autem in segetes immittebatur postridie festi primi azymorum, quod vocatur sabbatum Lev. xxiii. 15, ut ex demessis frugibus offerretur Deo manipulus*. And we find in Josephus, Ant. 3. 10. 5, *τη δε δευτερα των αζυμων ημερα, εκτη δ' εστιν αυτη και δεκατη, των καρπων ους εθερισαν, ου γαρ ηφανηο προτερον αυτων, μεταλαμβανουσι*. See Lev. xxiii. 14.

But a question arises, whether the sickle could be put to the corn on the seventh day of the week. Deut. xiv. 9.

Lightfoot says that the Sabbath did not hinder this work. ii. 619. But Bochart's words are, *At, cum festum azymorum sequebatur sabbati dies, manipulus ille frugum non postridie [festi primi azymorum,] sed perendie videtur fuisse oblatu; quia sabbato non licebat falcem in segetes*

immittere. And I incline to Bochart's opinion; not because, if we begin counting from the first day of the week, the 49th day will fall on a Saturday, and the 50th, or pentecost, on a Sunday; (for the Apostles might be assembled on the day of pentecost, Acts ii. 1, because it was an holy convocation; Lev. xxiii. 24;) but because that our Lord should rise from the dead, on the day when the sheaf of first-fruits was waved, seems agreeable to 1 Cor. xv. 20, Matth. v. 18.

Obj. 8. Ex. xii. 16, Lev. xxiii. 7, No servile work, no manner of work, was to be done on the 15th of Nisan; and yet that is supposed to have been the day of Jesus' apprehension, trial, and crucifixion.

Ans. Bochart replies, that food might be prepared on the 15th of Nisan, Ex. xii. 16; and that journies might be performed; Deut. xvi. 7. He adds, *Jam de Christi hostibus quid statuatur nostra nil refert. Eos, qui divina et humana jura omnia pedibus insolentur proculcant, nil mirum est festi religione non retineri.* See John vii. 37, 44, 45.

Bishop Pearce thinks, that "as the number of Jews assembled to eat the passover was excessively great, they did, as from necessity, take the liberty of eating the passover at any hour before the second evening of the 15th day. This particularly seems to have been the case of those, who had apprehended Jesus, and had been up all night at the house of the high priest." Notes on Matth. xxvi. 20.

Ans. If every Jew was permitted to kill his paschal lamb in his own house, and to be so far from his own priest, though in no other instance whatsoever, as this learned critic justly thinks with Philo, [observe well his excellent note on Mark. xiv. 12,] and if our Lord had time to celebrate the passover so deliberately: all the other Jews had the same time, and particularly our Lord's enemies, who had made their agreement with Judas the day

before and were uncertain when Judas could obtain a convenient time to execute his treachery. Sufficiebat si mactatio agni paschalis Hierosolymis fieret. Impossibile erat ut intra duas horas, intra quas mactatio peragi debebat, tanta multitudo agnorum in uno templo mactaretur. Wolzogen. in Marc. p. 501.

Thus have I given a general view of what Beza calls gravissima quæstio; Matth. xxvi. 17; and have endeavoured to ascertain the time, when our Lord and the Jews kept the passover, and to shew, that the accounts of the evangelists do not jar in relation to it.

Matth. xxvi. 18. *τον δεινα*. Hunc Christus non nominat, sed notis quibusdam descripsit. Grot. in loc.

Ib. *προς ος ποιω κ. λ.* We may say, that Matthew here agrees in substance with Mark and Luke. Or, this assertion may have been followed by the question, Where is the guest-chamber?

§ 122. I place Luke xxii. 24—30, before the introductory cup at the paschal supper. As the passage stands in St. Luke, *Εγεγερτο δε και κ. λ.* should be rendered, Now there had also been, &c. The fact may have happened very early in the guest-chamber, or even in the way thither; but we can scarcely suppose, that an incident of such a kind occurred during the solemnities of the passover, or after the affecting lesson of humility in John xiii: to which the censure of this contest seems an apt introduction.

This contest is different from the transaction related § 79; and likewise from that of § 107. The prejudices of the disciples naturally occasioned a repetition of ambitious contests.

§ 123. That the transactions of John xiii. passed during the last supper, appears from the particular relation of this evangelist, and from the tenor of our Lord's history at this period.

Immediately after our Lord's performance of his hum-

ble office, and his observations on it, *ταυτα ειπων*, v. 21, he declares, that one of the twelve would betray him. Observe the parallel passages to this verse. *Αναπεσων*, John xiii. 12, presents the same scene with *ανακειμενων*, Mark xiv. 18. John xiii. 30, Judas went out, and it was *night*: Matth. xxvi. 20, Mark xiv. 17, it was *evening*. The intervening circumstances mentioned, and others not mentioned, will account for the difference of time. John xiii. 31, Jesus says, *Now is the son of man glorified*, &c. words which lead us to think, that the actual betraying of him was at hand. And, v. 38, Jesus foretells, that the cock should not crow till Peter had denied him thrice. But Peter's denial of Christ happened on the night before the crucifixion; and therefore the facts, which stand in connexion with this denial, happened on the same night. Doddridge very well observes, on Matth. xxvi. 22, and the parallel places, that if Jesus had privately marked out Judas as the traitor to John and Peter a night or two before, all would have been apprised of the fact by that time.

And yet many objections have been raised by critics of great name; which I shall state very briefly.

Obj. 1. These transactions happened before the feast of the passover; John xiii. 1.

Ans. See the reply to obj. 3. § 121.

Obj. 2. John xiii. 27, "What thou doest, do *quickly*," was understood by some as an order to provide what was necessary for the paschal feast. But Christ kept the feast only one night; and the hour was an unseasonable one for making provision.

Ans. The disciples did not understand, that the death of Jesus was so near; and the word *ταχιον* is not to be understood of that very night; but the natural meaning is, that all due expedition should be used. See ans. to obj. 4. § 121.

Obj. 3. Satan entered into Judas at this supper; John

xiii. 27. But, Luke xxii. 1, 3, Satan entered into him when the passover was only near, not come.

Ans. On Wednesday, after the supper at Bethany, Judas so far cooperated with the suggestions of Satan, as to agree with the Highpriests to betray his master for thirty pieces of silver; and this fact St. John alludes to, chap. xiii. 2. But here Satan again entered into Judas; and Judas' anger and avarice prompted him to carry his design into immediate execution. "He was again incited by the devil to execute the treachery, which he had before resolved upon by a like instigation of the same evil spirit." Ward. Dissert. p. 114. "Satan entered more fully, to do the wickedness he had designed, and agreed with the priests to do." Wall; Crit. Notes p. 111.

Obj. 4. If this were the paschal supper, Judas agreed to betray Christ after it; but he made that agreement before. See Matth. xxvi. 14, and the parallel places.

Ans. Judas now went out to execute his former compact.

Whitby, in his appendix to Mark, (ed. fol. 1703,) has copied these four objections from Lightfoot. Lightfoot proceeds;

Obj. 5. John xiv. 31, Jesus rose and departed; and chap. xviii. 1, refers to a different act.

Ans. John xiv. 31, our Lord only bids his disciples rise from table, and prepare for going thence. The paschal lamb was to be all eaten that night; Ex. xii. 10; and it is likely, that many other matters preparatory to their departure were transacting by some of the disciples, while the rest were attending to our Lord's discourse continued through the three following chapters. *Εξηλθε*, chap. xviii. 1, is naturally to be understood of leaving the place, where the passover had been eaten. See John xiii. 30, 31.

Obj. 6. In John xiii, there is no mention of the paschal supper.

Ans. It is supposed v. 1, 4, 12, 23, 26, 28; nor was express mention of it necessary in St. John's supplemental history.

Obj. 7. Here Judas is privately discovered to St. John; at the paschal supper he is made known openly. Here he is discovered by the giving of a sop; at the paschal supper, by the circumstance that his hand was with Jesus in the dish. See also Whitby on John xiii. 2.

Ans. Judas is here first privately discovered to St. John; and afterwards he is publicly declared to all the apostles, by our Lord's answer to the traitor's question. Matth. xxvi. 25.

The meaning of the words, "He that dippeth with me in the dish," is, One of those, who are with me at the table; one of you twelve, who now eat with me.

Obj. 8. Our Lord could not be understood as commanding that somewhat should be given to the poor quickly, or immediately, John xiii. 27, at so unseasonable an hour as when the paschal supper was eaten.

Ans. It has been before observed, that *ταχιον* might be understood as meaning, with all convenient and reasonable haste. It might be thought, that Judas, on leaving Jesus for that night, received directions for what was to be done on the next day.

It must be observed, that the time when Jesus descended to the instructive office recorded John xiii. 1—17, is fixed by v. 1, 4. It was after he and the twelve had sat down to the paschal supper; and before they had partaken of it. This supper was protracted by many ceremonies peculiar to it. *Δειπνον γερονμενον* should be rendered with Castalio, *cœnâ paratâ*, supper being come. Verte, inter cœnandum, quum cœna ageretur. v. 4, v. 12.

Schoettgenius in loc. The time of supper being come; Bishop Hurd. Sermons at Lincoln's Inn. Serm. x. See Mark vi. 2. Acts xii. 18, xvi. 35, and Doddridge in loc.

§ 124. Luke xxii. 21. The evangelist is giving a concise account of the transactions at, and after the paschal supper; and he records among other matters, that our Lord introduced this observation at that season. He does not fix the time of the observation; which, as the words clearly imply, could not be made *μετα το δεσπνησαι*, v. 20; but, resuming the mention of a remarkable fact omitted in its proper place, he interweaves it with his narration. Diversos Christi sermones, nulla ordinis habita ratione, Lucas connectit. Grot. in loc. Observe Luke's manner chap. viii. 19—21. xxii. 63—5; the former is an instance of his recurring to facts omitted, the latter of his anticipating them. Thus Judas will not have been present at the institution of the communion; which is the more probable supposition. Ward observes, dissert. p. 114, 115, that, "the sop being given at the paschal supper, Judas could not be present at the Eucharist which followed it. In order therefore to reconcile these two accounts, it seems necessary to suppose, that Luke has not observed the order of time as to this circumstance.—And so Dr. Clarke." Dr. Clarke's words are, "At this last supper, Jesus, knowing who it was, that intended to betray him, took occasion to discover it to his disciples in the following manner." Thus Matth. xxvi. 31, and Mark, xiv. 27, resume what they had before omitted.

If any think this solution unsatisfactory, the institution of the bread in the Lord's supper may be introduced immediately before this section, and Luke xxii. 24, may be connected with v. 19; the evangelist himself saying, in the words *μετα το δεσπνησαι*, that he had mentioned the cup by anticipation. Then *ταυτα αρα*, John xiii. 21, will mean, soon after these words, not immediately: and

Matthew and Mark must be supposed to have anticipated Judas' treachery.

Thus Judas will have been present at the institution of the bread, but not of the cup.

Matth. xxvi. 25. John xiii. 18. Dr. Middleton, Works 8vo. 2. 316, thinks that Jesus gave the Apostles a sign or token, by which they might distinguish Judas, saying, He who dippeth his hand with me in the dish, the same shall betray me. Matth. xxvi. 23; Mark xiv. 20. But John, says he, gives a very different turn to it, chap. xiii. 24, 25, 26.

However, it by no means appears that, Mark xiv. 20, ὁ ἐμβαπτομενος μετ' ἐμου εἰς τὸ τρυβλίον is a more restrained designation than εἰς ἐκ τῶν δώδεκα. A circumstance highly aggravating, and containing a reference to Ps. 41.9, admitted of an emphatical repetition; and we may infer from John's relation, and from Judas' question, that the traitor was not known by this supposed mark.

The facts mentioned by John, xiii. 23—29, are subsequent to our Lord's words Matth. xxvi. 23, and perfectly consistent with them; tending to individuate the traitor privately to two of the Apostles, who is immediately afterwards proclaimed aloud to all; Matth. xxvi. 25.

§ 125. Matth. xxvi. 31. Mark xiv. 27. St. Luke and St. John justly place this discourse before the going out to Mount Olivet. Matthew and Mark must therefore be understood as recurring here, to what they had before omitted. *Tote*, circa id tempus; Grot. on Matth. xxvi. 31. See *tote* Matth. xii. 22. xxvii. 27.

Mark xiv. 30 we read, Before the cock crow *twice*; but the other evangelists say simply, Before the cock crow.

It is observed, that the cock crows about midnight; and about the fourth watch, or about three in the morning, when that watch began. When gallicinium stands alone, it means this latter time, which is referred to, Aristoph. Eccles. 390. Juv. Sat. 9. 107. The four evangelists therefore

denote the same time, *sc. galliciniis secundis*, as Ammianus expresses it, l. 22; and any part of the period thus marked out may be understood. See Bochart de anim. pars 2d. 119; and Grot. on Matth. xxvi. 34.

Παύτος, Matth. xxvi. 35, Mark xiv. 31, favours the supposition, that Judas was not present.

According to my arrangement, Jesus spares Peter till a second declaration of his steadfastness.

§ 126. I do not say, that this was the exact time when Jesus instituted the bread: but so expressive a sign or symbol of his body broken, never so expressive as when accompanied by his grave and significant action, may have deeply affected the Apostles: and therefore the subsequent discourse in § 127, succeeds very pertinently.

The evangelists have determined, by some general expressions, the order of the following events between the sitting down to the paschal supper, and the going to Gethsemane. Before the eating of the paschal lamb, Jesus rises from supper to wash the feet of his disciples. John xiii. 1, 4. While they are eating, a declaration is made of Judas' treachery, and the bread is instituted. Matth. xxvi. 21, 26. See also Mark. After supper, the cup is instituted. Luke xxii. 20. 1 Cor. xi. 25. But as to the particular and precise order of the facts and discourses during this period, Pilkington's words relating to one of them are applicable to all: "It is observable, that St. Luke mentions the institution of the communion before the declaration of Judas' treachery; whereas the other evangelists place these in a different order. But it is a liberty, I think, very allowable in any historian, to neglect taking notice of the exact order of all the facts, when he is only giving a general account of what was done at a certain time. . And if so, whichsoever was the true successive order, there can be no just imputation upon any of the

evangelists for neglecting to observe it in the narration." Harm. Notes. p. 52.

§ 128. It has been already suggested, that the institution of the cup should be separated from that of the bread; this was *εσθιωσαν αυτων*, the other, *μετα το δεσπνησαι*.

The precise time of instituting the cup is not here asserted. However, the paschal solemnities seem properly closed by this act, and by the subsequent discourse, prayer, and hymn; and John xv. follows not unsuitably. Grotius says, *Mos est Christi, ex rebus obviis sermonis sui occasionem sumere. Propinaverat jam post cœnam suis ultimum calicem, passionis suæ tesseram.*—In hac propinatione vinum vocarat sanguinem suum. Hinc ad affinia delabens—vitem se vocat.

In the notes on § 128, some observations were made on the words, *Arise, let us go hence*. Beza's note is; Sic a superiore sermone in extremâ cœnâ habito distinguitur hæc posterior concio; habita cum, remotis mensis, sese ad discessum accingerent, et hymnum proxime antegressa vel consecuta;—nisi malimus existimare jam tunc Jesum cum discipulis suis sese in viam dedisse in hortum illum ubi se capiendum nôrat, et eum qui sequitur sermonem, usque ad initium cap. xviii, in ipso itinere fuisse habitum, ut explicari solet hic locus. Sed hoc ex contextu colligi non potest, et verisimile non est. Immo etiam expressis evangelistæ verbis refellitur infra cap. xviii. 1.

§ 129. John xvi. 5. Peter had before asked this question chap. xiii. 36; but he had not urged it so as to receive a direct answer. The Apostles still knew not whither Jesus went; xiv. 5. And though Jesus repeatedly declared afterwards, that he went to the Father, xiv. 12, 28, and in the verse before us, that he went to him that sent him, still he is not understood; xvi. 17.

The Apostles therefore had not asked Jesus with effect,

with such attention and earnestness as to receive an answer understood by them, like that v. 28: which would have been a ground of comfort to them.

Sometimes I think, that Jesus made a pause after *πεμφαντα με*, and then, that he might awaken the attention of his disciples to a most important and comforting truth, intimated the propriety of asking at that particular time, whither he was going. Bishop Pearce's note is, "Now, at the time when Jesus was speaking this, none of his Apostles asked that question, because their heart was filled with sorrow."

§ 131. The prayer used by our Lord, Matth. v. 39, and the parallel places, agrees in substance, though the words vary. The same petition is succeeded by the same perfect resignation. Each evangelist seems to have given us only an outline of it; but Matthew, taking v. 39, and v. 43 together, is more particular than Mark or Luke; as he usually is in relating our Lord's words. It seems to have consisted of three clauses; 1. All things which are the objects of power, and which are fit and right in themselves, are possible with thee. 2. If the matter of my prayer be possible, let this cup pass from me. 3. If it be not possible, thy will be done. Jesus thrice spake *τοῦ αὐτοῦ λόγον*, words to the same effect, of the same import; Mark xiv. 39, Matth. xxvi. 42; of which, as I have said, we have only a general outline in four places of this section.

Luke v. 46. *αὐτοῖς*. This may be among the many instances in the gospels where the plural is used, and one only is meant. Or, Jesus may have spoken these very words to the three Apostles, when he came to them the second time; Matth. xxvi. 43.

Luke v. 43, 44. This evangelist seems to anticipate the fact related; which most probably happened at the close of our Lord's third prayer.

§ 132. John xviii. 4—9. Jesus first voluntarily dis-criminates himself; which, after the sign given, would have been unnecessary.

John xviii. 10. Lenfant and Bishop Pearce think, that Peter was named by St. John because he was dead; and that he was not named by the other evangelists because he was living, and the action might have subjected him to public justice, or at least to reproach. Pearce on Matth. xxvi. 51. Lenfant N. T. pref. clxviii.

§ 133. Matthew and Mark relate Peter's denials of Christ after his condemnation, and the insults consequent on it. It is plain, that they happened while the High Priest and council were sitting in judgment. But instances of recurring in this manner to what had been omitted in its proper place are common in the gospels; and in this place the thread of the narration is thus preserved unbroken.

It having been expressly mentioned by each evangelist, that Peter would *thrice* deny Jesus, § 125, we may conclude, that each has related the *three* denials which Jesus foretold.

Peters first denial. Peter was *without*, or *beneath*, in the *hall* of Caiaphas' house.

Dr. Scott, on Matth. xxvi. 3, observes that *αὐλή* signifies an house, Luke xi. 21; and that emphatically it signifies the Kings' house or palace. *Νυν δὲ τὰ βασιλεῖα λεγούσιν αὐλὰς*, is a passage in Athenæus quoted by Bishop Pearce on Matth. xxvi. 3. But, Luke xxii. 55, it is distinguished from *οἶκος*, v. 54; and seems to signify a spacious apartment, probably the High Priest's judgment hall. It was the place in which Jesus stood before the High Priest, Luke v. 61; and had a *προαύλιον* or *πύλων*, (Mark xiv. 68, Matth. xxvi. 71.) an *atrium* or *vestibulum* at its entrance. It was not *αὐλή* properly so called, as it signifies *locus apertus ante magnas sedes, qui perflatum habet, et concluditur particibus quatuor*; (see H.

Steph. Thes. Græc. R. Steph. Thes. Lat. Servius *Æn.* 3. 854. Bishop Pearce on Matth. xxvi. 3.) This was an unfit place for the tribunal of the High Priest at such an hour; John xviii. 18. Sir John Chardin says, "In Europe the days and nights resemble each other, with respect to the qualities of heat and cold. In the lower Asia the day is always hot; and in the height of summer the nights are as cold as at Paris in the month of March." So Mr. Drummond, speaking of the Syrian side of the Euphrates; "In this country we always found the mornings cold, and the day scorching hot." Harmer's Obs. on scripture. 2d. ed. 1. 74, 75. See Gen. xxxi. 40, Jer. xxxvi. 30. Pilate therefore might sit on his tribunal in the open air, when the sun was risen about three hours. John xix. 18.

Neither can *αυλη* here signify *domus regia*, or *domus principis*, in general; the phrase *ἐν μισθῷ τῆς αὐλῆς* (Luke v. 55) excludes this sense.

It remains therefore, that we understand it of a spacious chamber, such as Shaw mentions, Travels 4to. p. 207, 8. Budæus says, that it is used in Athenæus for *triclinium præ-grande*. v. Steph. Thes. Græc. And in the Old Testament, where we have *גִּזְרֵי* in the original, signifying the place of judgment in the gate, we have often *αυλη* in the Sept. as Esth. ii. 19, Ps. cxxii. 2.

Peter was not in the *higher* part where Jesus stood before the High Priest; but *without* that division of the hall, and in the *lower* part with the servants and officers, at the fire kindled *ἐν μισθῷ τῆς αὐλῆς*. In *ejus meditullio*, says Grotius, *prunæ erant in batillo, ut credibile est, positæ*.

Peter, says Grotius on John xviii. 18, *interdum stabat, interdum sedebat, incertus quid ageret, quem habitum præferret*. *Ἐστηκεν* says H. Steph. *interdum verbo stare vel jacere, interdum passive, situm esse, vel positum esse, intelligitur*.

The damsel, who kept the door, had entered into the hall

when she charged Peter. St. John adds the circumstance of *Συμωρος* ; the other evangelists have *παιδίσκη* at large.

Peter's second denial. This happened *μετὰ βραχὺ*, Luke v. 58 ; a phrase which we may suppose equivalent to *μετὰ μικρὸν* Matth. v. 73, and which Luke v. 59 explains.

Peter, having once denied Jesus, naturally retired from the place where his accuser was, to the vestibule of the hall ; Matth. xxvi. 71 ; and it was the time of the first cock crowing, or soon after midnight.

After remaining here a short space, perhaps near an hour, another damsel sees him, [*ἡ παιδίσκη* Mark v. 60, where Grotius says, *articulus non certam sed incertam personam denotat, quod et in his et in aliis auctoribus sæpe occurrit. See § 18. Matth. iv. 21. xxvii. 60,*] and says to those, who were standing by in the vestibule, that he was one of them. Peter, to avoid this charge, withdraws into the hall, and stands and warms himself. John v. 25. [*Non foris ante januam iterum negavit, sed cum rediisset ad focum ; QUANDO autem redierit, non erat opus commemorare. August. 3. 78. ed. Bened. And again, ib. p. 79. Liquido apparet, collatis hæc de re omnibus evangelistarum testimoniis, non ante januam secundo Petrum negasse, sed intus in atrio ad ignem ; Matthæum autem et Marcum, qui commemoraverunt exiisse eum foras, regressum ejus brevitatis causâ tacuisse.*] The damsel, and those to whom she had spoken, follow him ; the communication between the places being immediate. Here a *man* enforces the charge of the damsel according to St. Luke ; and *others* urge it, according to St. John, [though by him the plural may be used for the singular,] and Peter denies Jesus vehemently. Probabile est sermonem ab una profectam volitasse per omnium ora. Apparet vocem, quæ ab ancilla manaverat, exceptam fuisse a viris astantibus qui Petrum aggressi sunt. Calv. Harm. p. 401.

Peter's third denial. Peter was now in the hall. Ob-

serve ~~στω~~ Matth. v. 75. Luke v. 62 ; he was also within sight of Jesus, though at such a distance from him, that Jesus could know what passed only in a supernatural way.

And about an hour after his second denial, those who stood by, founded a third charge against him on his being a Galilean, which St. Luke says, one in particular strongly affirmed, [though here Matthew and Mark may use the plural for the singular,] and which, according to St. John, was supported by one of Malchus' relations. This occasioned a more vehement denial than before ; and immediately the cock crew the second time, which is eminently called *αλεκτοφωνια*. The first denial may have been between our twelve and one ; and the second, between our two and three.

At the time of the third denial, Luke xxii. 64 proves, in opposition to Bishop Pearce, that Jesus was in the same room with Peter. We are elsewhere left to infer from the relation, circumstances omitted through brevity. Thus from John xx. 11, we argue that Mary Magdalene returned to the sepulchre. See § 18. That Peter had been in the *αυλη*, appears from Matth. xxvi. 56, 69, 71. Mark xiv. 54, 66. Luke xxii. 55.

We must further observe, that Matth. v. 57 lays the scene of Peter's denials in the house of Caiaphas ; whereas the transactions of John xviii. 15—23, seem to have passed in the house of Annas. This difficulty arises from the injudicious insertion of *ουν* v. 24 ; which ought to be omitted on the best authority. St. John often omits the connective particle ; a way of writing very observable in the Chaldee part of the Old Testament. Frequens Johanni asyndeton. Beng. John i. 40. But by means of his annotators, or correctors, it has often been added to his text. See John i. 40. iv. 30. ix. 28. xiii. 34. xviii. 28. Verse 24 is here transposed to its regular place with Le Clerc. *Απεστειλεν*, where it stands in St. John, is rightly translated *had sent*. See Grot.

§ 184. Peter's denials happened while Jesus stood before the High Priest Caiaphas, who might occasionally question Jesus and occasionally retire, till the full council of all the High Priests, and Elders, and Scribes (Mark xiv. 58) could be convened at his house. Our translation both of Matthew xxvi. 57, and of Mark xiv. 58 gives a wrong idea. The Presbytery, Chief Priests, and Scribes, did not assemble, till it was day; (Luke xxii. 66;) and at the dawn of day, and not before, Jesus was led into their council. We should therefore translate in Matthew, *where the Scribes and the Elders assembled*; and in Mark, *and with him assemble &c. or, and all the High Priests, and the Elders, and the Scribes, come together at his house*. Thus the time of Peter's denials, which happened during the space of the third Roman watch, or that division of the night from twelve to three which is called *αλεπτοροφανια*, Mark xiii. 35, is consistent with Luke xxii. 66.

Luke xxii. 66. Here day-break seems to be meant in opposition to the comparative darkness of the night. Observe Acts xvi. 38, 39. xxiii. 11, 12. I cannot admit Mr. Townson's translation p. 223, *As day was coming*.

Luke xxii. 63—65. These indignities may be anticipated by St. Luke, as Matthew and Mark make them the consequence of our Lord's condemnation. Luke's words do not imply any particular time or order; as Matthew's seem to do, chap. xxvi. 67. Or, such insults may have both preceded and followed the sentence pronounced by the High Priest and Council.

Luke xxii. 66. Whether we here read *απηγαγον* or *απεμνησεν*, it is certain from Matth. xxvi. 57, John xviii. 28, that the council assembled in the house of Caiaphas; and not in the temple, which some say was their usual place of meeting. Lightfoot 1. 447. It may have met in a different part of Caiaphas' house, from that mentioned

Luke xxii. 54. and the parallel places ; or Jesus may have been brought back to the judgment-hall, after having been removed from it for a short time. Some interval passed between Peter's last denial, about three in the morning, and the dawn of day mentioned in this verse.

§ 138. Matth. xxvii. 27—31. Mark xv. 16—20. It is certain from John xix. 1, 5, 16, that Jesus was scourged by Pilate, and insulted by the soldiers, before he was sentenced to crucifixion. And therefore, Matth. v. 26, and Mark v. 15, *φραγελλώσας* refers to what passed before Barabbas was released and Jesus was delivered to be crucified. And as we may well suppose that the scourges were not inflicted in the judgment hall, but elsewhere ; we may here understand Matthew and Mark as relating what immediately succeeded the scourging, after which the soldiers took Jesus again into the prætorium or hall ; Matth. v. 27, Mark v. 16. And the circumstances related John xix. 4—15 being omitted in the more concise narrations of Matthew and Mark, and both the scourging and the indignities of the soldiers being mentioned in their gospels by recapitulation ; in these two evangelists, the leading away of Jesus to crucifixion stands connected with the *recapitulated part*, and not in its *proper order*. *Tors* is used with latitude by St. Matthew v. 27 ; and refers to the foregoing period of time in general.

Matth. xxvii. 28 *χλαμυς ποικιλή* is mentioned ; but Mark has *πορφύρα*, and John *ἱματιον πορφυρον*.

But 1. Beza observes, that these two splendid colours are sometimes confounded. Hor. Sat. l. 2. s. 6. 102, 106.

2. *ἱματιον* and *χλαμυς* may differ. The former is vestis largè accepta ; the latter, *περιβολαιον*, quod *χιτωνι* superindui solet. See Steph. Thes. Græc. So Pitiscus Suet. Calig. cap. 19. Chlamys—tunicæ imponebatur, et fibulâ in humeris necebat.

3. Beza's MS. and codices Latini, says Wetstein, read

§ 133. John xviii. 4—9. Jesus first voluntarily discriminates himself; which, after the sign given, would have been unnecessary.

John xviii. 10. Lenfant and Bishop Pearce think, that Peter was named by St. John because he was dead; and that he was not named by the other evangelists because he was living, and the action might have subjected him to public justice, or at least to reproach. Pearce on Matth. xxvi. 54. Lenfant N. T. pref. clxviii.

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Peter was not in the *higher* part where Jesus stood before the High Priest; but *without* that division of the hall, and in the *lower* part with the servants and officers, at the fire kindled *ἐν μυστῇ τῆς αὐλῆς*. In *ejus meditullio*, says Grotius, *prunæ erant in batillo, ut credibile est, positæ*.

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Peter's second denial. This happened *μετὰ βραχὺ*, Luke v. 58; a phrase which we may suppose equivalent to *μετὰ μικρὸν* Matth. v. 73, and which Luke v. 59 explains.

Peter, having once denied Jesus, naturally retired from the place where his accuser was, to the vestibule of the hall; Matth. xxvi. 71; and it was the time of the first cock crowing, or soon after midnight.

After remaining here a short space, perhaps near an hour, another damsel sees him, [*ἡ παίδισκῃ* Mark v. 60, where Grotius says, *articulus non certam sed incertam personam denotat, quod et in his et in aliis auctoribus saepe occurrit. See § 18. Matth. iv. 21. xxvii. 60,*] and says to those, who were standing by in the vestibule, that he was one of them. Peter, to avoid this charge, withdraws into the hall, and stands and warms himself. John v. 25. [*Non foris ante januam iterum negavit, sed cum rediisset ad focum; QUANDO autem redierit, non erat opus commemorare. August. 3. 78. ed. Bened. And again, ib. p. 79. Liquido apparet, collatis hac de re omnibus evangelistarum testimoniis, non ante januam secundo Petrum negasse, sed intus in atrio ad ignem; Matthæum autem et Marcum, qui commemoraverunt exiisse eum foras, regressum ejus brevitatis causâ tacuisse.*] The damsel, and those to whom she had spoken, follow him; the communication between the places being immediate. Here a *man* enforces the charge of the damsel according to St. Luke; and *others* urge it, according to St. John, [though by him the plural may be used for the singular,] and Peter denies Jesus vehemently. Probabile est sermonem ab una profectam volitasse per omnium ora. Apparet vocem, quæ ab ancilla manaverat, exceptam fuisse a viris astantibus qui Petrum aggressi sunt. Calv. Harm. p. 401.

Peter's third denial. Peter was now in the hall. Ob-

serve ~~st~~ Matth. v. 75. Luke v. 62 ; he was also within sight of Jesus, though at such a distance from him, that Jesus could know what passed only in a supernatural way.

And about an hour after his second denial, those who stood by, founded a third charge against him on his being a Galilean, which St. Luke says, one in particular strongly affirmed, [though here Matthew and Mark may use the plural for the singular,] and which, according to St. John, was supported by one of Malchus' relations. This occasioned a more vehement denial than before ; and immediately the cock crew the second time, which is eminently called *αλεκτοφωνια*. The first denial may have been between our twelve and one ; and the second, between our two and three.

At the time of the third denial, Luke xxii. 64 proves, in opposition to Bishop Pearce, that Jesus was in the same room with Peter. We are elsewhere left to infer from the relation, circumstances omitted through brevity. Thus from John xx. 11, we argue that Mary Magdalene returned to the sepulchre. See § 18. That Peter had been in the *αυλη*, appears from Matth. xxvi. 58, 69, 71. Mark xiv. 54, 66. Luke xxii. 55.

We must further observe, that Matth. v. 57 lays the scene of Peter's denials in the house of Caiaphas ; whereas the transactions of John xviii. 15—23, seem to have passed in the house of Annas. This difficulty arises from the injudicious insertion of *ουν* v. 24 ; which ought to be omitted on the best authority. St. John often omits the connective particle ; a way of writing very observable in the Chaldee part of the Old Testament. Frequens Johanni asyndeton. Beng. John i. 40. But by means of his annotators, or correctors, it has often been added to his text. See John i. 40. iv. 30. ix. 28. xiii. 24. xviii. 28. Verse 24 is here transposed to its regular place with Le Clerc. *Απεστειλεν*, where it stands in St. John, is rightly translated *had sent*. See Grot.

§ 134. Peter's denials happened while Jesus stood before the High Priest Caiaphas, who might occasionally question Jesus and occasionally retire, till the full council of all the High Priests, and Elders, and Scribes (Mark xiv. 58) could be convened at his house. Our translation both of Matthew xxvi. 57, and of Mark xiv. 58 gives a wrong idea. The Presbytery, Chief Priests, and Scribes, did not assemble, till it was day; (Luke xxii. 66;) and at the dawn of day, and not before, Jesus was led into their council. We should therefore translate in Matthew, *where the Scribes and the Elders assembled*; and in Mark, *and with him assemble &c. or, and all the High Priests, and the Elders, and the Scribes, come together at his house*. Thus the time of Peter's denials, which happened during the space of the third Roman watch, or that division of the night from twelve to three which is called *αλεκτοροφωνια*, Mark xiii. 35, is consistent with Luke xxii. 66.

Luke xxii. 66. Here day-break seems to be meant in opposition to the comparative darkness of the night. Observe Acts xvi. 33, 35. xxiii. 11, 12. I cannot admit Mr. Townson's translation p. 228, *As day was coming*.

Luke xxii. 63—65. These indignities may be anticipated by St. Luke, as Matthew and Mark make them the consequence of our Lord's condemnation. Luke's words do not imply any particular time or order; as Matthew's seem to do, chap. xxvi. 67. Or, such insults may have both preceded and followed the sentence pronounced by the High Priest and Council.

Luke xxii. 66. Whether we here read *απηγαγον* or *απηγαγον*, it is certain from Matth. xxvi. 57, John xviii. 28, that the council assembled in the house of Caiaphas; and not in the temple, which some say was their usual place of meeting. Lightfoot 1. 447. It may have met in a different part of Caiaphas' house, from that mentioned

Luke xxii. 54. and the parallel places ; or Jesus may have been brought back to the judgment-hall, after having been removed from it for a short time. Some interval passed between Peter's last denial, about three in the morning, and the dawn of day mentioned in this verse.

§ 138. Matth. xxvii. 27—31. Mark xv. 16—20. It is certain from John xix. 1, 5, 16, that Jesus was scourged by Pilate, and insulted by the soldiers, before he was sentenced to crucifixion. And therefore, Matth. v. 26, and Mark v. 15, *πραγελλασας*, refers to what passed before Barabbas was released and Jesus was delivered to be crucified. And as we may well suppose that the scourges were not inflicted in the judgment hall, but elsewhere ; we may here understand Matthew and Mark as relating what immediately succeeded the scourging, after which the soldiers took Jesus again into the prætorium or hall ; Matth. v. 27, Mark v. 16. And the circumstances related John xix. 4—15 being omitted in the more concise narrations of Matthew and Mark, and both the scourging and the indignities of the soldiers being mentioned in their gospels by recapitulation ; in these two evangelists, the leading away of Jesus to crucifixion stands connected with the *recapitulated part*, and not in its *proper order*. *Tors* is used with latitude by St. Matthew v. 27 ; and refers to the foregoing period of time in general.

Matth. xxvii. 28 *χλαμυς ποικυνη* is mentioned ; but Mark has *πορφυρα*, and John *ἱματιον πορφυρον*.

But 1. Beza observes, that these two splendid colours are sometimes confounded. Hor. Sat. l. 2. s. 6. 102, 106.

2. *ἱματιον* and *χλαμυς* may differ. The former is vestis largè accepta ; the latter, *περιβολαιον*, quod *χιτωνι* superindui solet. See Steph. Thes. Græc. So Pitiscus Suet. Calig. cap. 19. Chlamys—tunicæ imponebatur, et fibulâ in humeris nectebatur.

3. Beza's MS. and codices Latini, says Wetstein, read

ἱματιον πορφυρον και χλαμυδα κοκκινην, Matth. xxvii. 28. This lection occurs in three of Blanchini's MSS. though not in the Vulg.

John xix. 14. In order to reconcile this verse with Mark xv. 25, where our Lord is said to have been crucified at the third hour, Whiston, Clarke, Pilkington, Benson, Macknight, &c. have supposed, that John used the Roman computation, according to which, the Roman day beginning at midnight, they say, that the sixth hour in St. John would answer to our six in the morning; as St. Mark's third hour, according to the Jewish computation, would to our nine.

But 1. the best critics (see Lardner, suppl. to cred. 1. 427, and Remarks on Ward's dissertations chap. 8) have denied, that John computes the hours of the day, here and elsewhere, after the Roman method.

2. If we admit this solution, the transactions between Luke xxii. 66, or Matth. xxvii. 1, and John xix. 14, could not pass within the limits of time, which must then be assigned them.

3. That the Roman civil day began from midnight appears beyond doubt. *Romani a mediâ nocte ad mediam noctem diem esse existimaverunt. Censorinus de die natali. cap. 19. More Romano dies a mediâ nocte incipit. Dig. l. 2. t. 12. § 8.*

But that the Romans ever reckoned their hours in the manner that we do, from midnight, and from midday, is destitute of proof. Though other matters were regulated by the civil computation, the hours were counted according to the natural day, from six in the morning to six in the evening, and again from six in the evening to six in the morning. Hor. Sat. l. 1. 5. 23. 6. 122. Liv. 21. 59. Plin. Epist. 9. 36. Martial 4. 8. And in Aulus Gellius, *hora tertia quartave noctis* is used for our nine or ten in the evening, *hora sexta diei* for midday, and *sexta noctis*

hora twice for midnight. l. 3. cap. 2. So Dig. l. 28. t. 1. § 5 and l. 40. t. 1. § 1 sexta noctis is used for midnight.

But in the verse before us Ϛ may have been changed into ϛ. That in old MSS. this literal notation of numbers was used, see Wetstein's prol. p. 4, 5. Mark xv. 25, MS. Cant. has Γ for τρεῖς: v. 38, Β for δύο; and xvi. 9, Ζ for ἑννα. vide Beng. Dr. Mill on Mark xv. 25 says, Ne quidem nisi post alterum, tertium, itemque quartum fortasse seculum, contractiones ac compendia scriptionis isthæc introduxerat scribarum inertia ac festinatio. A MS. of the fourth century may have widely propagated such an error. Michaelis, Lect. p. 93, does not deny, that the writers of the New Testament, after the manner of the Grecians, sometimes made use of figures in writing their numbers. Markland on Euripides, Iph. Taur. 488, observes, Literæ ϛ et γ frequenter in his fabulis commutatæ sunt.

And Toinard says, Et sane conjecturam hanc mirum in modum firmat similis error in Chronico Paschali; ubi de Othone imperatore legitur, Ὀθων βασιλευσας μηνας ϛ διεχειρισατο ταυτον; ubi ϛ pro Ϛ manifeste positum est. Otho enim, teste Suetonio, non post sex imperii menses, sed nonagesimo quinto imperii sui die, hoc est, post tres menses vix elapsos, manus sibi violentas attulit. Harm. 155.

Bengelius in loc. observes thus: 'Εκτῇ] varietas plane singularis; quam, ut apparet, librarius quispiam valde antiquus admisit per oscitantiam. Neque enim usquam tam facile erratur quam in numeris, ut apud lxx. Int. videre est, et literati homines passim notant. Speciatim librarii numerum, ex uno loco in phantasiâ suâ hærentem, in alienum sæpe intulerunt.—Atque hoc potissimum loco proclive fuit, ut librario, ex formulâ simillimâ, cap. iv. 6, hora nominatissima sexta obhæreret; nil proclivius, quam ut, dum *parascæven*, adeoque *diem sextam* cogitaret, sextam horam imprudens scriberet.—Eusebius putat Γ ternarii notam a librariis mutatam esse in επισημον senarii notam;

—Vidi in membranis episemon literæ Γ simillimum; et epistola ad Hebræos, cujus σιγχοι Ψ Γ feruntur in editionibus, in *Cæs.* habet Ψ ζ. et Olympiodoro, cui *αυαυρρον* obtrusere librarii, *αυαυρρον* restituit Weaselinius. Porro talium notarum usus, et harum duarum similitudo, antiquitatem habet grandem.—Facile ergo patimur, hanc causam superioribus illis adjici, ut vel singulis vel conjunctis mutatio mature introducta et late didita adscribatur.

Again; there is good external authority for reading *επιτη* here, which see in Wetstein. Noanas is quoted by Wetstein. He lived in the fifth century, and Mill says of him, proleg. lxxxvii, Cum evangelistæ textui diligenter insistit, tum certè textum nactus videtur emaculatiorem plerisque qui isto ævo forebantur. He thus translates this passage; *Ην δε τεταυνομενη επιτηνη Σαρανηφορος ὥρη.*

Mr. Townson has a learned discourse on St. John's hours; and on those of the Romans, and of some other ancient nations. He thinks, that St. John reckoned the hours as we do, from midnight to noon, and again from noon to midnight. p. 215. But he allows, that the Romans had the very same mode of counting the hours, that the Jews used; p. 124; and conceives, that St. John learnt his way of computation in the district of Asia Minor, that contained the seven churches. p. 236. His proof that such a method of computing existed there, and that St. John actually computed in this manner, must be left to the judgment of the reader. Both points appear to me very doubtful.

Mount Calvary was just without the Western gate of Jerusalem. See the common maps of Jerusalem, and John xix. 20, and as John uses ὥρα, and Mark may speak of the third hour immediately before the fourth, we may allow the interval of more than one hour for what passed between John xix, 14 and the actual crucifixion of our Lord, Mark xv. 25.

The tetrarch of Galilee resided in his own territories, and the procurator of Judea at Cæsarea. They came but occasionally to Jerusalem. And at such times they, and the whole train of each, might be received, without interfering, in the superb edifice erected by Herod the great; [Jos. B. J. 1. 21. 1.] for it consisted of two distinct, spacious buildings, one of which he named Cæsareum and the other Agrippæum; And Josephus in one place calls it not a palace, but palaces. [ib. v. 4. 4.] This edifice, as well as the tower Antonia, which was a palace and fortress together, stood near the temple and communicated with it. Little time therefore being lost in moving from place to place &c. Townson p. 299.

§ 139. A question arises, *When* Judas repented, and restored the price of his treachery. Grotius refers the word *κατανοήσας*, to Matth. xxvi. 66; quod raro elabi solebant tali præjudicio confossi. Doddridge thinks, that the exact place for this transaction is after John xix. 16. The restoring of the money to the chief priests and elders in the temple, v. 8, 5, must succeed Pilate's sentence, at which those implacable enemies of Jesus were present. John xix. 6. Luke xxiii. 28. Immediately after Jesus was delivered up to their rage, the Jewish rulers may have met in the temple, or may have there attended the morning sacrifices. Matth. xxvii. 41, we find them deriding Jesus on the cross.

Matth. xxvii. 5. That *ἀντηξάτο*, in the true force of the middle verb, signifies strangulavit se ipsum, mortem sibi laqueo conscivit, cannot be doubted. See Steph. Thes. Græc. Acts i. 18, *πληθὺς ἐπὶ προσηύον πεντήκως, ἐπὶ στυγα προσηύον*. ibi; Wetstein in loc: Elsner; Raphaelus; which last critic translates the word, pronus in faciem lapsus. See also Bp. Pearce, who quotes Il. 2. 418.

Le Clerc thus reconciles the two passages; Harm. p. 465. Rupto laqueo delapsi, lacerato ventre, viscera omnia

effusa sunt. And Raphaelus approves of the following words in Gerhard's Harmonyp. 1848; *Matthæus supplicii initium, Lucas vero finem et exitum, describit.* A natural disorder, (v. Whitby Matth. xxvii. 5,) occasioned or promoted by Judas' infamous kind of death, together with some particular circumstances attending his fall, nempe quod ex alto in subjectum lapidem aut truncum aut sudem ceciderit, (Le Clerc. Comm. Matth. xxvii. 5,) might make him the wretched spectacle represented by St. Luke.

Matth. xxvii. 7. *ἐκτετακτο*, Acts i. 18, signifies *was the occasion of purchasing*. Gen. xlii. 38. Doddridge in loc. "It is very frequent in sacred, as well as in other writings, to represent a man as doing that, which he is only the cause or occasion of another's doing;" Bp. Pearce in loc. Acts ii. 23. John xix. 1. Matth. xxvii. 59, 60.

§ 140. John v. 17. Jesus bore his cross at first; Heb. xiii. 18; but not being able to support it long, Simon was compelled to bear it for him. *Eductus inter duos latrones, crucem ipse sibi gestare cogitur. Sed et Simonem quendam Cyrensem adigunt ad opem in eâ re ferendam.* Tatian. "That is, I suppose, says Lardner, Simon bore the hinder part of the cross after Jesus. And this too is to be understood as being done, after that our Lord had borne it all himself some way. Compare John xix. 17; which is plainly also our author's meaning. So that in a few words he has finely harmonized all the four evangelists." Lardner Cred. part 3. v. 3. p. 149.

Matth v. 34. Mark v. 23. Some think that *οἶκος μετὰ χολῆς μεμιγμενον* was the same with *οἶνος σαρρατισμενος*. As *οἶκος* is vinum culpatum, Macrob. and *οἶνον τινος φεσις καὶ δυναμις*, Plut. (see Wetstein's note on Matth.) they assert that it may be here used for *οἶνος*. There are authorities in Wetstein for reading *οἶνον* in Matthew; and three of Blanchini's MSS. translate *vinum*.

Myrrh is a plant which grows in many places of Ara-

bia, says Pliny, l. xii. 15. He likewise speaks of it, as *gusta leniter amara*. ib. cap. 16. Its Arabic name is from the root *ʔ* to be bitter, as may be seen Cast. Lex. It is therefore thought, that *χολη* may be taken, as Grotius says, *pro omni amaritie*. “*Vece χολης Evangelista speciem amaram in genere designavit.—Hanc Marcus myrrham fuisse determinat.*” J. Mede, p. 518.

Others suggest, that both these ingredients, may have been united. *Conciliatur dubium hoc ita, ut myrrha una cum felle dicatur admixta potui, atque vinum fuisse acidum, quod indistincte vinum et acetum appellari solet.* Schoettgen. *Hor. Hebr. Matth. xxvii. 34.*

Another solution is, that the soldiers might offer Matthew's vinegar and gall; and our Lord's friends, or some compassionate persons, the myrrhed wine, which was, as Grotius expresses it, *potus qui mentem externaret.*

§ 144. *Matth. v. 37*, and the parallel verses. The circumstance of the title is mentioned by St. John before the casting of lots, and by St. Luke after the derision of the people and of the soldiers; it being indifferent what order is assigned to it in the narration.

As to the title itself, the precise wording may have differed in the different languages; and MSS. represent it differently. There is authority in Wetstein, and in three of Blanchini's MSS, for omitting *Ἰησους* in Matthew. Beza's MS. adds *ὅτις ἐστιν* in Mark. One MS. omits *Ἰησους ὁ Ναζαρεως* in John, and Syr. adds *ܠܬܝܘܬܝܐ*.

But the same verbal exactness is not necessary in historians, whose aim is religious instruction, as in recorders of public inscriptions. It is enough that the evangelists agree as to the main article, *ὁ βασιλευς των Ιουδαιων*, referred to John xix. 34. That their manner is to regard the sense, rather than the words, appears from many places. Compare *Matth. iii. 17. ix. 11. xv. 27. xvi. 6, 9. xix. 18. xx. 33. xxi. 9, xxvi. 39, 64, 70. xxviii. 5, 6.* with the par-

allel verses in this Harmony. Compare also John xi. 40, with v. 23, 25. Apostoli magis sententiam, quam locutiones, exprimere volunt. Cler. Harm. p. 518. See Acts x. 4, 31.

One of the most solemn and awful of our Lord's discourses is, in some parts, variously expressed. See Matth. xxvi. 28. Mark xiv. 31. Luke xxii. 30. 1 Cor. xi. 25. Now as each of these writers has beyond all doubt faithfully represented the meaning of Christ, we see, that it might be truly done in different words, or in a different form of the same words. His sentences also sometimes admitted a difference of arrangement; for the order in which two sentences, or the several members of the same sentence, are disposed by St. Matthew, is in several places inverted by St. Mark.

And with regard to his actions, though the most material parts of whatever they were going to relate, must command their attention, yet there was no such superior attraction in one specific number and order of secondary circumstances, as could turn their thoughts absolutely, and exclusively to them. This is plain from instances of the contrary. One evangelist is sometimes distinct, where another is concise; and describes what the other passes over. Townson, p. 60, 1.

Dr. Middleton's criticism on this superscription were of little moment, if the ground on which he raises it were sure; that there was one form of inscription in the three languages. But what if it varied in each?—We may reasonably suppose St. Matthew to have cited the Hebrew—St. John the Greek—and St. Mark the Latin, which was the shortest, and without mixture of foreign words. St. Mark is followed by St. Luke; only that he has brought down, THIS IS, from above, as having a common reference to what stood under it. Abridged from Townson. 185—7.

Luke v. 36. Here the common drink of the Roman soldiers, is offered by them to Jesus on the cross, while they are deriding him. A different act from **Matth. xxvii. 34** and **48** ; as appears by the place assigned to it.

Matth. v. 44. Mark v. 32. What was true only of one of the malefactors is attributed to both, in the concise relations of Matthew and Mark ; the plural being often used in the gospels for the singular. This the evangelists themselves shew in some instances. **Comp. Mark vii. 17. Matth. xv. 15. Comp. Mark v. 31. Luke viii. 45. Comp. Matth. xiv. 17. Mark vi. 38. Luke ix. 13. John vi. 8, 9. Comp. Matth. xxvii. 8. Mark. xiv. 4. John xii. 4. Comp. Matth. xxiv. 1. Mark xiii. 1. Comp. Matth. xxvii. 37, ἐπεθῆκαν John xix. 19. Comp. Matth. xxvii. 48. Mark xv. 36. John xix. 29.** See also **Luke xxii. 67.** In the following places the plural is used, and the sense shews, that one is spoken of. **John xi. 8. Luke xx. 21, 39. xxiv. 5. Matth. xv. 1, 12.** The evangelists therefore, when from attention to brevity, they avoid particularizing, often attribute to many, what is said or done by single persons ; nor does any striking peculiarity in the case omitted, lead them to deviate from their manner ; for instance, the case of Judas, **Matth. xxvi. 8**, and the parallel places.

Dr. Scott on Matth. xxvii. 44, refers to **Apoll. Rhod. Arg. l. ii. 755, 6. Schol.** The place is worth quoting. **Και Μαριανδυνους λαθον ανερας ορμηθεντες Αυθενται Αμυκοιο.** *Et clam Mariandynos appulerunt Interfectores Amyci* ; **Schol. Συλλαλητικως ειπε φονεας Αμυκου τους ἡρωας· καυτοι Πολυδενκους μονου τουτο δεδρακοτος.** See also **Josh. vii. 1.**

Matth. v. 46. **Ηλι ܠܝ.** is Hebrew for *my God* ; **ܠܝ**, is the Syriac for it. In Mark, Beza's MS. reads **Ηλι, Ηλι.** And so do Eusebius and Vers. Arm. See Grotius, who supposes the reading of **ܠܝ** introduced by Syriac transcribers.

Matth. v. 48. We have *περιθεις καλαμω* in Matthew and Mark, but *υσσωπω* in John.

Hyssopi rami, says Hiller Hierophyt. ii. 45, non solum exiles describuntur, sed humi jacentes. Dicamus, circa hyssopi fasciculum ligatam fuisse spongiam, et, arundine in hyssopum infixâ, Christo porrectam.

And Celsius, Hierobot. i. 425, says from Bellonius, "Hyssopus sponte in montanis Hierosolymarum nascitur. Comam Dioscorides confert cum thymo κεφαλωτφ. And in the Talmud its teneriores ramusculi are mentioned; ib.p. 427. He adds, Simplicissimè dicitur, Domino in cruce patienti porrectam fuisse spongiam aceto plenam, cui implicatus esset hyssopi fasciculus, ita ut spongiam in medio sui hyssopus contineret. p. 445. See also Taylor Hebr. Conc. voc. זין. I therefore think, that Mr. Toup's conjecture, και ξυστω περιθεντες, Obs. in Suid. ii. 166, is unnecessary.

Jesus, by receiving this *posca*, the common drink of the Roman soldiers, which was aquæ acetique mixtura, (see the word R. Steph. Thes. Lat.) did not act contrary to his declaration Mark xiv. 25. The Jews did not consider it as wine. Acetum non est aptum ad libationem. Schoettgenius, Matth. xxvii. 34. Jussit *vinum* in expeditione neminem bibere; sed *aceto* universos esse contentos. Spartianus in Pescennio Nigro.

John v. 29. It has been already observed, that the plural is here used for the singular.

Mark v. 36. λεγων. Matth. v. 49. Οι δε λοιποι ελεγον. On this latter place Grotius's note is, simul cum ipso qui acetum porrigebat. Λοιποι non opposite dicitur, sed ut plures uno id dixisse intelligantur. In Mark, Syr. reads και ελεγον : which reading Wetstein omits.

§ 142. Matth. xxvii. 54. St. Matthew mentions, that those with the centurion gave testimony to Jesus. The two other evangelists omit this circumstance, but do not contradict it.

It may have been asserted on this occasion, that Jesus was not only an innocent, but also a divine person. Grotius says, *Lucas dictum ab ipsis ait Jesum esse innocentem. Credibile est id initio ab illis dictum; sed aliis ostentis ad alia accedentibus auctam admirationem, ita ut jam non hominem tantum innocentem, sed et homine majorem crederent.*

Matth. xxvii. 55, and the parallel verses are reconciled with John xix. 25, by the following observation in Wall's critical notes; p. 116. "Mary stood as yet, John xix. 25, so nigh the cross as to hear what Christ said. But at the time of his departure, Matthew, Mark, and Luke say, the women stood afar off." See also Dr. Watson's letters to Edward Gibbon Esq; Dublin. p. 166.

It is natural to suppose, that our Lord's relations and friends, mentioned John xix. 25, were too much struck with commiseration and grief, to remain long near the cross; and that they would retire from the horror of the concluding scene.

Luke xxiii. 54. We must not understand this word of the morning light. The Jewish sabbath began at six in the evening, before which time our Lord's body was deposited in the tomb; according to the signification of *οψια*, John xx. 19: Mark iv. 35; Matth. xiv. 15, comp. with Luke ix. 12. This sense of *οψια* is explained § 121. See Matth. v. 57, Mark v. 42. *Τοσαυτην ἰδαιων περι τας ταφας προνοιαν ποιμενων, ὥστε και τους εκ καταδικης ανεσταυρουμενους προ δυντος ἡλιου καθελειν τε και θαπειν.* Jos. Bell. 4. 5. 2. ed. Haverc. Beza translates *επεφωσκε* succedebat, and supposes it used, *habita ratione secuturi diei.* It is a catachresis, by which that is applied to the beginning of the civil day which belongs to the natural day. Lardner very justly says, "The word is used figuratively and improperly, though elegantly and significantly

enough." Obs. on Dr. Macknight's harmony, 4to. Buckland. 1764. p. 11. Accipiendum *επεφωσκε* pro *ημελλεν επιφωσκειν*. Grot.

§ 143. *Τη επαυριον* : That is, on the next day, according to our usual manner of speaking. See Acts xxv. 22, 23. iv. 5. x. 23, 14: Not, after sunset, when the Jewish day began. Lardner ubi supr. p. 4, 5. See 1 Sam. 5. 4.

§ 144. "We come now to consider that part of the history where the evangelists are allowed by all harmonists and commentators, to be the most difficult to be reconciled, that part against which the infidels have erected their main batteries, as imagining it to be weakest and most defenceless." Pilkington Harm. notes p. 60.

However, we come to this part, after having studied the manner of the evangelists in every other part: an advantage which Mr. West wanted, and therefore, there are many mistakes with respect to the harmony of the evangelists, in his most excellent book on the resurrection.

The lover of the scriptures will patiently attend to the following detail of particulars.

Mark xvi. 1. The Jewish sabbath ended at six in the evening. After this hour, St. Mark is express, that the three women mentioned by him, bought spices to embalm Jesus. Vespere, post solis occasum, jam finito sabbato, emerant aromata. Calv. Harm. Joan. p. 221. But St. Luke seems to say, chap. xxiii. 56, that they bought them, when they had returned from the sepulchre on Friday.

Some think, that an additional quantity of materials for embalming the body, was purchased immediately after the sabbath was past.

But Dr. Lardner justly remarks, Obs. p. 18. "Nor is St. Luke to be understood to say, that they prepared any spices on that day: [Friday.] He is to be understood in this manner. And they returned, and prepared spices and ointments. Nevertheless, they rested the sabbath-day,

according to the commandment : and deferred preparing them till that was over." So Toinard : ἤτοιμασαν ἀρωματὰ καὶ μυρα, Luc: xxiii. 56, per anticipationem dictum, referendum est ad Marc. xvi. 1. Harm. 131.

Matth. xxviii. 2. Ἐγενετο should be rendered, *there had been* : ἀπεκυλισε, *had rolled away* ; ἐκαθῆτο, *had sat*. These are the first events after the resurrection ; unless we say that they accompanied it. Jesus rose *πρῶτῃ πρωτῇ σαββάτου* : Mark xvi. 9. See § 147. Grotius says, Putem evenisse, dum mulieres in itinere essent : speaking of the earthquake, the rolling away of the stone, and the appearance of the angel.

Matth. xxvii. 52, 53. The rising of these saints, or Christian disciples, see Acts ix. 13, from their graves is said to have happened after Christ's resurrection. See on this subject Lardner's sermons 2. 91.

§ 145. Matth. xxviii. 1. Ὁψε σαββάτων, as to the sense, is determined by the following words : "On the day which dawned towards the first day of the week." The phrase is a difficult one. There are two ways of explaining it. 1. *After the sabbath*. So ὁψε τῆς ὥρας is post horam statam : Steph. Thes. ὁψε τουτων, post hæc : Philostr. Vide Grot. in loc: and ὁψε μυστήριων, post mysteria: Philostr. l. 4. cap.18 ; quoted by Bos and Krebsius. And the note on ὁψε in Gregory's Greek testament is, Μετα· ὥς το, Ὁψε των βασιλεως χρονων, Ὁψε των Τρωϊκων. Πλουτ. 2. *Late on the sabbath* ; supposing St. Matthew to speak popularly, comprehending under the word σαββάτα, the darkness which followed it, and beginning the first day of the week on the natural day when the sun rose. So ὁψε τῆς ἡμέρας is used Steph. Thes.

St. Mark in his *ἰωαν πρῶτῃ*, agrees with St. Matthew, as to the time described. But we must well observe that Beza's MS. has *ανατελλοντος*, *orientis*, not *orto* ; and that Gregorius Nyssenus reads *ἐτι ανατελλοντος*. See

Bengelius. * Nor does *λιαν* *πρῶ* admit of *ανατειλαντος*. See John xx. 1, the following quotation from Plato's Protagoras, and Aristoph. *Εκκλης*. 290. *πρῶ παν, του πρεφους*. By adopting this reading, we shall better solve the seeming inconsistency in St. Mark as to the time denoted, than by saying with Grot. West and Benson, that the arrival of the women at the sepulchre is spoken of by St. Mark, and their setting out, by the other evangelists. Beza reads *ουπετι* ed. 1. 2. Annot. and Bishop Pearce *ουτε* or *ουδε ανατειλαντος*; because *ετι* is found in some MSS. The Æth. version reads, *Και ανατειλαντος του ηλιου ελθγον κ. τ. λ.*

St. Luke's expression, *ορθρου βαθεος*, is observed by Elsner to be an elegant one. Instances of the phrase may be seen in him, in Steph. Thes. and in Wetstein. I shall quote two which serve to fix its sense. The phrase occurs in the beginning of Plato's Crito; and soon after *επιουσα ημερα*, the succeeding day, is mentioned; therefore *ορθρος βαθς*, was before day. See the index in Forster's edition; Oxf. voc. *ορθρος*. In Plato's Protagoras (ed. Serr. 1. 310) Socrates is visited by Hippocrates, *ετι βαθεος ορθρου*; and, p. 314, when the proposal was to visit Protagoras, Socrates replies, *μηπω—πρῶ γαρ εστι αλλα—διατριβωμεν εως αν φως γενηται*.

According to Thomas Magister, *ορθρος* is *εν ᾧ εκ λυχνῳ δυναται τις χρῆσθαι*. And H. Stephens says, *totum crepusculum matutinum vocatur interdum ορθρος; quamobrem, ut prima diluculi pars apertius declaretur, additur βαθεος*.

We now understand what is denoted by *πρῶ αναλας εκ ουσης*, in St. John. "It was not yet full day-light, or the sun was not risen." Lardner Obs. p. 15. "Matthew and John will, I believe, without any difficulty, be allowed to

* Griesbach N. T. Halse, 1774, finds *oriente* in Cod. Cantab. Græcolat. Colbert. n. 4051 apud Sabatierium, and August. Tychon.

denote the same point of time, viz. the ending of the night, and the beginning of the day." West on the resurrection; ed. 4. p. 46.

Theophylact, on Matth. xxviii, mentions the eighth hour of the night, or our four in the morning, as the beginning of the succeeding day.

We must next observe, who are the persons engaged in the first visit to the sepulchre. Here consult Matthew xxviii. 1, and the parallel verses, Mark xvi. 1, and Luke xxiv. 10; adding Matth. xxvii. 55, 56, 61, and the parallel verses. They were Mary Magdalene, Joanna, the wife of Chusa, Herod's steward, Luke viii. 3. Mary the mother of James the less, and of Joses, Mark xv. 40 Salome, the wife of Zebedee, and the mother of James and John, comp. Matth. xxvii. 56, Mark xv. 40, and certain others with them; Luke xxiv. 1, 10. We may clearly collect from Luke xxiv. 10, Mark xvi. 1, 2, that the first visit to the sepulchre was made by the four women whose names are specified, and by certain others accompanying them.

John xx. 1, 2. St. John mentions Mary Magdalene alone, because he meant to state at large Jesus' appearance to her. St. Mark alludes to this appearance, chap. xvi. 9; and it was a very proper topic in St. John's supplemental history. But St. John's silence about those who accompanied Mary Magdalene, does not exclude them. Thus, Luke xxiv. 12, Peter only is mentioned; and yet John accompanied him. In like manner, the mention of Mary Magdalene, and the other Mary by St. Matthew, and of these two together with Salome by St. Mark, is perfectly consistent with Luke xxiv. 10. *Qui pauciora memorat, plura non negat.* Vide § 51 § 108. Augustin looks for a reason why Mary Magdalene is mentioned alone. "*Venit autem Maria Magdalene, sine dubio ceteris mulieribus, quæ Domino ministraverant, amore ferventior; ut non im-*

merito Johannes solam commemoraret, tacitis eis quæ cum illa fuerunt, sicut alii testantur. iii. 98.

And Calvin says, Sicuti Matthæus ponit duarum nomina, quæ magis notæ erant ac celebres inter discipulos; ita Johannes contentus est unius tantum Magdalene nomine, interea tamen alias non excludit; immo ex verborum ejus contextu colligere promptum est illam non fuisse solam; nam paulo post Maria dicit plurali numero, Nescimus ubi posuerint eum. Harm. Johan. p. 221. And on John xx. 1. Lucas Brugensis says, Maria Magdalene cum sociis, cæteris inquam mulieribus Jesum ex Galilæa secutis; id enim constat ex Luc. xxiv. 1, 10. Cæteram hanc solam nominat Johannes, ut omnium nobilissimam, cæterarumque ducem, et in hoc negotio maxime operosam, (propter quod etiam ab omnibus primo loco nominatur,) præsertim vero quod hic narrare statuerit, quâ occasione Jesus primum apparuerit ipsi Magdalene soli, cujus rei meminerat Marcus xvi. 9; and his note on *οὗς οὐδὲν*, John xx. 2, is, Non magis sociæ meæ, quam ego.

And the following judicious passage occurs in Dr. Macknight's harmony. 2d ed. p. 627—8.

“John indeed speaks of none of the women who made this visit to the sepulchre, but Mary Magdalene. Yet because he mentions none but her, it does not follow that there was nobody with her; for instance, Mark and Luke speak of one demoniac only who was cured at Gadara, though Matthew tells us there were two who had devils expelled out of them at that time. In like manner, Mark and Luke speak only of one blind man, to whom Jesus gave sight near Jericho; while from Matthew it is certain two had that benefit conferred on them. Before Jesus rode into Jerusalem, both the ass and its colt were brought to him; though Mark Luke and John speak only of the colt. Wherefore, since it is the manner of the sacred historians in other instances, John may be supposed to have men-

tioned Mary Magdalene singly, in this part of his history, notwithstanding he knew that others had been with her at the sepulchre ; and the rather, that his intention was to relate only what things happened in consequence of her information, and not to speak of the transactions of the rest, which his brethren historians had handled at large. [Thus far Dr. Lardner, Obs. p. 27, gives his sanction to Dr. Macknight. Dr. Macknight proceeds.] Yet he seems to insinuate, that some person had been with Mary Magdalene at the sepulchre ; for he tells us that she spoke to the Apostles in the plural number, *We* know not where they have laid him. This argument, I acknowledge, by itself does not prove the point ; nevertheless, set in the light of the several histories joined together, it is of moment. In a word, since the time fixed by all the evangelists for this journey is precisely the same, and the women who made it, mentioned by all, are the same ; it is evident that they do not speak of two different journies made by different companies of women in a body."

In like manner, Beausobre and Lenfant, and Bishop Pearce, in loc., assert that Mary Magdalene went to the sepulchre in company with other women.

Οὐκ οὐδαμην, John xx. 2, proves either that others had gone to the sepulchre with Mary Magdalene, which I think to be the true import of the words ; or, that having gone separately, they had reported to her, what they had seen. For I cannot allow that in an address of this kind, Mary Magdalene speaks of herself in the plural number ; though I find the following note from Bishop Atterbury's pen, in a copy of Le Clerc's harmony, shewn to me by his Grace the Lord Primate. "Joan. xxi. 24. *Οὐδαμην*. Non hoc ex Ephesinæ ecclesiæ persona : uti existimat Grotius, optimus, doctissimus et acutissimi ingenii vir, sed conjecturis nimium indulgens. *Οὐδαμην* et *οὐδα* idem sunt apud

Joannem. Itaque, cap. xx, Magdalene de se ipsâ utitur voce *αἰδμεν* v. 2, et *αἰδᾶ* v. 13."

The next point is, For what end did the women go to the sepulchre? I answer; to view it, Matth. xxviii. 1, with a design of getting assistance to remove the stone, Mark xvi. 3, that they might embalm the body afresh; for which purpose, they took aromatic gums with them; Luke xxiv. 1. On their way they naturally "consulted whom they should hire or procure to remove the stone:" (Benson's life of Christ p. 482 :) expecting, it seems, that assistance to effect so humane a purpose might be obtained in the neighbourhood of the sepulchre; and not knowing that the stone was sealed, and a watch set, as these circumstances had taken place, on the day after they had left the sepulchre.

But as some of the women sat over against the sepulchre, and saw where the body was laid, they must have inferred an embalming of it, from its state when it was deposited in the tomb. And how is their design of embalming the body consistent with their knowledge of what passed, John xix. 40?

Lardner shall answer; Obs. p. 21. "Possibly they intended to rub ointment on the outside of the bandages, to fill up the spaces or interstices which there might be, and to add to the fragrancy of the spices which had been already made use of."

The next circumstance to be observed by an harmonist is, that Matthew, v. 5, and Mark, v. 5. mention only one angel; whereas Luke, v. 4, mentions two.

Benson's way of accounting for this is very suitable to the manner of the evangelists. "St. Matthew and St. Mark take notice only of the angel *which spoke to the women*. St. Luke says, that there was another in company with him; which the former evangelists do not contra-

dict." *Life of Christ*, p. 528. See § 51. § 108. See also the quotation from Macknight, on John xx. 1 in this section; and observe well Luke xxiv. 12.

Luke v. 4. *Ἐπεσπύοντο* signifies supervenerunt, adfuerunt, subito insisterunt; and as Benson says, "does not imply the particular posture, whether *standing*, or *sitting*; but only intimates that they *were present with*, or *appeared to*, the women." *ib.* p. 529. If any insist on the sense of *adstitērunt*, it may be said that the angels first *stood* by the women, and that afterwards one of them, at least, changed his position, and addressed them *sitting*: or, that one angel appeared first *sitting* on the right hand of the sepulchre, and immediately afterwards this angel *rose*, and was joined by another. West, p. 5, observes that the angels appeared or disappeared as they thought proper.

It may be suggested that Mark's angel appeared *sitting within* the sepulchre; that, a very short time after, Luke's two angels suddenly presented themselves to the women, as they stood on *the outside* of the sepulchre, their astonishment causing them to retire immediately from the place where they saw the first angel; and that of these two angels, Matthew and Mark mention only him who addressed the women.

But though *ὦδε* v. 6, does not prove that the women were then in the sepulchre, because it may be used with latitude, or *demonstratively*; and though *δευτε* may be used either, supposing the women within the cave, or the angels at the mouth of it; yet *ἐξελθουσαι*, Matth. v. 8, Mark v. 8 comp. with v. 5, leads me to conclude, that the angels appeared while the women were within the sepulchre.

There was first the appearance of one angel to the keepers, and to them alone, Matth. xxviii. 3, 4: but it was previous to the arrival of the women at the sepulchre.

However, this seems to have been the angel, who addressed the women.

It would be scarcely worth while to mention, if objectors had not made it necessary, that the *angels*, Matth. xxviii. 5, Luke xxiv. 23, are sometimes called *men*, Mark xvi. 5, Luke xxiv. 4, from the shape assumed by them.

It is unnatural to separate Mark xvi. 4, 5, and Luke xxiv. 2, 3, by supposing, (with Lardner, and with Bishop Pearce, on Matth. xxviii. 5,) that there was no angelic appearance, when the women first visited the sepulchre. The facts are here closely connected. The women see that the stone is rolled away; in consequence of which, they enter the sepulchre. The body is not found there; and, while they are dubious, and perplexed about this, two angels appear. The discovery that the stone was removed, the examination of the sepulchre, the perplexity consequent on the absence of the body, and the angelic vision, *during* that perplexity, are events inseparably linked together. Whereas, in such examples as Matth. xiii. 54. xxi. 12, Luke xxiv. 50, see § 13, we have authority from the history to detach the facts; which have indeed a seeming connection, but not a strict and real one.

Luke xxiv. 5. For *ειπον*, when only one angel speaks, see § 141. And for the difference in the words of the angel, see *ib.* in the remarks concerning the title placed on the cross.

St. Mark's words, v. 8, must be understood, that they told no one *on their way*.

Luke xxiv. 9. I cannot think with Lardner, that this verse contains a reference to the same message with that commanded Matth. xxviii. 10, and delivered Mark xvi. 10; because St. Luke omits the most material circumstance, Jesus' actual appearance.

John xx. 3. I doubt whether there is sufficient reason

to suppose with Bensen, *ubi supr.* p. 523, that Mary Magdalene left the sepulchre *alone*. This supposition seems inconsistent with the accounts given by three of the evangelists; Matth. xxviii. 8. Mark xvi. 8. Luke xxiv. 9, 10.

Nor is it certain that Mary Magdalene informed Peter and John only. She may have likewise seen some of the other Apostles and disciples, Luke xxiv. 9; though it is probable, that she hastened to these two eminent Apostles, Grotius' note is; [*επηστει*] ad omnes quidem discipulos numero undecim, sed ita ut cum his tanquam eminentioribus peculiater sermonem conferret.

It naturally follows from Matth. xxviii. 7, 8, Mark. xvi. 7, 8, Luke xxiv. 10, that Mary Magdalene had seen a vision of angels, and had received from them assurance of our Lord's resurrection, and a charge to communicate it to the disciples. Matth. xxviii. 5—9, cannot follow Jesus' appearance to Mary Magdalene, as Lardner asserts. Ver. 6, and the parallel verses insist on a circumstance far inferior in weight to Jesus' real appearance; and therefore imply, that he had not yet appeared. And though it is not absolutely to be concluded from Luke xxiv. 9, 10, that Mary Magdalene herself made a *full* relation, because, if the eleven and all the rest heard every thing from the other women, St. Luke's assertion would be true; yet it is highly improbable, and to me wholly incredible, that she should make a *partial* relation to Peter and John of such extraordinary matters as she had seen and heard.

I conclude therefore, that all Mary Magdalene's words are not here recorded. St. John's silence as to the rest of them, relating to the angelic vision and message, is no more a proof, that she did not utter them, than his silence about her attendants proves, that she went alone. The incredulity of these apostles, and of others, as to the rest of her report, might lead her to assert this fact as incontrovertible; or St. John, studious of brevity, may have

omitted the remainder of her relation; the circumstance mentioned, furnishing a sufficient reason why Peter and John visited the sepulchre.

And yet merely from this silence some very eminent critics have concluded, that Mary Magdalene did not see any appearance of angels before she went to Peter and John. See Doddridge in loc; West on the resurrection, ed. iv. p. 3: Benson's life of Christ, 531: Lardner's Obs. p. 48.

Dr. Clarke's note in loc. should be well attended to; nor do I see how the last part of it can be satisfactorily answered; though every one must perceive a great difference between the address, John xx, 18, and that Matth. xxviii, 5—7, and the parallel places. "This almost despairing account of Mary Magdalene to the Apostles was given, as is most probable, not *before*, but *after*, she had seen the angel. For—though this account of Mary be as full of doubt and unbelief, as if she had seen nothing; yet this is not to be wondered at, seeing her words afterwards are no less full of doubt, v. 15., confessedly after she had seen the angel. And St. Luke says expressly, that Peter and John's going to the sepulchre was occasioned, by the account the women gave of their having seen a vision. Luke xxiv. 9, 12, 23, 24."

§ 146. Luke xxiv. 12. John xx. 3. Though Peter only is mentioned by St. Luke, yet we learn from the parallel verse, that John accompanied him. See also Luke xxiv. 24.

Luke xxiv. 12. Peter first stooped down and looked in to the sepulchre, and afterwards entered it: which we know to have been the very case with regard to John: xx. 5, 8.

The connective particles in Luke v. 12. and John v. 2, shew, that Peter and John went to the sepulchre in consequence of Mary Magdalene's information. This is further

confirmed by the dependence of Luke xxiv. 24 on the verse preceding it. Hence arises a good proof, that Mary Magdalene's first visit to the sepulchre in St. John, is the same with that in St. Luke; and therefore the same with that in Matthew and Mark.

John xx. 8. St. John's belief here is inconsistent with Luke xxiv. 11, and Mark xvi. 11; nay, it is inconsistent with the following verse; which, as West observes p. 90, contains a sort of excuse for not believing, that Jesus was risen. I have no doubt but that the reading in Beza's MS. is here the true one; though Dr. Harwood in his useful Greek Testament, does not adopt it: *οὐκ εὐνοῶντες*. Some injudicious critic, expunged the negative particle, thinking that it conveyed a reflection on the Apostle; whereas it is an eminent proof of his humility and veracity; and I may add of his delicacy, for he makes direct mention of his own unbelief only. This reading, seems to furnish a presumption, that Mary Magdalene spake more to Peter and John, than is recorded, John xx. 2. St. John saw, that appearances favoured the testimony of the angels to Jesus' resurrection; and yet withheld his assent to it. Considering that Jesus' predictions about his resurrection, had not been understood, or remembered, the absence of the body, and the orderly state of the grave-clothes, were not sufficient reasons for believing that Jesus was risen; but the vision and testimony of the angels should have recalled to their minds Jesus' predictions, and the language of scripture, and should have induced a belief of the fact.

It is here necessary to mention, that the two disciples who went to Emmaus, left the Apostles when the evidence for the resurrection had proceeded thus far in Jerusalem. See Luke xxiv. 28, 3, 4; where there is a plain reference, first, to the report of Mary Magdalene jointly with the rest of the women; and, secondly, to the report of Peter and

John. It is expressly said, v. 24, that Peter and John had not seen Jesus : and, as Benson remarks, p. 590, " if the women had affirmed, that they themselves had seen Jesus, these disciples would never have pitched upon that much inferior evidence of their seeing a vision of angels, who said that he was alive."

But Dr. Lardner says, " There can no longer be any question made, but that the two disciples were acquainted with the [second] report of Mary Magdalene, and the rest of the women, before they set out for Emmaus : Obs. p. 37, 8. And in his paraphrase of Luke xxiv. 28, 34, he represents the women as saying, " that they also had seen the Lord themselves : " which is not explaining the text as it stands, but introducing new matter into it. ib. p. 45.

We must stop to consider the arguments of such a critic.

1. " It is confirmed by the order of narration in St. Mark's gospel: *μετα δε ταυτα κ.λ.* chap. xvi. 13. This is full proof, that these two did not set out for Emmaus, till after Mary Magdalene had told the disciples, that she had seen the Lord." p. 26.

Ans. It is full proof, that Jesus' *appearance* to these two disciples was after his appearance to Mary Magdalene, and after her second report. But some considerable interval of time may have passed between the departure of the two disciples from the eleven, and the appearance of Jesus to them on their way. These different points of time are not to be confounded together. St. Mark's words prove nothing as to the former point of time, the setting out of the disciples for Emmaus.

2. " *Ἐπειτα μορφη* refers to some appearance of Christ, which had been made before that, now made to these two. What can that be but the appearance to Mary Magdalene? This fully shows, that Mary's second report to the Apostles had been made before these two set out from Jerusalem to go to Emmaus." p. 36, 7.

Ans. I understand *μορφή* of the human figure, appearance, or aspect: *μορφή, εἶδος, ἰδέα, προσομοίωσις*. Suidas. See Odyss. viii. 170. I say therefore, that *μορφή* refers to that form, by which Jesus was known to those two disciples before his crucifixion. “Ἐτερά i. e. aliena, non sua; ut λαλεῖν ἑτέραις γλώσσαις.” Bishop Atterbury’s manuscript note; ubi supr.

3. “The two disciples set out for Emmaus about eleven or twelve; because, Luke xxiv. 29, they arrived there about three. But Mary Magdalene delivered her second message about seven, eight, or nine, in the forenoon.” p. 87.

Ans. I wonder, that this should be called an argument of great force. The two disciples might pass some hours in Jerusalem, apart from the Apostles, before they began their journey to Emmaus.

When it is urged, that the two disciples say nothing of Jesus’ appearance to the women, and therefore *knew* nothing of it, because they could not omit so grand a circumstance, and insist on an inferior one; Lardner acquiesces in this reply, that they take no notice of it, because they paid little regard to it.

Ans. But neither did they pay regard to the account of the angelic vision; Luke xxiv. 11. Their disbelief therefore, of Jesus’ appearance, was not their reason for omitting the mention of it.

§ 147. Jesus appears first to Mary Magdalene apart from the other women, who were then at some distance from the sepulchre; for all the company of women had returned thither after Peter and John. Compare Matth. xxviii. 9, 10, 11, with Luke xxiv. 9, 10. See § 13.

John xx. 11. Mary is represented as weeping. Yet she and the other women, are said to remember our Lord’s words with respect to his resurrection; Luke xxiv. 8; and to leave the sepulchre with great joy; Matth. xxviii. 8.

To reconcile these particulars, we are to observe Luke

xxiv. 11. When the Apostles and disciples rejected their testimony, the women became doubtful and depressed. *Obstant rei magnitudo, et ingenii tarditas*; as Grotius says of Peter and John; John xx. 9. Hence Mary Magdalene's words, John xx. 18, 15. The Apostles mourned and wept, Mark xvi. 10, after they had received from the women, the testimony of the angels to Jesus' resurrection.

I conjecture, that the cause of this incredulity in the Apostles, by which Mary Magdalene was at length infected, is given us, Luke xxiv. 34; *αὐτοὶ δὲ οὐκ ᾔδειν*. The history of Jesus' followers, exhibits some wonderful instances of their want, both of apprehension, and of a rational faith.

John xx. 12. Here two angels appear to Mary Magdalene alone; which is a distinct appearance from the angelic visions mentioned before.

Mark xvi. 9. The word *πρωῖ* here may very well be understood as chap. xiii. 35, to denote from three to six in the morning. So that our Lord's resurrection, if we take the word *πρωῖ* in this sense, was not till the fourth division of the night had begun. *Πρωῖ*, says H. Stephens. voc. *εσπες*, declarat non modo crepusculum totum matutinum, sed etiam primam diei partem; unde, Hom. II. 6. 580, quum, extremam crepusculi partem describens, unus esset voce *πρωῖ*, *ἐν' ἡοῖ*, ut planius loqueretur. See more observations on *πρωῖ* § 146.

§ 146. When Mary Magdalene had seen Jesus, she joined herself to the other women. And most probably as they were all on their second return to Jerusalem; Jesus met them. I say that Mary Magdalene joined herself to the other women; because *αὐτὰς*, Matth. xxviii. 9, refers to Mary Magdalene, and the other Mary, ib. v. 1. I say likewise, that Jesus met the women on their return to Jerusalem; to preserve the usual sense of the word *αὐτὰς*, Matth. v. 9. And I say further, that

this happened on their *second return*, because otherwise Jesus could not have appeared *first* to Mary Magdalene ; Mark .xvi. 9.

Le Clerc thus paraphrases Matth. xxviii. 9. Quemadmodum Maria Magdalena, cum nunciasset Apostolis &c. redierat ad sepulchrum &c. ita et ceteræ mulieres, eodem regressæ &c. Harm. p. 486. And again he observes, p. 518 ; Colligo etiam alibi supplenda esse apud singulos evangelistas quæ narrationi desunt ; qualis est apud Joannem, ante v. 11 c. xx, reditus Mariæ Magdalene ad sepulchrum cum Petro et Joanne, aut certe paulo post ; ut et *ceterarum mulierum*, ante v. 9, c. xxviii. Matthæi.

So Gerhard Harm. p. 270, and Cradock Harm. p. 269, mention the *second* visit of the women to the sepulchre, and Jesus' appearance to them at that time. And Lucas Brugensis, in his valuable commentary on the gospels, is very direct in support of this important observation. Non accidit occursus seu apparitio ista Jesu, in eo itinere, quo mulieres abibant nunciatum discipulis, Angelum sibi visum ac locutum, et sepulchrum corpore Jesu vacuum a se suis oculis esse conspectum ; sed in alio *posteriore* itinere, quo abibant illæ nunciatum Jesum Magdalene apparuisse, de quo Joann. xx. 18.—Multa hic intermedia Matthæus omisit. v. 1. p. 560. See § 13. Thus also Benson, Life of Christ p. 580 ; “ The other women, as well as Mary Magdalene, came a *second* time to the sepulchre before they saw Jesus himself.” And L'Enfant N. T. pref. cclxxxi. “ Il se montra aux autres femmes, qui étoient retournées au sépulchre.”

But Matth. xxviii. 9, naturally leads us to think, that this appearance of Jesus to the women happened on their *first* return from the sepulchre.

I think with Benson, ubi supr. p. 580, that this is the chief difficulty in harmonizing the accounts of the resurrection ; and the connection between Matth. v. 9, and the

foregoing verse will appear strong to every one at first sight.

But, first, there is good authority in Wetstein for omitting Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, to which I add Blanchini's four MSS. Lucas Bragensis (Comm. v. 2, p. 1034) learnedly defends the omission. I shall note what is not found in Wetstein. "Non tantum Latini patres omittant, verum etiam Chrysostomus. Ad hæc Parisienses ex 2. exemplari transigunt illa verba ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, et forte obeliscus errore delapsus est in hæc posteriora verba, cum esset collocandus ante ὥς δὲ ἐπορεύοντο, ita ut omnia complecteretur." Dr. Mill, proleg. p. 83, says that these words scholiastæ alicujus sunt, de sermonis cohærentiâ plus satis solliciti. On the other hand, Erasmus' note is, Ab hoc loco in nostris codicibus desunt aliquot verba, quæ videntur incuriâ scribarum omissa, qui fere labi solent, quoties eadem dictio diversas claudit orationes. And Whitby, Examen Millii p. 94, observes that Mill in loc. contradicts his remark in the prolegomena. For in loc. he imputes the omission scribarum licentiæ, quod cum sequentiâ a conjunctione incipiant, totum hoc quod interjicitur cœu non necessarium prætermiserint. And I find a like form of connection Matth. ix. 10, Acts i. 10. See also Luke xxiv. 4. However, the words ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, so soon repeated, seem more to resemble the manner of a marginal annotator than an original writer. And accordingly Bengelius says, Non tam videtur αὐτοῦ recurrente omisum, quam initio periochæ insertum.

If now we read Καὶ ἰδοὺ κ. λ. omitting the preceding words in this verse, we have instances in St. Matthew's history where this form of transition is used, and the event related is not connected with the immediately foregoing one. See Matth. viii. 2. ix. 2. The appearance of connection, though some intervening facts are omitted, is ac-

counted for by the conciseness of the evangelical histories. See Luke ii. 38, 39; and § 13. and observe v. 4, 5 in this chapter, where the circumstances related by Mark and Luke are omitted, and at first we are led to think that the angel addressed the women as he sat on the stone; whereas he was only the same angel, and it has been shewn, that he spake *within* the sepulchre.

Secondly; this great difficulty may perhaps be removed without expunging the words in the first clause of this verse. Dr. Scott observes, that ὡς ἀπερυστο may be rendered *when they were gone*, and quotes among other places Luke ii. 39. vii. 12. xi. 1. We may add Luke i. 23. ii. 15. John vii. 10. xi. 6. Acts xiii. 20. xix. 21; at which last place our translation has *after*. Bishop Chandler observes on Luke ii. 39; "It might be at the distance of some months after they had been at Jerusalem, by the words of St. Luke. For such is the use of the particle ὡς in this place, which we render *when* or *after*. It ties not down to a very near determinate time, but leaves some latitude in point of time, as it doth when joined with words of age and measure; and signifies *then* or *thereabouts*." Vind. p. 457. It being certain therefore, from Luke ii. 39, that ὡς sometimes signifies *postquam*, and not merely *quamprimum*, *simulatque*; Matth. xxviii. 9 may be rendered, *But after they had gone, &c.* Thus the precise time of Jesus' appearance to the women is indefinite; it being only asserted, that it was *after* their first journey. And this rendering admits the supposition, that it was after the appearance to Mary Magdalene; and on the *second* return of the women from the sepulchre.

§ 140. So great was the consternation of the guards, Matth. xxviii. 4, that they did not interrupt the proceedings at the sepulchre, but perhaps left their station; and that they did not go into the city till the women were on

their second return, and the scene of the resurrection was changed from the tomb.

§ 150. The appearance of Jesus to Peter, 1 Cor. xv. 5, mentioned also Luke xxiv. 34, probably happened in Jerusalem before our Lord joined himself to Cleopas and his companion.

Luke xxiv. 34. It seems that the Apostles believed Simon; though (Mark xvi. 13) they very inconsistently withheld their assent from these two disciples.

Indeed, the appearance to Cleopas and his companion might seem much less satisfactory in its circumstances than that to Peter; as our Lord, to try their faith and that of the disciples, to whom this incident was communicated, at first assumed another form, and immediately withdrew himself when they had a distinct knowledge of him. The evidence was in itself sufficient; and the rejection of it was one reason why our Lord upbraided his disciples with their unbelief and hardness of heart. Mark xvi. 14. However, this transaction shows, that men who were so unreasonably scrupulous in admitting testimony to Christ's resurrection, would not at length have yielded their assent without infallible proof of the fact.

§ 151. John xx. 19. Lardner says, that the first evening, according to the Jewish computation, began at three after noon, and ended at six after noon, or sun-setting; and that Jesus appeared to the eleven while it was daylight. Obs. p. 40, 41. This opinion, as to the ending of the first evening, is agreeable to Matth. xx. 8 compared with v. 6, and with John xi. 9. See § 121. § 142.

Mark xvi. 14. If we translate *ὕστερον* posteriore loco, we must refer it to *ἔπειτα* *σάββατον*, v. 9. But it may be rendered *deinde*, *postea*. Either way, St Mark does not assert, that this was the last of Jesus' appearances to his disciples.

In the absence of Thomas, Jesus appeared only to ten Apostles ; yet here they are called the eleven ; and John xx. 24, 1 Cor. xv. 5, they are called the twelve. Major numerus, isque consuetus et ordinarius, synecdochice ponitur pro minori non ordinario: vid. Pol. Syn. 1 Cor. xv. 5.

Luke xxiv. 41. *Ταῦτα δὲ αὐτῶν λαλοῦντων*, v. 36, sufficiently distinguishes this transaction from that of John xxi. 18. Jesus repeated the action of eating, to give his disciples time for surveying him calmly and deliberately, and to prove the reality of his body.

Luke xxiv. 40. The latter part of this verse must be thus understood ; Having returned from Galilee, remain in Jerusalem till you are endued with power from on high, before you begin your great work of preaching the gospel.

John xx. 28. According to Grotius, these words are a prefiguration and promise of the Holy Ghost. Hammond says, "The words signify a confirming of Jesus' former promise, and a preparing and fitting of the Apostles for the receiving of it." Le Clerc's paraphrase is, *Ut conspicuo signo exprimeret largitionem Spiritus sancti, flavit in Apostolos, et, Accipite, inquit, spiritum sanctum ; quasi dixisset, non minus vere acceptaros eos fuisse post aliquot dies spiritum sanctum, ac nunc spiritu ex ore suo erumpente adflatu fuerant.* Dr. Harwood's note is, "It was a striking and significant action, emblematical of what they were shortly to receive."

The promise of the Father, the baptism of the Holy Ghost, which endued the Apostles with power from on high, Luke xxiv. 40; Acts i. 4, 5, was to be received on the day of Pentecost ; but an inferior and partial communication of the Spirit, a strengthening with might in the inner man, may have been given at this time. However, the power mentioned in the next verse, which implies a discernment of the heart, may be a promise of what was to follow on the full effusion of the Spirit.

The series of events is this : On the morning of the first day of the week, about the beginning of the fourth division of the night, Jesus rises from the dead. A great earthquake happens about the time of his resurrection ; and an angel appears, who rolls away the stone from the mouth of the cave, sits on it, and strikes the keepers with great fear.

After Jesus' resurrection, many bodies of the saints arise from their graves, and appear to many in Jerusalem.

Mary Magdalene, Mary the mother of James, Salome, Joanna, and certain other women, go very early to the sepulchre, intending to pay honour to the body of Jesus by reembalming it. On the way, they consult about removing the stone, which they knew was rolled against the mouth of the sepulchre ; but on their approach they find it removed ; they enter into the cave, and two angels suddenly appear to them, one of whom sits on the right hand and mildly addresses them.

Being commanded to assure the disciples of Jesus' resurrection, and that he would go before them into Galilee ; they return to Jerusalem and relate all these things to the eleven and all the rest, and Mary Magdalene herself communicates them to Peter and John.

The women are disbelieved : however, Peter and John hasten to the sepulchre, and find that the body is removed, but see not Jesus.

Cleopas and his companion, having heard the report of the women and of Peter and John, leave the Apostles and disciples, and prepare for their journey to Emmaus.

Mary Magdalene, and the other women, follow Peter and John to the sepulchre. Mary Magdalene, either arriving before the other women, or remaining after them at the tomb, or revisiting it apart from them, looks into the cave and sees a vision of angels, and, after she has conversed a short time with them, Jesus himself appears to her.

She joins the other women, who seem to have continued in the neighbourhood of the sepulchre; and, as they are returning to Jerusalem, Jesus meets them.

The guards leave the sepulchre, and relate to the Jewish rulers all that had occurred within their knowledge.

The women relate to the disciples that Jesus was alive, and had been seen by them; but are disbelieved.

After this Jesus appears to Peter, then to the two disciples on their way to Emmaus, and then to the eleven as they sit at meat, with whom he holds a long conference: and thus end the great and glorious transactions of the day, on which Jesus rose from the dead.

§ 152. The disciples are told Matth. xxviii. 7, 10, Mark xvi, 7, that they should see Jesus in Galilee; where probably there were many more disciples than in Judea, and where most of the Apostles dwelt and supported themselves. But at this time I think that the Apostles were in Jerusalem. Compare John xx. 26, with v. 19.

§ 153. The appearance of Jesus at the sea of Tiberias, must be placed before that on the mountain in Galilee, Matth. xxviii. 16, on account of John xxi. 14: which the learned Bishop Richardson had not sufficiently attended to. See our Lord's two other appearances to a number of his disciples together; John xx. 19, 26.

As Jesus appeared five times on the day of his resurrection, and again on the eighth day after it, this is his seventh appearance.

§ 154. This is the eighth appearance of Jesus recorded. Some had doubted before; but all were now convinced. If the eleven only are spoken of, *σδιωσαν* may be an allusion to the Apostle Thomas' incredulity, as Bishop Pearce suggests. So Maldonate, *Acciderat autem ut nonnulli discipuli, maximeque Thomas, dubitarent; scilicet Hierosolymæ.* And it is observable that Matthew does not mention any of these doubts in their proper place, as Mark, Luke, and John do. Mark xvi. 11, 13. Luke

xxiv. 11, 37, 38, 39. John xx. 25. But I cannot believe with the learned Bishop, "that those among the eleven disciples who doubted, seem to have done so, because the distance at which he first was seen by them did not exhibit him clearly enough to their sight." It has been very justly observed, that "the Apostles who had seen Jesus before could not well doubt; at least that such doubt was not worth mentioning." The Bishop lays some stress on *προσιθων*, in favour of his interpretation. But if this word is here used emphatically, it does not seem intended to denote Jesus' appearance at a distance and gradual approach, but such a proximity as identified his person. It may likewise be supposed that *εδιστασαν*, *dubitaverant*, refers to some of the Galilean disciples, who had disbelieved the testimony of the Apostles to our Lord's resurrection. For,

§ 155. very probably the appearance to above five hundred brethren at once, was on the mountain which Jesus had solemnly appointed. Pilkington observes, that the mention of the eleven, Matth. xxviii. 16, does not necessarily exclude all others. Harm. notes p. 65. And Mac-knight says, "that Matth. xxviii. 16, the time as well as place must have been fixed; which being known beforehand, the news must have spread among the disciples, and and gathered great numbers from all quarters" Prelim. Obs. p. 8. *Μαθηται*, Matth. xxviii. 7. Mark xvi. 7, is a general term. It is explained where it occurs Matth. xxviii. 8, by *οι ενδεκα και παντες οι λουποι* in the parallel place Luke xxiv. 9. *Αδελφοι*, Matth. xxviii. 10, 1 Cor. 15. 6, is likewise a comprehensive word. See Matth. xxv. 40. Thus whether we refer *εδιστασαν*, *dubitaverant*, to the eleven or to the Galilean disciples, the passage in St. Matthew will be consistent with such a belief in the Apostles as Jesus' appearances to them in Jerusalem must have created, and as their own words suppose, John xx. 25.

Matth. xxviii. 18—20 may be considered as an address to the eleven, apart from the rest.

I have not placed 1 Cor. xv. 6, parallel to Matth. xxviii. 17; but leave the reader to form his own judgment.

The ninth or tenth appearance mentioned is to St. James, of which we only know, that it was after the appearance to the five hundred; "It was most probably in Jerusalem, and when Jesus gave an order for all the Apostles to assemble themselves together." Bishop Pearce on Acts i. 8.

Our Lord's last appearance before his ascension, is to his Apostles Acts i. 4, after their return from Galilee to Jerusalem; for which journey, the distance between Jerusalem and Capernaum not amounting to a geographical degree by De Lisle's map *, and for the continuance of some days in Galilee, the interval between the eighth and the fortieth day after the resurrection will suffice. Probably the hundred and twenty, mentioned Acts i. 15, were likewise witnesses of this appearance, and of the ascension.

Εκείτα and *ετα* 1 Cor. xv. 7, and, I think, the number mentioned Acts i. 15, confute the opinion, that the appearance to the five hundred brethren was at the time of the ascension; as Bishop Pearce thinks, 1 Cor. xv. 6.

§ 156. Luke xxiv. 50, *Ες Βηθανίαν*. Compare Acts i. 12. "Bethany was not only the name of a town, but of a district of Mount Olivet adjoining to the town." Watson's letters to Gibbon. p. 168. Dublin. See § 111.

* It is stated at 65 miles p. 12. which it probably exceeds; but the assertion there is true, supposing it 72 miles.

FINIS.

APPENDIX, No. I.

Doctor Benson's manner of harmonizing the accounts of Christ's resurrection ; from his life of Christ ; p. 520, &c.

See the Greek, corresponding to this appendix.

EARLY in the morning, or while it was yet dark, on the first day of the week, and on the third day from his death and burial, Jesus was raised from the dead by the power of God. His resurrection was attended with a great earthquake, and the descent of an angel from heaven, who rolled away the large stone from the mouth of the sepulchre, and sat on it. That surprising earthquake, and the dreadful appearance of the angel (whose countenance was like lightning, and his raiment white as snow) so terrified the soldiers, who were set to guard the sepulchre, that they fell down on the ground, and lay there like dead men. And, as soon as they recovered a little from their fright, they got up, and ran away from the sepulchre with all speed.

The Jewish sabbath ended at sun set, that is, a little after six o'clock, on Saturday evening. And when the sabbath was past, the women (who had attended the burial, but seem to have known nothing of the embalming) prepared to go and embalm the body of Jesus. They got together in the city Jerusalem, and set out early in the morning, while it was yet dark, and they came to the sepulchre about sunrising. Mary Magdalene was one of those women, and there were with her Mary the mother of James, and Salome, and Joanna, and others. The guard of soldiers was set, after they had left the sepulchre, on Friday. And the earthquake, and the appearance of an angel, had made the guards run away, before they now returned to

the sepulchre. So that these women neither saw any thing of the guards, nor knew that there had been any guards there; nor were they apprized that the stone had been sealed. When therefore they were entering into the garden, their only question was, "who shall roll us away the great stone from the mouth of the sepulchre?" For it seems to have been fitted to the door of the sepulchre, if not to have projected above it. And it was so very large, that very probably, all of them together could not have moved it. The women therefore were consulting whom they should hire, or procure, to remove that great stone, and give them free admission into the sepulchre. But when they came up to the sepulchre, they found a strange and unexpected alteration of things. For the great stone was rolled away, the sepulchre open, and the body gone.

Upon this, Mary Magdalene left the sepulchre immediately, and by herself; and went back to Jerusalem, probably to Peter's house, to inform Peter and John, that the sepulchre was open and the body gone.

After her departure, the other women continued there. And looking in, they saw an angel in the sepulchre, sitting on the right side of it. It was that very angel who had rolled away the stone from the mouth of the sepulchre, and had terrified the guards. Soon after, the women saw also another angel. They both of them appeared in an human shape, clothed with white and glorious apparel. And one of them, with great affability and condescension, spoke to the women, who were somewhat terrified at the sight of two such glorious personages; and he said, "Be not you afraid. I know you are seeking after Jesus of Nazareth, who was crucified, and then buried in this sepulchre. He is not here now, but is risen from the dead, as he himself foretold. Come, examine the place where the Lord lay. And then go directly, and acquaint his disciples, and more especially Peter, with the joyful news. And assure them

that he will meet them in Galilee, as he promised he would, before his death." Upon the angel's speech, these women remembered, that they had heard Jesus talk of his own death and resurrection. Then they went away with great speed into the city Jerusalem; and said nothing to any whom they met; but went directly to the place where several of the apostles and other disciples were assembled together; and those they told what they had seen and heard. But their words seemed to them like an idle story, and they believed them not.

While the other women were gone, to tell the rest of the apostles, St. Peter and St. John, being alarmed at what Mary Magdalene had told them, ran to the sepulchre as fast as they could. But St. John being the swifter of the two, outran St. Peter, and came first to the sepulchre. The angels were vanished, the women gone. And nobody was now present. St. John stooped down, and looked into the sepulchre; and saw in the bier, or open coffin, the linen clothes lying *alone*, or without the body of Jesus. But that did not content him. He therefore went into the sepulchre; and then he plainly saw the linen clothes *μονα, alone*, or without the body, and *συνετα, lying*; that is, (as it appears to me) undisturbed, and at full length, as when the body was in them. The cap or napkin also, which had been upon our Lord's head, he found separate, or at a little distance, from the open coffin; but *εστρεπλεγμενον, folded up in wreathes*, in the form of a cap, as it had been when it was upon our Lord's head.

The seeing these burial clothes lying in such remarkable order, greatly astonished St. Peter. And St. John went after him into the sepulchre, and saw the same thing. And upon observing, that the body had been miraculously taken out of the grave clothes, and left them in such exact order, *he believed* that Jesus was risen from the dead. For as yet, neither he nor St. Peter understood

from the scripture, that Jesus was to rise again. Then these two apostles returned into the city Jerusalem, and to their own house there; being very greatly astonished at what had come to pass.

Mary Magdalene could not run so fast as Peter and John. But she came up to the sepulchre before they left it. However, she would not yet leave it, and go back to the city with them; but hovered about the sepulchre to get what farther information she could. As she stood at the door of the sepulchre weeping, she stooped down once more to look in, and satisfy herself about the circumstances of things there. And upon looking in, she saw two angels in white apparel, sitting, the one at the head, the other at the feet, of the place where the body of Jesus had lain; As the two cherubims were placed in the holy of holies, in the temple, on each side of the ark, over which resided the Shechinah, the glorious emblem of the divine presence. One of those angels, in the most affable manner, said unto her, "Woman, why do you weep?" She answered, "Because they have taken away my Lord, and I knew not where they have laid him."

As soon as she had spoke these words, she turned about, and saw a man standing by her. It was really our Lord himself; but, that he might not terrify her by discovering himself to her all at once, he had (perhaps) assumed the likeness of that gardener who kept the garden where he had been buried. Mary Magdalene therefore took him for the gardener. And when Jesus asked her "why she wept? and after whom she was seeking?" She readily answered, as thinking she was speaking to the gardener, "Sir, if you have carried away the body of Jesus from hence, pray tell me where you have laid it; and I will go and take it away."

Then Jesus gradually discovered himself to her; first speaking in his own common voice and manner, and call-

ing her familiarly by her name; and afterwards coming into his usual shape and appearance. Then she, turning about, and looking full and earnestly at him, said, "Rabboni! What! Is it you, my great Lord and Master?" Upon which she fell down in transport, and grasped his feet, as one unwilling to part with him, now she had found him alive again. Jesus said unto her, "Touch me not now. You need not hang about me in this earnest manner, or detain me at present, as if you were never to see me any more. For I shall not yet ascend to my Father. But go to my disciples, whom I esteem as my brethren; and say unto them, that I shall ascend in due time unto my Father and your Father, my God and your God." Upon this Mary Magdalene went and told the disciples, that she had seen the Lord, and that he had said these things unto her. Thus Jesus, rising from the dead very early on the first day of the week, appeared first unto Mary Magdalene, out of whom he had cast seven demons. But when she went and told it to the disconsolate disciples, most of them gave little credit to her report.

After Mary Magdalene left the sepulchre the second time, and had actually seen our Lord, the other women returned again to the sepulchre, to see what farther discoveries they could make. And when they had taken this second view, and were going to inform the disciples what they had observed, Jesus himself met them, and discovered himself immediately to them, using his former friendly salutation, *All hail*. Then they in transport embraced him, grasping him by the feet, as Mary Magdalene had done; and held him fast for some time; and worshipped him. Jesus said unto them, "Be not terrified at the sight of me, coming to life again; but go quickly, and tell [*my disciples,*] my brethren, that they go away into Galilee; and there they shall see me, and examine me as deliberately as they please."

After these women were departed a second time from the sepulchre, and were gone with this message to the disciples, some of the soldiers, who had been set to guard our Lord's sepulchre, but had fled from thence under the utmost consternation ; those guards, I say, now so far recovered from their fright as to go into the city Jerusalem, and tell the Jewish chief priests of the descent of an angel, who rolled away the stone from the mouth of the sepulchre, and of the resurrection of Jesus. Upon which, those chief priests and the Jewish elders held a council, in which they agreed to give a large sum of money to the soldiers, upon condition they should give out this report to the people, and stand to it ; *namely*, " that the disciples of Jesus came by night, and stole away their master, whilst they were asleep." The soldiers would naturally object, that sleeping upon guard was a capital crime. They therefore dared not to allege *that*, for fear Pilate should put them to death. But the leading Jews could easily answer for it, that, if ever this came to the ears of the procurator, they would persuade him to pass it by, and would secure them harmless. And indeed it is evident, from the account which Josephus, the Jewish historian, has given of Pilate's administration, that he was guilty of so many crimes, that he stood in awe of the Jews, and was afraid of their accusing him to Cæsar, the Roman emperor ; which they did at last, and got him banished, notwithstanding all his weak and wicked compliances with the humors and requests of the Jews. The soldiers were so thoroughly satisfied of the weight and influence of the leading Jews with Pilate, that they took that large sum, and did as they were instructed ; roundly asserting that the disciples of Jesus came by night, and stole away their master's body, whilst they slept. And this idle report did then pass current among the Jews ; and they are so weak and credulous, as to believe it unto this day.

that he will meet them in Galilee, as he promised he would, before his death." Upon the angel's speech, these women remembered, that they had heard Jesus talk of his own death and resurrection. Then they went away with great speed into the city Jerusalem; and said nothing to any whom they met; but went directly to the place where several of the apostles and other disciples were assembled together; and those they told what they had seen and heard. But their words seemed to them like an idle story, and they believed them not.

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ing her familiarly by her name; and afterwards coming into his usual shape and appearance. Then she, turning about, and looking full and earnestly at him, said, "Rabboni! What! Is it you, my great Lord and Master?" Upon which she fell down in transport, and grasped his feet, as one unwilling to part with him, now she had found him alive again. Jesus said unto her, "Touch me not now. You need not hang about me in this earnest manner, or detain me at present, as if you were never to see me any more. For I shall not yet ascend to my Father. But go to my disciples, whom I esteem as my brethren; and say unto them, that I shall ascend in due time unto my Father and your Father, my God and your God." Upon this Mary Magdalene went and told the disciples, that she had seen the Lord, and that he had said these things unto her. Thus Jesus, rising from the dead very early on the first day of the week, appeared first unto Mary Magdalene, out of whom he had cast seven demons. But when she went and told it to the disconsolate disciples, most of them gave little credit to her report.

After Mary Magdalene left the sepulchre the second time, and had actually seen our Lord, the other women returned again to the sepulchre, to see what farther discoveries they could make. And when they had taken this second view, and were going to inform the disciples what they had observed, Jesus himself met them, and discovered himself immediately to them, using his former friendly salutation, *All hail*. Then they in transport embraced him, grasping him by the feet, as Mary Magdalene had done; and held him fast for some time; and worshipped him. Jesus said unto them, "Be not terrified at the sight of me, coming to life again; but go quickly, and tell [*my disciples,*] my brethren, that they go away into Galilee; and there they shall see me, and examine me as deliberately as they please."

After these women were departed a second time from the sepulchre, and were gone with this message to the disciples, some of the soldiers, who had been set to guard our Lord's sepulchre, but had fled from thence under the utmost consternation ; those guards, I say, now so far recovered from their fright as to go into the city Jerusalem, and tell the Jewish chief priests of the descent of an angel, who rolled away the stone from the mouth of the sepulchre, and of the resurrection of Jesus. Upon which, those chief priests and the Jewish elders held a council, in which they agreed to give a large sum of money to the soldiers, upon condition they should give out this report to the people, and stand to it ; *namely*, " that the disciples of Jesus came by night, and stole away their master, whilst they were asleep." The soldiers would naturally object, that sleeping upon guard was a capital crime. They therefore dared not to allege *that*, for fear Pilate should put them to death. But the leading Jews could easily answer for it, that, if ever this came to the ears of the procurator, they would persuade him to pass it by, and would secure them harmless. And indeed it is evident, from the account which Josephus, the Jewish historian, has given of Pilate's administration, that he was guilty of so many crimes, that he stood in awe of the Jews, and was afraid of their accusing him to Cæsar, the Roman emperor ; which they did at last, and got him banished, notwithstanding all his weak and wicked compliances with the humors and requests of the Jews. The soldiers were so thoroughly satisfied of the weight and influence of the leading Jews with Pilate, that they took that large sum, and did as they were instructed ; roundly asserting that the disciples of Jesus came by night, and stole away their master's body, whilst they slept. And this idle report did then pass current among the Jews ; and they are so weak and credulous, as to believe it unto this day.

[Then follows a chapter containing objections and answers. But Doctor Benson's plan will sufficiently appear, if we state the fourth objection, and the reply to it.]

Obj. iv. Matth. xxviii. 9, &c. "Jesus is represented as appearing to the women, as they were going to tell the disciples the message of the angels, and what they had seen and heard. Luke xxiv. 10, Mary Magdalene, and several other women, are said to have gone from the sepulchre, and to have told the apostles these things; namely, that the sepulchre was open, and that they had seen a vision of angels, who told them, that Jesus was risen from the dead. Whereas, Mark xvi. 9, it is said, Now when Jesus was risen early, on the first day of the week, he appeared first unto Mary Magdalene. And, John xx. 1 &c. Mary Magdalene is represented, as running back by herself from the sepulchre into the city, without seeing any angels, or knowing any thing more, than that the sepulchre was open, and the body gone."

Answer. I look upon this to be the principal difficulty in harmonizing the four gospels, as far as it concerns the order of our Lord's appearances after his resurrection. And therefore I would be the more large and particular in clearing it up. In order to which, I would observe (1.) That St. Mark says expressly, that our Lord appeared, after his resurrection, first to Mary Magdalene. And St. John as evidently represents Mary Magdalene as alone, when Jesus appeared to her near the mouth of the sepulchre. (2.) St. John is as clear in it, that Mary Magdalene went from the sepulchre into the city, to tell Peter and John, that the body was gone; and that she did not see our Lord, till she had returned to the sepulchre a second time. (3.) The other women went into the city with the message from the angels, and told the disciples, "that they had been at the sepulchre early that morning, and

found not the body ; but that they had seen a vision of angels, who said, that he was alive." Luke xxiv. 23. This was what the two disciples, going to Emmaus, told our Lord. From whence it is plain, that those women went once into the city, before they had seen Jesus. For, if they had affirmed, that they themselves had then seen him, the two disciples, going to Emmaus, would never have pitched upon that much inferior evidence of their seeing a vision of angels, *who said that he was alive.* (4.) From hence it follows, that the other women, (as well as Mary Magdalene,) came a second time to the sepulchre, before they saw Jesus himself. And that, as they were returning from thence the second time, Jesus appeared, and made himself known unto them, and sent them to tell the disciples, that they had seen him. St Matthew does not say, that Mary Magdalene was in company with them, when Jesus appeared to them ; though he does say, that she came with them to the sepulchre. Again, St. Matthew intimates, that, as those women were going from the sepulchre to the city to tell the disciples what discoveries they had made, Jesus met them, and made himself known unto them. But he does not say, whether they were returning from the sepulchre the first, or second time. That particular we learn from St. Luke xxiv. 23.

And whereas it is said, Luke xxiv. 10, that Mary Magdalene was one of the women, who carried the message, or told these things, unto the Apostles ; St. John, (who wrote his gospel after the other three, and as a supplement to them,) has told us more circumstantially, what St. Luke has told us in general ; *namely*, that Mary Magdalene told what she had to say, to none but Peter and John ; and that her message contained nothing about the vision of angels, or the resurrection of Jesus ; but only, that the sepulchre was open, and the body gone. Mary Magdalene, therefore, told some part, and the other women the rest of these things, unto the Apostles. (5.) The following observations very much confirm what has been said ; *name-*

ly, "that Mary Magdalene went away by herself, as soon as she saw the sepulchre open, and the body gone." For if she had tarried with the other women, till she had seen a vision of angels, who said, that Jesus was risen, she would of course have mentioned that to Peter and John; and not have told them, "that the body was taken out of the sepulchre, and she did not know, where they had laid it." [John xx. 2.] Peter and John seem to have left the sepulchre in vast surprize and consternation; and without saying any thing to Mary Magdalene of what they had seen or observed. When she tarried at the sepulchre, after Peter and John were returned into the city, she wept and lamented the loss of the body. And stooping down, she saw two angels there, the one at the head, and the other at the feet of the place, where the body of Jesus had lain. One of those angels said unto her, "Woman, why weepest thou?" she answered, "Because they have taken away my Lord, and I know not where they have laid him." [John xx. 11, &c.] From hence it plainly appears, that Mary Magdalene had not seen the other women, after the angels had appeared to them, and assured them, that Jesus was risen from the dead; neither had she so much as heard of that. For had she heard of it, she would have paid some regard to the report of the women, whose veracity she could depend upon. And if she had been at the sepulchre, when the other women were assured by an angel, that Jesus was risen from the dead; she would scarcely have so much slighted the message of the angel, as to continue to enquire about the corpse of Jesus, after they had asserted, that he was risen from the dead.

This is farther confirmed by her speech to Jesus, while she took him for the gardener; "Sir, if you have carried him hence, tell me where you have laid him; and I will take him away." Her discourse was all along, about the body, like one who had as yet heard nothing, either from the women or the angels, about the resurrection of her Lord.

APPENDIX, No. II.

Doctor Lardner's manner of harmonizing the accounts of Christ's resurrection.

From his observations upon Dr. Macknight's Harmony of the four Gospels ; so far as relates to the history of our Saviour's resurrection. In a letter to the author. London. J. Buckland, and C. Henderson. 1764.

See the Greek corresponding to this appendix.

P. 26. I now proceed to rehearse the several parts of this history, and to digest them in order, as well as I can.

Says St. John, xx. 1. *The first day of the week, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

But though Mary Magdalene only be here mentioned, I suppose she was not alone. It is agreeable to what you say also, p. 626, 7.

We proceed in considering St. John's narrative, which follows, v. 2 ; *Then she runneth, &c.*

I do not believe, that Mary Magdalene was now alone. All the women might be with her. If some only, the rest stayed in the garden, expecting her return. For they knew, that she went to tell Peter and John what she and the rest had seen, and to invite them to come to the sepulchre, and see how things were there.

It follows v. 3—10 *Peter therefore, &c.* Here you say upon v. 8, p. 636, " Finding nothing in the sepulchre but the clothes, he believed, that the body was taken away, as Mary Magdalene had told him. This, as I take it, is all that John means, when he tells us, that Peter and he, after searching the sepulchre, *saw and believed.* Mary

Magdalene, it would appear, had told them not only that the body was taken away, but that the clothes were left behind ; a circumstance, which filled them with wonder. They saw them, however, with their own eyes, and believed her report.—For that they had not the least suspicion of Christ's resurrection, is evident from the apology, which John himself makes for the stupidity of the disciples in this matter. v. 9.—Nor had she herself, the least notion of it, even when Jesus appeared to her ; as is plain from what she says v. 18 and 15." You say very right, in my opinion. And Grotius has spoken to the like purpose in his annotations upon these verses.

St. Luke says, chap. xxiv. 12. *Then arose Peter, &c.* This I take not to be another, or a second visit of Peter, or different from that mentioned by St. John, but the same. And as this is the general opinion of interpreters, I need not say any thing to prove it.

St. John goes on v. 11—18. *But Mary*——This I suppose to be what is related by St Mark xvi. 9. And I can suppose, that Mary Magdalene was now alone, or only one of the other women with her, and she perhaps not one of the most honourable ; which, I think, is the opinion of some learned interpreter, though I do not now recollect his name. Grotius has in one place intimated, that Mary Magdalene had a maid servant with her ; on Matth. xxviii. 9.

Our Lord having shown himself to Mary Magdalene, and discoursed with her, as related by St. John, I think he withdrew to a small distance out of sight. Mary then immediately went to the other women, who were not far off ; and told them, that she had *seen the Lord*, and that he had spoken unto her. They assented to what she had said, and were willing to go down with her presently to the Apostles, and acquaint them with the glad tidings, that the Lord was risen, Whilst they were going, and not yet

got out of the garden, Jesus came to them, and showed himself to them all. Which is what is related by St. Matthew xxviii. 5—9. *And the angel—and worshipped him.* And now, undoubtedly, Mary Magdalene likewise was admitted to embrace our Lord's feet, if she did it not before. For the words, *touch me not*, need not to be understood of an absolute prohibition not to touch him at all, but only that she was not to expect to be indulged in a long conversation. And now they were all fully satisfied, that it was Jesus himself, who was alive again. He had given them all the evidence, which they could desire. They saw him, they heard his voice, they handled him. *Then v. 10, said Jesus unto them; Be not afraid; go, tell my brethren, that they go into Galilee; and there shall they see me.*

Now all the women together had a joint appearance of Jesus, resembling that made to the eleven disciples in the evening of the same day. And perhaps, there was some peculiar fitness in our Lord's showing himself first to Mary Magdalene, either alone, or when one more only was with her, and then to the rest all together. So, before he showed himself to the eleven, he appeared to the two going to Emmaus, and to Peter, much about the same time; though we cannot exactly say when, or where.

This appearance to Mary Magdalene, and the other women with her, may be considered, as one and the same appearance. It is so considered by Lightfoot. Harm. of the N. T. v. 1. p. 269, 270.

It follows, that we now consider their message to the Apostles. John, as before, v. 18 says, *Mary Magdalene came, &c.* Matth. xxviii. 9, 10. Mark xvi. 10, 11. St. Luke xxiv. 9—11, is more particular.

Thus is the message, or testimony of the women, related by several evangelists. But the disciples did not believe them.

Nor do I discern in the gospels any more journies of the women, or of the Apostles, to the sepulchre and back again, than these already mentioned. The first journey of the women to the sepulchre, was early in the morning; when they saw, that the stone was rolled away from the sepulchre, and missed the body of Jesus. Mary Magdalene then, with some other of the women, came down to the Apostles, and informed them of what they had seen, with great surprize. Whereupon, Peter and John went to the sepulchre, and then returned to their own home. Mary Magdalene, and the others, who had come down to the Apostles, followed Peter and John to the sepulchre. And when those two Apostles returned back to Jerusalem, Mary and her companions stayed yet a while near the sepulchre. And, whilst they were there attending, Jesus came, and showed himself to them. Whereupon, Mary, and all the women came down to Jerusalem, went to the Apostles, assuring them, that they had seen Jesus. They went no more to the sepulchre. For which indeed there could be no reason, when they were persuaded, that Jesus had left it, and was alive again. As Lightfoot says, in the place before referred to, p. 270; "Here Matthew speaks short. For he mentioneth but one journey of the women to the grave and back, and saith, that as they came back, Jesus met them. Whereas, Mary Magdalene had two journies. As she returned, now the watchmen are come into the city, and bribed to deny, that he was risen. And so the chief priests and elders, give money to hire the nation into unbelief."

The next appearance of our Lord, is to the two disciples going to Emmaus.—

Here ariseth a question, Whether these two disciples did set out for Emmaus, before the disciples knew of Mary Magdalene's having herself seen Jesus. You say, p. 648, "It seems that these two had left the city, before

any of the women came with the news of Christ's personal appearance." And presently afterwards you say, p. 648, 9, "The smallest attention will show, that Cleopas and his companion do not here speak of Mary Magdalene's second information." Le Clerc likewise says, "That these two disciples set out for Emmaus, before Jesus had shown himself to Mary Magdalene." Harm. p. 487. I believe this may be the opinion of many. I also may have said the same myself. But my honourable friend above-mentioned, thinks otherwise, as we have seen. "They did, as he says, make their report to the Apostles, before the two went from the rest of the company, to Emmaus. No notice is mentioned, by the two, in discourse with Christ, of the women's having related their interview with Jesus, because, it should seem, none of the company believed a word, of what the women said. Mark xvi. 11. Luke xxiv. 11. And none of the evangelists pretend to give an exact detail of all circumstances."

[*The arguments advanced by Dr. Lardner, in support of this opinion, have been stated and considered, in the preceding notes. The Doctor concludes thus ;*]

There can then no longer be any question made, but that the two disciples were acquainted with that report of Mary Magdalene and the rest of the women, [*that they had seen the Lord,*] before they set out for Emmaus.

Luke xxiv. 33—49, and John xx. 19—33, having been quoted, the Doctor adds ; Thus concluded the first day of the week, the day on which Jesus rose from the dead. *He proceeds ;*

I have still one observation more to mention ; which is intended farther to confirm the supposition, that the two did not leave the other disciples, nor set out for Emmaus, till after the report, made by Mary Magdalene, and the

other women with her, that they had seen the Lord ; and also to explain more distinctly, those words of the two disciples to Jesus ; Luke xxiv. 22, 23. I think, that these words refer to and include the second report of Mary Magdalene, and the women with her, which is recorded in John xx. 18.

What I would now propose to consideration, is this ; Neither Mary Magdalene, nor any of the other women, saw any angel, when they first went up to the sepulchre. They did not see any angel till some time afterwards, that is, not till after they had been down with the Apostles, and returned back to the sepulchre. Nor did John and Peter see any angel, when they went up, to verify the truth of what the women had said to them. The appearance of angels was not, till after Mary Magdalene was returned to the sepulchre, from the Apostles. Therefore the two disciples, in the words above quoted from Luke xxiv. 22, 23, refer to the second report, or testimony of Mary Magdalene, and the women with her.

When the two disciples, John and Peter, returned to their home in Jerusalem, Mary still stayed behind. *But Mary stood without at the sepulchre, weeping.* And well she might, considering how ignominiously her Lord had been put to death a few days ago ; and now the body was missing and gone ; and, as she thought, removed and carried away, but whither and by whom she could not tell. In this distress, and now first, upon this occasion, there is an appearance of angels.—

St. Luke xxiv. 1—11 puts together the whole testimony of the women. But we know from St. John, that their testimony consisted of two reports, brought down to the Apostles at different times, and at a considerable distance of time from each other ; the one made before John and Peter went to the sepulchre, and the second report afterwards, as we have seen.

When St. Luke says, xxiv. 12, *Then arose Peter, and ran unto the sepulchre*, he does not intend to say, that happened not till after all was done which is related in the former eleven verses. Our version indeed is, *then arose Peter*, seeming to intimate, that he did not go to the sepulchre, till after the message delivered by the women to the Apostles, by the direction of the angels. But there is nothing of that kind in the original. The words are : *Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον* : that is, *And Peter arising went to the sepulchre*. Or, “ *Moreover, beside the report and testimony of the women, Peter also arose, and ran unto the sepulchre, &c.*”

I shall now make a paraphrase of those words of the two disciples to Jesus in the way to Emmaus. Luke xxiv. 22, 23, 24. “ *Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came saying, that they had also seen a vision of angels.* [And they said, they also had seen the Lord themselves.] But in a matter of so great importance, and so very unlikely, we all thought it best to pay little regard to their testimony. *And certain of them that were with us, went to the sepulchre, and found it even so as the women had said. But him they saw not.* However, it must be acknowledged, that, beside the women, two of the disciples, and those of the best understanding and the most eminent among us, have also been at the sepulchre. The occasion of it was this. Some of the women, who were very early at the sepulchre, came down to us in great haste, saying, *They have taken the Lord out of the sepulchre, and we know not where they have laid him.* John xx. 2. Whereupon two, and those the most eminent of the disciples, went themselves to the sepulchre, and found it even as the women had said, that is, that the body was gone, and nothing left beside the clothes in which

it had been covered. *But him they saw not ; [as the women have said, that they have seen him.]*

Whereupon, our Lord, as if out of patience at their stupidity and inconsideration, *says to them ; O fools, &c."* v. 25.

These two do not mention the visit made to the sepulchre by Peter and John, last, because it was not made till after the women had seen *a vision of angels ;* but, as the more considerable thing. The women's testimony they slighted. *Their words seemed to them as idle tales, and they believed them not.* Luke xxiv. 11. For these two disciples they had some regard, but not so much as they should. And therefore our Lord says to them, *O fools, and slow of heart,* and what there follows.—

Shall I now recollect, and sum up, what has been said under this article of our inquiry ?

Early on the first day of the week, Mary Magdalene, Joanna, Mary the mother of James, and Salome, and other women, who had come up with our Lord to Jerusalem from Galilee, and had often attended upon him, went up to the sepulchre, *bringing the spices which they had prepared.* As they were going, *they said among themselves, Who shall roll us away the stone from the door of the sepulchre ? For it was very great.* But when they came nigh to the sepulchre, they perceived that *the stone was rolled away.* That obstacle therefore, to their performing the intended office of respect in embalming the body, of which they had been apprehensive, was removed. This afforded them, for the present, a good deal of satisfaction. But when they had entered in, *they found not the body of the Lord Jesus.* This filled them with the utmost surprise and consternation. Whereupon, with the consent and approbation of all the rest of the women, Mary Magdalene, and some others of them, *ran down immediately in all haste to the Apostles at Jerusalem, telling them that they*

had been at the sepulchre, that they found the stone rolled away from the door of it; they therefore entered in, but found not the body of Jesus; *They have taken away the Lord out of the sepulchre, and we know not where they have laid him.* Peter and John therefore ran to the sepulchre, entered into it, and found every thing exactly agreeing to the report of the women. The body of Jesus was gone, but the clothes, with which he had been covered, remained, every part of them, and lying in great order. So that they could not but *wonder* greatly, at what had happened. But, as it was not safe or prudent for them to stay there, they soon *went away again to their own home.* But Mary Magdalene, and the other women, who had come back to the sepulchre from the Apostles, stayed behind. And soon after those disciples were gone away, there appeared to them two angels, and one of them said to them, *Fear not, &c.* Matth. xxviii. 5—11. John xx. 18. When she and the rest of the women now came down to the Apostles, it might be about seven or eight, at the latest about eight or nine, in the forenoon. Nor did the women, nor any of the disciples, go up to the sepulchre any more after this. These, just mentioned, are all the journeys to the sepulchre, which are recorded by the evangelists. Some while after the return of those women, and after they had reported their testimony to the Apostles, two of their company went to the village called Emmaus; where Jesus appeared to them also, and was known to them, about three of the clock in the afternoon, or sooner. And about the same time the Lord appeared also to Peter, though we cannot exactly say the place. Jesus having clearly made known himself to the two at Emmaus, as they were sitting down to table, he afterwards withdrew, when it was about three in the afternoon. *They then rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.*

They arrived there about five in the afternoon, or sooner. Immediately after which, Jesus also *came, and stood in the midst*, and graciously manifested himself to them, giving them full assurance that it was he himself.

According to different computations, Jesus showed himself to his disciples and followers, four or five times, on the day in which he rose from the dead. *First* to Mary Magdalene and the women with her, at the sepulchre ; *next* to the two who went to Emmaus, *then* to Peter, and *at length* to the eleven at Jerusalem, who were assembled together, about five of the clock, in the afternoon. If we compute the appearance to Mary Magdalene to be distinct from that to the women, there are *five* appearances ; otherwise, there are *four* only.

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